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VOL. LIV  
Number 1

January 2  
1932

# THE BRETHREN EVANGELIST

## *A Message to the Churches*

BY W. I. DUKER, Moderator of General Conference

### WISDOM GLEANED FROM THE PASSING YEARS

*"I said, days should speak, and multitude of years should teach wisdom." Job 32:7.*

In the Scripture referred to in the above text, we are told that "Great Men" are not always wise, and that the aged do not always understand judgment. Surely this is not complimentary language. The above used text is surely right. We ought to glean wisdom from the passing years. A new year is being given us again. We readily recall our successes and our failures in the year just past. What of the New Year? What part will each of us play in the year given us by the Lord of Hosts?

It seems to me that we may approach our duties in the light of an ordinary business meeting. May we have the secretary read the report of the last meeting? What has been done? What have we planned to do? What unfinished business lies on our desk awaiting our action? May we remember that there



is no virtue in planning work unless that same work is carried to its completion. Our National boards have met in conference, hours were spent in deliberation and prayer. Much planning and effort has gone into the work. If that is as far as the work goes, but little good will come from the same. Unless the local church shall take seriously each action of the Conference, all will be lost.

We have been disturbed a mite, when Brethren, acting under a disgruntled spirit, criticize the Conference in its work. However, we must not forget that if we become negligent with respect to our duties, self imposed, we can do and are doing infinitely greater harm to our own interests. With the new year now upon us, may we be very conscious of our duties, both to our local church and to our general interests.



## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

At the request of the Editor I am again undertaking what is a really difficult task. It is to attempt to answer questions, explain hard passages of the Scriptures and give suggestions and advice upon matters of discipline or administration in the Church. Not only is this a somewhat difficult thing to do but it is as well subjecting one's self to misunderstanding or perhaps attack.

I will only hasten to say that I shall be perfectly sincere in my answers and if my friends or the readers may differ with me I only ask what I am willing to grant to them. I shall grant to all the right of their opinions. Searchers after the truth never need fear loss by exchange of opinions on mooted questions. I have no pet theological bias. I am not the exclusive possessor of any key to the Scriptures. In fact I am afraid of interpretations that need keys through which to find them. One of the most dangerous, because so misleading, tendencies of our day is to fall into just this error, namely, that one has the only true interpretation because of some secret which others have not and cannot discover by a prayerful, a sincere and a scholarly,—not to say an ordinary,—application of intelligence to the Word.

I must be allowed to say one thing more. It is this—I shall not promise to answer every question sent to me. I shall welcome questions from the readers and I shall also welcome friendly criticisms. I shall not write at any time with a view to controversy. I shall write with a view to really give information and help to earnest seekers of the truth. My knowledge is quite limited. Please remember that. Perhaps I need not tell the reader that. I have often been surprised at the knowledge of others. For all that it is yet true that the real student of the Word is very modest in his claims of superior information. For one who knows I have profound respect; for the pretender or superficial or egotistic smatterer I have no time. I do believe though that the Word was written to be understood and in spite of some difficult passage or enigmatic sayings it can be so well understood that any seeking salvation may find it.

For the sake of reference as occasion may arise I shall number consecutively the subjects treated. I have some very interesting questions at hand with which to begin and I hope the readers may keep me well supplied with materials. Send your questions to the Editor or directly to my address, Ashland, Ohio.

1. Please explain Mark 16:17-18. To whom does "they" refer in the passage: "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick and they shall recover."

This very first question is one that involves a great difficulty. The difficulty rests upon the undisputed fact that we do not know whether this ending to Mark's Gospel

is authentic or not. I can not give the full ground upon which my conclusion rests. I hope the readers will appreciate this fact. I have given this passage extended study and believe my conclusions may be fairly sound. Now for a few facts:

Dr. A. T. Robertson calls this the most "important variant reading in the New Testament." The two greatest, and the only practically complete, MSS of the New Testament do not have verses 9-20. These are Aleph and Vaticanus. I quote Robertson again. After critically examining the evidence for and against the passage he says: "So the passage as it stands seems condemned as not a genuine part of the original Mark." I will also quote the words of one of the greatest, if not the greatest textual critic of all time, Dr. Casper Rene Gregory. He says: "The closing verses of Mark positively do not belong to this Gospel, positively have no right to be in the New Testament. If I said they did belong to this Gospel I should speak as direct an untruth as if I should insist upon it that Moscow was a city of Spain. The kind of assertion would be different, the untruth would be equal or even greater."

I may add that both textual and external evidence compels such scholars as the two quoted to come to the conclusion they have. I should perhaps add the testimony of two early Fathers and writers. Jerome says, and Eusebius agrees with him, that the long ending to Mark is wanting in almost all Greek Manuscripts."

An old Armenian Mss. adds after verse 9 that the ending that follows was from the hand of one Aristion. Papias says Aristion was a disciple of Christ. This leads Gregory to say that though the words do not belong to the N. T. they are "every whit as good as Mark's and a Christian may read, enjoy, ponder them and be thankful for them as much as he pleases." He hopes that the archaeologists may yet find the full Gospel of Mark with its original ending.

My own conviction is that verses 9-20 are not the original ending of Mark's Gospel if we are to form a judgment based upon the evidence at hand. Second, I believe the section verses 9-20 is a reliable, trustworthy and veridical record probably to be traced to one of the writers to whom Luke refers. Luke 1:1-4. I am grateful that it has been preserved. I have no difficulty in believing and accepting it.

The teaching of the section as a whole is quite in harmony with the rest of the Gospel record. The antecedent of the "they" referred to in the question is easily seen from verse 17 in the words, "them that believe." Our Lord wrought miracles. The Apostles, and those to whom he directly gave the power, wrought such miracles as are here referred to in verse 17 as "signs." According to the N. T. no others did. So prominent a man as Timothy, or Titus, or Apollos is never mentioned as having done so. The signs ceased with the passing of the period and the purpose for which they were to be wrought. The facts of history are sometimes stubborn but can not be evaded.

Some one looked up the home conditions of all the sailors who got into trouble of one kind or another while they were members of the crew of one of the battleships, and found that in 92 per cent of the cases there had been a divorce or a step-parent in the home.

## The River

By Pearl S. Buck

(This story, by Pearl S. Buck, author of "The Good Earth," was written prior to the arrival in China of any shipments of American wheat. Since then, several boatloads of wheat have reached the scene of the flood, and have been distributed by the National Flood Relief Commission. Relief authorities have announced that the entire quantity of American wheat will not be sufficient to feed the millions of Chinese men, women, and children who are victims of the flood which was the worst in China's history. Mrs. Buck sent this story for Flood Relief in China, constituted by the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, and China Famine Relief U. S. A., with headquarters at 205 East Forty-second Street, New York City, to aid in bringing to the attention of the American public the real tragedy that has befallen the Chinese people and the need for extending mercy.)

The village had always trusted to the river. To them it was a good and beneficent force. In the spring it came swelling past them on its way to the sea, rich with its burden of silt and clay torn from the upper lands through which it rushed. This rich water rose in the canals and the creeks, and the village waited for it year after year, and seized the good tide and turned it into the rice fields, and the fields brought forth harvest, and there was food for everyone, for the old men and women and the little children and for the strong, lean men and women who were the strength of this generation. Yes, this was a good river.

The good river! This year it has deceived the village. The spring tide came high and full as ever it did. But when summer came there was no subsidence. The villagers looked at each other at first in surprise, then in consternation. What was the matter with the river? It swelled into higher tides; it began to eat into the land it had always fed; it rose to flood. The villagers were frightened. Some of the oldest men began to remember how when they were young they had heard their own grandfathers, now dust for many a year, tell of how the river did so once betray the ones who trusted to it. But it was very long ago and they had forgotten until now that there had even once been such a tale told.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## What Shall We Think About in 1932

By M. A. Stuckey, Th.M.

The present illness of Editor Baer has brought a request from the editorial office of the Publishing Company for a brief treatment of some old or new theme for the new year. The question raised in the above title ought to be large enough for part of our consideration at the dawn of 1932.

### Editor Baer

For one thing, we ought to remember our editor in prayer during the coming year. His task is a colossal one. It elicits every power of intellect, feeling, and will that he possesses. At no time is he free to enjoy a long vacation of rest, meditation, and recreation from his weekly grind. That grind is never made lighter, if pastors and church officers fail to cooperate with him in every possible way. When that cooperation has been lacking, you have never heard him whining or whimpering over the lethargy and slowness of others. Rather there has always been a word of praise and commendation for the work which others have done for him. I am wondering whether it might not be an excellent thing to remember him in prayer just now. Let the reader of these lines do this, please, before he reads on in this magazine.

### The Evangelist

I have never seen The Evangelist better edited and published than during 1931. Our editor knows how to improve his paper. The editorials have all been worth reading. Not one of them has been lacking in sober thought and reflection. The news comments have always had a spicy challenge to the most casual reader. The general articles have been of high tone and order. The special sections have been improved. The reports from the field have manifested a spirit of industry and loyalty among the pastors, and our common work is greater and better than ever before. Brother McClain's front page comments have always been varied, excellently written, and never dull or uninteresting. If you have not read them, do so, and you will be greatly benefited.

### Greater Cooperation

For another thing, we ought to be thinking during 1932 about improving the publication situation in our denomination. We have several minor magazines representing the separate and special interests of the church. Would it not be an excellent policy for these Boards to discuss their distinctive problems of a publication nature and come to the Publication Board and ask if they could not help to make The Evangelist a greater and bigger magazine, say by about twenty pages, by requesting special departments or sections in which they could present their efforts weekly, instead of monthly, as is now the case, to the entire church? Each Board could keep its special workers and should contribute financially to the enlarged magazine. No one would hail such a move more enthusiastically than the present Editor and Business Manager at our Publishing Company. Too many minor publications rob The Evangelist of its freshest and most vital news and keep it from growing as it should and could with greater support.

Such a move, rightly harmonized and judiciously guided, would accomplish great results. Every interest of the church would be adequately represented before the whole church; the financial end of the publication interests would show improvement; the editorial policy, already excellent, would be enlarged to meet the growing situation; more subscriptions for The Evangelist could easily be secured at a slightly increased subscription rate; and our church paper could be reduced in its border dimensions and wear a dress of extra folds. Let us think about this in 1932.

### Doctrinal Preaching and Teaching

Yet again, we ought to be thinking about doctrinal and expository Bible instruction from our pulpits and in our week day Bible

classes in our churches during 1932. Never has there been a greater need for Biblical preaching and teaching than just now. Everybody is lacking in a mastery of our Bible and its distinctive doctrines.

To understand ALL the doctrines of the church and to emphasize each one properly, requires the utmost sanity and wisdom. Where all of them are rightly preached and believed, there the church has grown by leaps and bounds; where SOME of them have been heralded to a lost and dying world, to the exclusion of others, there a lop-sided, hyper-dogmatic, and extremist church has developed. I will let my readers supply the proper illustration to illumine the idea suggested in this paragraph.

### Good Living

Finally, let us think about richer and finer Christian living during the coming year. This should apply first to the ministry and then to the laity. At times the ministry of the Brethren Church has been greatly embarrassed to learn that one of their worthy brethren has not been living a good life. Have we not heard of some who experienced moral and financial lapses? Have we not known of others who were naturally wayward and prone to stumble? What has the church done to help such ministers? Let us think about this in 1932.

A good layman, righteous in his motives and conduct, is to be praised. So is a good minister. Our denomination has a great majority of each. After all, the world needs nothing so much as Christ, and good, great, lovable, tolerant, and wholesome Christian men and women. Think on this during 1932.

## Providential Leadings

By Rev. Dyoll Belote

In their accounts of the Crucifixion the Gospel writers bring into prominence one Simon of Cyrene. This man is the one who happens to come into contact with the procession on the way to Christ's crucifixion at the time when Christ is sinking under the weight of the cross and the greater weight of the sin and ingratitude of men who is compelled to bear the instrument of torture to its place on Golgotha. Little doubt that after having been compelled to go that far he remained to see the whole gruesome proceeding to its culmination. As to whether Simon was influenced favorably toward the Lord is a matter of conjecture, though some seem to feel that such was the case, and suggest that the reference to Simeon, who was called Niger, was to the same man who bore Christ's cross for him on the way to Calvary.

One rather wonders as he contemplates this occasion what it was that led Simon to take the particular street on which the Crucifixion procession was traveling as the one on which to enter the city, perhaps on his way to the services of the Temple. How did it come that he was right at the place where he was needed and at the very moment when he was needed? These questions are hard to answer, but they do suggest the curious and inexplicable way in which our lives are often shaped. It is manifestly true to those who study human history that "God moves in a mysterious way his wonders to perform," not only in great and momentous affairs but in our individual lives as well.

How curiously indeed we are led! Without knowing why we take one turning in life rather than any one of a number of other turnings we might have chosen, and behold! the whole trend of our entire after life is changed. It is probable that for many folk there is never a thought as to the meaning of such seeming trifles. But as some one has said, "Trifles make for perfection, and perfection is

no trifle." And it is so with our lives; if we would make the most of our lives we must learn to seek the meaning of the experiences of life that we may evaluate them correctly and thus render to God the glory which is his due for all he so continuously does for us. For the seeming trifles of our lives, the little, inconsequential happenings, ARE NOT TRIFLES NOR YET INCONSEQUENTIAL. If our lives seem dull and commonplace it is because we have not learned to look for and find the meaning and importance of the events which are forming at the moment a part of our existence. What happens in our lives is not a matter of chance—it is God in our lives.

It might well be wished that we could see the meaning and importance of the events of our individual lives, see them as God sees them, and know their meaning and the impact they will have, not only upon our own lives but upon the lives of others as well. There is no CHANCE in this world, but a Divine PROVIDENCE which overshadows and directs the affairs and events of the universe. And if we lived in the consciousness of this fact we should be more careful of the things we say and do, because we should then realize the eternal results that words and deeds have in the plans of an all-wise Creator. And too, doubtless, if we should surrender our lives a bit more fully to the leadings of divine providence we should find the happenings of our existence a bit less irksome, for we should be conscious of a meaningful purpose in all our experiences and we would probably be seeking to find that purpose and to align ourselves with God's plan and to work and live that we might be constantly conscious of his leading. Then life would have a new meaning, and each new sense of change and leading would be a new adventure and life should no longer—or ever be—mean and commonplace but one glorious pilgrimage with the Spirit of God toward that perfect fellowship with him in his kingdom above.

## It Was a Merry Christmas

By Charles A. Bame, D.D.

One of our very recent advertisements announced that our Christmas "might have been happier." It is still so with every publication employee. Every person in the employ of the Publication Board would like to be busy and more than busy with the work of the brotherhood. As a matter of fact, a number of us did not get our Christmas pay and some of us did not get to work full time and so, never shall be paid for that lost time. Thus you can easily understand what was meant when we said, "ours could have been happier." In this campaign of urge for loyalty, we are making you very much acquainted with the situation as it is. One of the persons on the "inside" wanted to say that we had reached a crisis. Of course, we could not be happy if that were so, and the misgivings he has of course, prompted the suggestion. We hope

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## EDITORIAL REVIEW

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The Evangelist wishes a happy New Year to everybody.

Publication Day is January twenty-fourth.

Unusually spicy and interesting is the letter from Dr. Yoder from South America. One of their customs is quite minutely described. Who can say they do not need missionaries there after knowing that such things happen?

From the report of Brother W. H. Schaffer, we learn of encouraging things from our church in Johnstown of which Brother George Jones is the supply pastor. Of course the Whole Gospel wins. The Lord said it would. We are glad that we have so many young pastors sounding the true note.

Sin is something more than breaking a law: it is hurting the dear Lord who loves us. Christ died because he loved us all. When we sin we are bringing anew to him the agony of the cross. How hateful that makes sin! And how quickly we repent and are sorry because we have hurt our best friend, whose love never fails.—Floyd W. Tomkins.

Our church correspondent at Berne, Indiana, gives interesting news of their activities and incidentally commends heartily the work

of a Gospel Team from the College and the Gospel preached by all these teams. No church can mistake getting these young men to give zest and life to the young people of our churches. We commend them to other churches.

Dr. K. M. Monroe makes an interesting report for the Seminary. The activities of this group always make news worthy of perusal. The "House" of which he speaks is very nicely furnished and one feels like helping when he considers that these occupants will soon be spreading the whole-Gospel message far and near, our future preachers. Why not ask him how you can help?

Let us give thanks unto the doer of good, and the merciful God, the Father of our Lord and Savior Jesus Christ; for he hath sheltered us, he hath succored us, he hath kept us, he hath redeemed us unto himself, he hath spared us, he hath helped us, he hath brought us to this hour. Let us therefore pray that he keep us this day and all the days of our life, in peace through Jesus Christ our Lord. Amen.

In the absence of Dr. Baer, editor, who is laid up for a time with a severe "cold," his work is being done by the office force and some other helpers whose names you will notice in the editorials. We are sorry that the editor is thus afflicted and glad if we can bridge over this gap for him. We crave the patience of the readers in our efforts and the prayers of God's people for Dr. Baer's speedy recovery and return to his duties.

Fourteen baptisms; many reconsecrations; full communion tables; a remarkable case of healing and other interesting happenings at Martinsburg and McKee, Pennsylvania, where Brother Humbert is the pastor, all make interesting and encouraging reading. Revivals are the most needed thing in our country. They are the short-cut road to national health and prosperity. Let us hear of more successes like this.

From a "Gateway" to an "Oasis" might be the heading of the news article by Dr. Carpenter, reporting his new location at Smithville-Sterling charge. We believe that it will be a spiritual oasis. Dr. Carpenter and his good wife will sustain in this charge. But it is not an easy task to keep parity between worldly and spiritual wealth. Yet the Lord has placed these good workers here and we predict mutual success and blessing between pastor and people.

In a letter to the editor, George C. Pontius, pastor, tells of the plans and progress of the work of the Lord in his charge. In it he says, "I am glad to say that things are going along very nicely. We have many things that are encouraging." He mentions the fine meetings at the First Brethren church at Dayton, the Bible Institute from which the churches of the Valley received much help. Communion services have been held at both Clayton and West Alexandria and plans for the future indicate that these churches intend to continue their aggressive advancement in these splendid fields of service. A revival is being planned for West Alexandria early in the year with surrounding pastors assisting.

A letter to the Sunday School editor from Dr. L. S. Bauman, tells of the enlargement of their order for Brethren Sunday school literature. This is very welcome news. Indeed, it is a very fine order. We believe that there are a good many schools which could enlarge their orders with benefit to themselves as well as to our output. The Sunday School editor will not be radiantly happy about this matter until our own House shall be able to meet every need of our Sunday schools with our own productions. It will take time, but we believe it is possible to work out a fully satisfactory solution to this perplexing problem when all understand and when we have reached full cooperation and coordination.

"Men at Work" is the name of a publication that comes from Elgin, Illinois; R. E. Mohler, editor. It is brim full of good suggestions for the men of the Church of the Brethren which it serves. It offers special programs for the coming months as follows: January, The Family Altar; Family Visitation. February, Organize Gospel Teams and send them to surrounding churches. March, Visitation Evangelism; Sunday School Improvement Month; "Church Beautiful" campaign. Reports tell of one church giving fifty dollars for evangelism in a mission; another renting an orchard and caring for it and with the income paying off more than half of their church debt; another fostering an Anti-tobacco Oratorical Contest. All of which we pass on to our men and men's organizations as good suggestions.

## Some Modern Educational Trends

By President Edwin E. Jacobs, Ph.D.

Notwithstanding the fact that we are now in the midst of a very severe financial depression, the educational institutions of the country, are trying as usual to make progress. Perhaps, in time, this depression will have a noticeable effect upon this progress, but at present there seems to be small reason to believe that the institutions of higher learning, at least, will in any real way swerve from their course. I want to mention some of these tendencies as they affect the institution here at Ashland.

First, let it be noticed, that scientific research is going forward as eagerly as usual. There is not a single branch of human learning that does not have projects under way. In Physics, Chemistry, Sociology, the biological sciences, History, and others, men are working as usual to push back further the frontiers of the unknown. The problems involved in the atom, in social derelictions, in archaeology, in medicine, in inheritances, in genetics, and in anthropology are being attacked as never before. There is always something new in these and other fields, and scores and scores of magazines carry the accounts of these discoveries.

In my own department (Biology) I do not teach a single textbook that I used four years ago for the very simple reason that texts printed so long ago as that, lack what has been discovered within that short period. And as much could be said, with suitable adjustments, of other departments. Nor does this prove that science is built upon shifting sands, but rather that it is always seeking new truth or new interpretations of old ones. And let it be remembered, too, that at least three of our teaching staff here are just fresh from graduate study in America's foremost universities.

Secondly, much has been said within the year about academic freedom. This discussion was renewed because of the summary dismissal of a professor of Sociology at Ohio State University, but the point involved is much older than that. Teachers have always felt more or less of a sacred duty to teach what they regard as the truth, and the truth as they see it, and not as someone else sees it for them. However there are two sides to the question.

First of all, practically every institution of higher learning in the land was found to exalt and extend certain ideals. That is why men give money to them and for that reason men and women are called to teach in them, and no institution will ever surrender the right to insist upon these ideals. That is why certain colleges are known as Catholic, Protestant, private, or state—they have been founded to advance the ideals and beliefs of their found-

ers. About that there can be no dispute, but the trouble comes in when teachers within their walls set up ideals of their own which vary widely from that of the governing boards.

The fact must be recognized, however, that the teacher might be right and the institution might be wrong, as I believe the case to be at the above-named institution in regards to compulsory military training. Yet the fact remains, that the institution itself reserves the right to determine what shall be taught and the entire teaching staff should necessarily put itself in accord with those ideals if it desires to ally itself with the institution. Yet the crux comes when you set out to determine just who has the right to set up the teaching standards. And in my opinion neither governing boards nor yet the Association of American University Professors will soon arrive at a final just solution.

In the third place, it may not be generally known, that certain standardizing agencies have recently received an appropriation of more than \$100,000 from the General Education Board to defray the expenses involved in studying what are now known as educational standards. That is, nearly all of the above-named agencies either admit, to, or exclude from, membership on the basis of some score of points, some of which admittedly do not measure real values.

It is the intention to take five years or less to determine just what standards should be used to measure the efficiency of colleges. It is wholly within the range of possibility that certain institutions, not now unrecognized, are doing better work than some now safely within the fold, and yet the

standards at present used to make the distinction would not reveal that fact. In this region, sixty colleges, some recognized and some not, have been asked to cooperate in this task. Ashland is one of these colleges. So Dean E. G. Mason met with the other representatives of these colleges and members of the general committee at Chicago, December 7th, representing Ashland as a small recognized college, in order to attempt to set up proper standards of recognition. I take this to be a very important step for the colleges of the country.

Fourth, great stress has been laid of late by all college associations on what they call "better teaching." This simply means that college teachers must more and more hold higher degrees and also have some successful teaching experience before joining the teaching staff. The placing on the teaching staff of a North Central College some one for private or personal reasons apart from other qualifications is probably not good educational practice,

*"Every day is a fresh beginning  
Every morn is the world made anew.  
You who are weary of sorrow and sin-  
ning  
Here is a beautiful hope for you  
A hope for me and a hope for you.*

*"All the past things are past and over  
The tasks are done and the tears are shed.  
Yesterday's errors let yesterday cover  
Yesterday's wounds that smarted and bled  
Are healed with the healing which night  
has shed.*

*"Yesterday is a part of forever  
Bound up in a shield that God holds tight  
Of glad days and sad days, and bad days,  
which never  
Shall visit us more with their bloom and  
their blight  
Their fullness of sunshine or scrowful  
night.*

*"Let them go since we cannot relieve them  
Cannot undo and cannot atone;  
God in his mercy, receive and forgive them  
Only the new days are our own  
Today is ours and today alone.*

*"Every day is a fresh beginning  
Listen my soul to the glad refrain  
And, spite of all sorrow and old sinning  
And puzzle forecasted and possible pain,  
Take heart with the day and begin  
again."—Selected.*

for after all the heart of all education is the personality of the teacher. I take it that this was one of the newer objectives of the conference referred to above.

And lastly, one must not forget the move to make teaching more individual rather than mass, personal rather than mechanical. Several colleges have adopted methods looking in this direction, as at Clark University where in the undergraduate department those who are able may finish the college course in three years; at Rollins with its personal conference plan and less formal recitations; the "general examination" as now being studied by the Association of American Colleges; the plan of Chicago University; the experimental college of the University of Wisconsin, and others, all calling for a complete revision of organization and a greater outlay of money.

I close as I began, there may be financial depression, but those who think that college may ride through this period by only marking time are much mistaken. It will take more than the present financial disturbance to permanently turn back the hands of the educational clock. And what is more, probably so long as we have education at all, there will be changes, experimentation, divergence of view, and advancing standards. Men are no more settled in this field of activity than they are in politics, society, or anywhere else. And whether all changes are really advances only time will tell.

Ashland, Ohio.

## The Rending of the Veil

By Thomas Gibson

The veil is rent; we now draw near  
Unto the Throne of Grace,  
The merits of the Lord appear,  
They fill the holy place.  
His precious blood has spoken there,  
Before and on the Throne,  
And his own wounds in heaven declare  
The atoning work is done.

'Tis finished, here our souls shall rest,  
His work can never fail,  
By him, our Sacrifice and Priest,  
We pass within the veil.  
With the holiest of all,  
Cleansed by his precious blood,  
Before the Throne we prostrate fall,  
And worship Thee, O God!—Selected.

The very minute that the Lord Jesus, "the Lamb of God who taketh away the sin of the world," expired on the cross, the veil of the temple in old Jerusalem was rent in twain, "from the top to the bottom," signifying that the time had come when Jesus, our Priest and Sacrifice, was about to enter into the Holy of Holies (heaven itself) and carry with him his shed blood, and sprinkle it around the Throne, and the Mercy Seat, making it possible for all humanity to have free access to the Mercy Seat, by the supreme atoning and redeeming, "once for all sacrifice, of the Son of God." Under the Mosaic law, no one but the High Priest was permitted to enter the Holy of Holies. Once a year he entered into the Holy of Holies to make a sacrifice for his own sins and the sins of the people. The blood of the sacrificial lamb was typical of Jesus, who was the "lamb slain from the foundation of the world." The statement, "The veil was rent from top to bottom," is very significant. Not from bottom to top, but "from top to bottom." "Every good gift, and every perfect gift descendeth from above" not from beneath. The poet sings:

"Peace, peace, wonderful peace,  
That cometh down from the Father above;  
Wonderful, wonderful peace,  
Sweet peace, the gift of God's love."

James, contrasting the wisdom of God and the wisdom of the world, said, "The wisdom that descendeth not from above is earthly, sensual and devilish. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy." So, with the poet we sing:

"Within the holiest of all,  
Cleansed by his precious blood,  
Before the Throne we prostrate fall,  
And worship Thee, O God!"

We worship, glorify, adore, magnify, praise, extol and laud his incomparable and holy name. Just now, the Spirit presents to my mind that beautiful scripture, "Who, for the joy that was set before him, endured the cross, despised the shame, and is now set down at the right hand of the majesty on high." What was the joy that was set before him, that inspired his soul to despise the ignominious, shameful death of the cruel cross—"pouring out his soul unto death." It was the hope, the expectation, of winning back again to God, the Father, the affections of a lost race. And he no doubt had in mind the fulfillment of the prophecy, when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." "Then he would see the travail of his soul, and be abundantly satisfied." In the language of the finite mind, he would be remunerated, he would be, as it were, amply repaid for his unspeakable sufferings, shame and contempt, and, best of all, he would see "the riches of the glory of his inheritance in the saints" (Eph. 1:18). And, on the Day of Judgment, he, Jesus, would, or will, with joy and admiration, point to his eternal inheritance, and say, "Father, these are they which thou hast given me; I have lost none save the son of perdition, that the scripture might be fulfilled."

Berkeley, California.

## Studies in the Types

Study No. 12

By R. I. Humbert

### A Contrasting Type

We have studied several types which in one way or another foreshadowed Christ in some phase of his work. We will now consider a man who is a contrasting type of Christ. That is, instead of his life being like our Lord's, it was in contrast.

### The Two Adams

When God created a man in his own image he made him head of a creation. The "first man Adam became a living soul" (1 Cor. 15:45 R. V.) That is, he derived life when God "breathed into his nostrils the breath of life" (Gen. 2:7).

Adam was not only the federal head of the human race but he was given "dominion—over every living thing that moveth upon the earth" (Gen. 1:28). When he was placed in this position, he was innocent but later he partook of the forbidden fruit of Eden and by his "disobedience many were made sinners" (Rom. 5:19). This threw things into confusion.



### Curse On Creation

Creation and man, who was the head of creation, had been placed on a high level, but after the fall creation was still on this plane but man, its head, had fallen and had become subject to corruption and death.

It would not be best for the head of creation to live on a lower plane than creation itself so God said, "cursed is the ground FOR THY SAKE" (Gen. 3:17) and brought the creation down to Adam's level where corruption and death hold sway.

Adam, being the head of the human race, brought it down to his level for, "by the offence of one, judgment came upon all men to condemnation" (Rom. 5:18). This placed the whole human race under sin and death.

### The Last Adam

To overcome this ruin a new federal head was introduced. "The first man is of the earth, earthy: the second man is the Lord from heaven." The first Adam derived his life from God while the last Adam was himself the source of life, (1 Cor. 15:47 and 45).

Just as through the first Adam's disobedience many were made sinners, so by the obedience of the last Adam shall many be made righteous (Rom. 5:19). That is, when Adam sinned he brought down the whole race that was created in him, and in just the same way the last Adam obeyed and brought the whole race, of which he is head, up to a level where there is no condemnation (Rom. 8:1) and where ALL have passed from death to life (Jno. 5:24).

### The Two Births

A man, to enter the first Adam creation must be born into it and to enter the realm of the last Adam he must be born again (Jno. 3:3). In this first birth he is born of the flesh and bears the image of the earthy but when he enters the new life in Christ Jesus he becomes a new creature (2 Cor. 5:17) and will bear the image of the heavenly (1 Cor. 15:4a) at the redemption of his body (Rom. 8:23).

Just like all that are in the first Adam realm die, so those that are "in Christ" shall be made alive (1 Cor. 15:22).

A man enters the first Adam's line absolutely without choice. He was born without any wish of his own. But to enter the line of the last Adam he must make a definite act of the will and "believe on the Lord Jesus Christ" (Acts 16:31).

### The Curse Removed

In the first Adam the creation was brought down to the bondage of corruption and death and is as Paul says, the "whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). The truth of this statement is everywhere evident. The lion kills the deer; the wolf eats the lamb; the wind whistles a mournful tune; the lowing of the cattle is in a minor key, while the little bird is in constant peril of the cat.

But it will not always be thus, for when the last Adam takes the reins of government the curse, which was placed on creation because of the first Adam, will be removed and "the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21). At that time even the "lion shall eat straw like the ox" (Isa. 11:7).

Let us remember that a man must be born again through faith in our Lord Jesus Christ in order to be a partaker of the divine nature (2 Pet. 1:4) and enter the new creation in Christ Jesus.

Lake Odessa, Michigan.

## STUDIES IN THE PROPHECIES

By Dr. C. F. Yoder

### VII. The scarlet thread of prophecy

In all the official cordage of the British empire there runs a scarlet thread. A rope may be cut into inch pieces, but each piece will contain a bit of the scarlet thread. In like manner the prophetic word of God contains a scarlet thread. It is the blood of Christ that runs through symbols, types and prophecies from Genesis to Revelation. It represents the deep underlying purpose of God to save mankind from the misuse of the great gift of free will.

The end of creation is not to produce machines which obey by force, but to produce sons of God who obey because of love (Rom. 8:18-21). Love is not the product of forces; it is the offspring of love. "We love because he first loved us." God foreknew the fall as a consequence of freewill, but he also foreknew redemption as the consequence of divine love. The cross is the symbol of that love, and the scarlet thread that emanates from it is the lifeline that divine love extends to fallen man.

Therefore, we have at the beginning of sin the beginning of sacrifice as the antidote for sin. Sacrifice represents love, and love doth not commit sin. Abel's sacrifice was accepted because he showed faith in the promise of forgiveness through atoning blood. After the flood when Noah and his family left the ark the first thing that he did was to offer sacrifices with the clean beasts that were preserved (Gen. 8:20). When Abraham came to Hebron to dwell, the first thing was to build an altar. Israel in the wilderness was given the type of the brazen serpent lifted up for salvation, as Christ was to be lifted up to draw all men to himself. The law preserved the scarlet thread in the passover, the altar and the many sacrifices that pointed to Christ. When the Savior appeared he was announced as "the lamb of God that taketh away the sins of the world."

So continuous was this scarlet line that Jesus when expounding the Scriptures to the two disciples on the way to Emmaus could begin "at Moses and all the prophets" to prove that it behooved the Christ to suffer. The twenty-second Psalm has at least a dozen predictions that were fulfilled in the crucifixion of Jesus. Isaiah 53 has many more. There are said to be over three hundred prophecies concerning Christ in the Old Testament alone.

Jesus himself repeatedly foretold his death. He explained its meaning and, in the bread and cup, left a memorial of it to be perpetuated until the end of the age. "As oft as ye do eat this bread and drink this cup ye do show forth the Lord's death until he come." Thus the doctrine of the blood continues until the coming of the Lord. It unites the whole body of prophecy around the central truth of the atonement, which has been the citadel of attack for the enemies of the faith in all ages.

And when he comes in his glory and the marriage supper of the King's Son is announced, behold he is the same "lamb slain from the foundation of the world." Thus the scarlet thread runs from the fall to the restoration, from Eden to Paradise. It signifies atonement, that is, at-one-ment,—the reconciliation of the world.

Of the condition of the inhabitants of other worlds we do not know, nor do we need to know, but this much seems certain, that as far as sin extends that far reaches the lifeline of the atoning blood, for we read of "reconciling all things through the blood of his cross, whether they be things in earth or things in heaven (Col. 1:20).

That one great sacrifice is infinite and sufficient for all repentant sinners. It represents the eternal cross in the heart of God. We cannot get beyond the circle of his love. As science reveals to us the infinite extension of natural law, so prophecy reveals to us the infinite extension of divine love. Only they are lost who willfully choose to trample upon that love and reject the scarlet lifeline extended to them.

If there is anything that is appalling it is the wealth of the promises of God and the poverty of our faith in these promises; and the majority of them are addressed to the believing soul.—A. T. Pierson.

## OUTSTANDING TEXTS OF THE BIBLE

By Dr. G. W. Rench

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit"—John 15:2; which is to say, what we cultivate grows. Moffatt's translation of this passage will provoke a smile. "He cuts away any branch on me which is not bearing fruit, and cleans every branch which does bear fruit, to make it bear richer fruit." Since Henry Drummond gave us that great little book on Natural Law in the Spiritual World, not only cultivation but PROPER cultivation has held more interest in the things of God. And in this field he not only discusses cultivation, but our Father has MUCH TO SAY about it. What a large place is given to this thought in his Wonderful Book.

In the development of the body, how much attention is given the subject, and rightly, too. Concerning the blacksmith's arm, Longfellow has this to say:

"The smith, a mighty man is he,  
With large and sinewy hands;  
And the muscles of his brawny arms  
Are strong as iron bands."

The sailor's keen eye; the pianist's fingers and wrist; the American Indian's acute hearing; the exquisite touch of the blind. These all come by constant practice.

How do we get possession of SPIRITUAL POWER? Why, by the CONSTANT USING of our spiritual faculties. That's the only way. An evangelistic meeting was in progress, and a bright, little girl of ten summers asked her mother whether she could not go forward and make the confession. Although in a religious home all these years, and for more than five of these years in the church school, her mother said, "Bee, you are too young." The next evening when getting ready for church, she asked again, if she might not go forward. Her mother said, "Bee, you must wait until the meeting of next year." Her little heart was heavy as she turned to go away from her mother, and she was heard to say, "All right; but Jesus would not turn we away." (And that was what her Bible school teacher had been teaching her for five years). Her mother's consent was obtained as they were entering the church that evening, and during the singing of the invitation hymn, Bee marched to the front to confess her Savior. Being small, the evangelist had her stand on the platform while she confessed her Lord "before men." There were many more moistened eyes, as the minister, while yet holding her little hand, repeated this little poem:

"Faces earnest and thoughtful,  
Innocent, grave and sweet,  
They look in the congregation  
Like lilies among the wheat.  
And I'm sure the blessed Master  
Whose mercies are ever new,  
Has a special benediction  
For dear little heads in the pew.

When they hear "The Lord is my shepherd,"  
Or "Suffer the lambs to come,"  
They know that a loving Savior  
Have given them a home—  
A place for his own for his people,  
He cares for me and for you;  
But close in his arms he gathers  
The dear little heads in the pew."

Ten years after the above incident, Bee was found in the same community teaching in the public schools, and on Sunday, teaching in the Bible school. All these years she had been cultivating the spiritual. The men who at that meeting refused to begin exercising the spiritual faculties, saw such desires growing fainter and fainter. And church members who fail to use the spiritual means God has bestowed upon them, find themselves growing poorer and poorer. And, oh, the danger of such a course! For, a gift unused is a gift withdrawn. What we repress, or neglect, dies. The most deadly opium is, "DO NOTHING FOR GOD."

## SIGNIFICANT NEWS AND VIEWS

### YELLOW JOURNALISM

The title has no reference to race color but to a well known type of journalism. With a daring which the yellowest American publication would not risk a Japanese newspaper printed a story purporting to come from an American news agency, reporting Secretary Stimson with having said some very undiplomatic and uncomplimentary things of the Japanese army and Japanese people. It was soon made plain that Secretary Stimson had said nothing of the sort and that no American news agency had reported that he did, but not until the Japanese foreign minister had said some equally uncomplimentary things about the American secretary. It is to be said to the credit of the foreign minister that his apology upon finding the truth of the situation was quite as effective as his former denunciation. The whole thing serves to make plain the final folly of yellow journalism. Japan is not to be held responsible, except for being too ready to believe the worst, but the yellow newspaper rendered the country which it hoped to serve a great disservice. That is what the cynical, sensation-making, suspicion-arousing type of journal is constantly doing. Some day the nation will awake to the damage it is doing.—The Presbyterian Advance.

### CALIFORNIA MINISTERS PROTEST AERIAL WARFARE MANEUVERS

Cities of southern California were treated to an exhibition of aerial warfare maneuvers on Sunday, November 22. Planes of the U. S. army air corps reserve, of the U. S. navy and of the California national guard participated. Because the exhibition came during the hours when the churches were assembled for worship, Pasadena ministers, 22 of them, prepared a protest, which was signed also by 50 other Pasadena citizens. This protest was sent by air mail to President Hoover and the secretary of war; it read: "We, the undersigned, ministers of religion and citizens of Pasadena, California, hereby protest against the use of the time of religious services for aerial war demonstrations over the cities of Southern California, as was done today, as constituting a flagrant disregard of the sentiment of many people and disregard of religious observance." One of the ministers reported that the roaring of the planes occurred just at the time he was urging his congregation to sign disarmament petitions—which were to be presented to them at the close of the service.—The Christian Century.

### WE'RE NOT SO MUCH

The Wickersham Commission laid its finger on a very sore spot when it touched the methods of the police in handling criminals, especially their use of the "third degree." A writer in the Atlantic Monthly, who assisted the Wickersham Commission in the assembly of its data, reveals what a sorry spectacle the police of most of the cities present. They arrest suspects on shallow evidence then undertake to beat the facts out of them with rubber hose or other forms of physical torture or with some plan of mental torture or deceit. Then having got "confessions," they are unable to use them in the great majority of cases. And most of these criminals becoming more and more hardened by this treatment go scot-free.

The complaint against this treatment is not so much that it is severe on the criminals or suspects, but that it degrades the law and accomplishes practically nothing. It violates the Constitution, and in the end leaves us with little real law enforcement.

The peculiar irony of it all is that never were so many people interested in reading detective stories. Never before were books of detective stories read in such large numbers. Never before were magazines and detective stories in such demand. Thousands upon thousands of people spend time reading the supposedly ingenious solutions of elaborate crimes and the clever defeats of criminal plans. One would think that our police systems would be efficient beyond all description in the matter of ferreting out criminals by the sheer processes of careful observation and clever deduction.

And that, this Commission tells us, is precisely what they are not. Instead of using their brains the police prefer to use their sticks. Instead of using their eyes they use their fists.

What is needed is not less severity toward criminals but more serious work on the problem. To browbeat a man seized upon cir-

cumstantial evidence is the easiest way. To throw him into jail for a week is the easiest way.

A nation that feeds on detective stories and can't solve a crime without rubber hose is not very bright, and is hypocritical into the bargain.—The Christian Standard.

### GET BACK TO GOD

The other day, a bank president of Ocean City, New Jersey, ended his life by leaping into the sea, a few minutes' walk from his place of business. In the pocket of his coat, which he left on the shore, was this note: "If this old world doesn't get back to God, it is lost. I am so tired of it all. The spirit was there, but the flesh is weak."

The thought expressed, the remedy proposed and the Scriptural quotation all indicate that this man was brought up in the Christian faith, and was no doubt a Christian by profession himself. His belief—the belief that the remedy for the world's ills is to get back to God and maintain fellowship with him—remained sound to the end. But his heart had been made sick by deferred hopes, and his flesh gave out in the test. What he needed at the moment of that supreme test were words of counsel and encouragement. And, had he opened his heart fully to his pastor, or some other close Christian friend, he would in all probability have received the help that would have saved his life. It is on this ground that the Salvation Army has for years made a special effort in behalf of those contemplating suicide, letting it be known that the way is always open at their local headquarters to hear the distress of these troubled hearts. And many have thus been rescued from the fearful step which, for a time, they had allowed to lodge in their minds. —The Church Advocate.

### BURMANS EVANGELIZE INDIA

The Burmese Gospel Team, which has been evangelizing in the mission schools of Hindustan, has been bringing a clear and moving message. W. E. S. Holland of St. John's College, Agra, India, says: "Throughout my thirty years in India I have never yet witnessed such a manifest working of the Spirit of God. We have been allowed to witness things for which decades of missionaries in the place have prayed and worked."

The Rev. McChesney Paterson speaks of the student band at Sialkot. "At the end of each address a perfect battery of questions was raised upon the speakers. The remarkable feature in it all this year was that our opponents brought their own Bibles with them, quoting from them and not as formerly from their own sacred books."

Seventeen Gospel teams carried on evangelistic campaigns in fifty-three villages of Burma during the last Christmas season. There were 436 public confessions of faith in Jesus Christ. The teams were made up of six teachers in high school, twenty-six students from school and college, Bible school girls, and various young business men and clerks.—S. S. Times.

### WHEN THE ENGLISH WERE HEATHEN

Missions aren't so modern! Back in A.D. 598 Gregory made an appeal to Christian Africa on behalf of pagan England. Nearly 1,350 years ago he wrote to Eusebius of Alexandria, in northern Africa: "The English race, situated in the far corner of the earth, has hitherto been in unbelief, worshipping stocks and stones. But, aided by your prayers, I sent a monk. Now, letters have arrived telling me of his work. They show that he, and those sent out with him, shine amongst that nation with such miracles that they seem to imitate the mighty works of the apostles. At Christmas, more than 10,000 English people were baptized. I tell you this that you may know what your prayers are doing at the world's end."—The Congregationalist.

### HAWAIIAN BUDDHISM FOLLOWS CHRISTIAN PATTERNS

T. Markham Talmage, correspondent to The Christian Century from Hawaii, writes:

The Buddhists claim to have the largest group in our religious life. Unfortunately, they are not much more loyal to their faith than many who count themselves as Christians. A recent gathering of the Young Men's Buddhist association with two hundred delegates from all the islands brought out their problems as quite like those of Christian young people. The Buddhist procedure here is unlike that of the same religion in the orient. I have before me a note which mentions "The Gospel of Buddha." They sing hymns

(many adapted without credit from the Christian hymnals), preach sermons, have "thought waves," Sunday schools and Young Men's Buddhist associations with the usual Y. M. C. A. program—plus a little more religion.

### DOES THE WORLD WANT PEACE?

With the world-wide Geneva Disarmament Conference only two months in the future, the outlook in international affairs is hardly such as to warrant an optimistic prophecy of the probable accomplishments of that gathering. Japan is still at China's throat, and the result of the exaggeration by the Japanese press of Mr. Stimson's words last fortnight show how easily the red-hot embers of suspicion and distrust in the Far East can be fanned into open flame. In Paris the amazing spectacle of the riotous disruption by militant nationalists, with the tacit support of the press and police, of a world-wide peace and disarmament meeting under the auspices of the International Union of League of Nations Association seems to indicate that France is not likely to cooperate in any scheme for limitation of armaments that does not guarantee her special privileges. Elsewhere throughout the world, in Europe, Asia, South and Central America, political and military pots are simmering and sometimes boiling over. All in all, it looks very much as if the world is reacting from the desire for peace that characterized the war-weary nations of a dozen years ago, and is rapidly approaching a situation of tenseness and mutual distrust strikingly similar to that prevailing in 1914. But there is yet time to avert a crisis that may precipitate the world into another suicidal conflict, if statesmen and diplomats of every country will unite to find a way, and if the citizens of their respective countries will back them up —by their words, by their votes, and, perhaps most important of all, by their prayers.—The Living Church.

### It Was a Merry Christmas

(Continued from page 4)

we have not, but there is more than one token that makes us wary and scrupulous. It is far more serious than some of our people who are not supporting us believe. We need that support that we had hoped loyalty would bring to us. It is that support that would keep away the clouds and bring the sunshine. It compares to that extra, that Christ brings to a good life. "More abundantly," he said.

It is that "plus" that we crave. Almost all the gain we hope to make will be clear "velvet" as they say in business. Loyalty means "velvet" to your Publication Plant. It means "velvet" on the pages of your publications. Would you not like to see the "velvet" of nicer covers and better insides? Well, orders and subscriptions will do it AND NOTHING ELSE WILL. They can not be sucked out of the air nor conjured up by hocus pocus. If there were ten times as many members of the Brethren Church as we have; or if our doctrines were not so distinctive; or if the promotion until now had not been made at such great sacrifice, we might be un-mindful about this plea. But this is no "hot air" affair. It is as serious as we have power to make it and we hope that our brethren will receive it that way.

### This Makes Us Merry

From a pastor in the Midwest comes this cheering message:

"Dear Brother Bame:

"Please accept our congratulations on the change to the King James Text in our Quarterlies. Mrs. — joins me in expressing our appreciation of the true 'Brethren Ring' in our Church School Publications." From another, a member of another denomination "Your Quarterlies are better than our own. Many thanks for them, we shall try to get much good from them."

Still another says: "I want to compliment you upon the splendid improvement which you are bringing about in the Brethren Sunday School Publications. May the Lord bless you and may his spirit fill you to accomplish greater things in the way of vital literature for our church."

### Once More

The most substantial of all these Christmas cheers was an order from one of our Sunday schools for 455 pieces of literature. Most all of that is "velvet." But many other schools could do better and some members could subscribe for the Evangelist at these fine rates if they would. Remember, ONLY ORDERS WILL DO IT.

W. I. UKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

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## Teachers of Children

By Maud Newcomer

### The Importance of Religious Teaching

We often hear it said "the children of today shall control the nation of tomorrow." If this be true, and it certainly is, they should be taught that a noble, Christian manhood or womanhood is a prize of great value, and every effort ought to be put forth to inspire them to develop it. In order to do this it is necessary to secure the very best teachers for the children and to provide for them whatever will assist in their moral and Christian development. "Nothing is too good for the child; no language too well chosen, no picture too perfect, no music too well rendered, provided they be simple." The impressions that are stamped upon the minds of the children are the influences that determine the characters of the people.

### The Children

If we are going to give children their rightful place and their just dues, we must know them. They are not little animals to be tamed, neither are they little men and women to be judged from our grown up standpoint. They are simply children, with their own ways of seeing, thinking and feeling, whose destiny is placed very largely in the hands of their parents, teachers, or whoever else touches some vital point in their lives and influences them for good or bad.

### Must Be Studied

Though all children possess the same general characteristics, no two children are identical. They differ in tastes and disposition, as do grown people, except that the difference is even greater for their young lives are yet in embryo and must undergo the peculiar process of development. Some unfold more rapidly than others; some are more capable and have greater possibilities than others, while all come from different homes and are reared under differing conditions. It is hard to estimate the influence a child's surroundings may have upon its life. The moral atmosphere which it breathes is sure to become a part of it. Thus, when we consider that the Sunday school teacher has the child under her care only one hour of the week, we realize that it is necessary for her to know it, if she would do good training.

### The Absorptive Period

All children have characteristics peculiar to themselves because of the time in life through which they are passing. It is the absorptive period, the time when it is almost impossible to satisfy their hunger for food, both physical and mental. For, as the possibilities of the soul begin to awaken, they require food and exercise, just as the body requires nourishment and exercise to develop in size and strength.

### Are Active and Curious

When the child enters the Sunday school it is an active little creature, but there seems to be no purpose whatever in its move-

ments. It wiggles and jostles about just to be moving. As it grows older, it ceases to act aimlessly, but in its activity it endeavors to accomplish something. It is a curious little being, too, wanting to see into and know everything. A teacher walking down the street, with a small sack of apples in her hand, met one of her five-year-old pupils on his tricycle. As she passed him, he said, "What you got in that sack?" Not wishing to tell him, she walked on, paying no attention to the question. But the little fellow was persistent. He quickly turned and rode up beside her, saying, "Say, can't I see in there?"

### Are Imitators

These little ones are great imitators. The mothers who send their children to our Sunday school tell us that the superintendent and teachers are frequently impersonated in their homes. Certainly, teachers have need to be careful of their conduct, for they never know the impressions they are leaving on the plastic young minds.

### Have Great Imagination

All children have a more or less well developed imagination and in their imitations at play do wonderful things sometimes. The fancy of some almost runs away with them, and they "spin yarns" in their childish way which often greatly mortify their parents and cause them concern, too. Many a child has been wrongfully accused and even punished for telling stories (falsehoods) when it was innocent of doing any wrong. Knowing this, the teacher should be on her guard to properly direct the fancy whenever she has an opportunity to do so.

### Are Trustful

I once heard a public school teacher say that she would rather teach the primary grade than any other in the school, because there the children trust the teacher, implicitly. This means a great responsibility and a valuable opportunity in the way of religious instruction. The biblical stories and truths are accepted as they are presented, no explanation being necessary. The child does not reason anything concerning the power of God, but out of the supreme confidence in the one who teaches him there grows a loving faith in the one who first loved him. If a child passes through the primary department without a strong faith in his Lord, the teacher has made a mistake in her teaching and perhaps has not kept in close touch with her God.

### Crave Attention

The child is a selfish little being. His thoughts and feelings revolve around his own personality, and his own interest is what he is looking out for. In the Sunday school he insists on attention and is best satisfied when he feels he is receiving just a little more than anyone else. He also craves to be loved. No doubt many a teacher has looked into the faces of some of her

pupils and seen there an expression of longing which she could not resist. When she spoke kindly to the little folks, they sidled up to her, trying to get close. If then she smiled at them and put her arms tenderly about them, their little faces fairly beamed with joy and appreciation. Thus we have noted some of the characteristics of the child. Now if the teacher has done her best with the material upon which she had to work, down deep in the souls of her children ideals will be fashioned which will bring forth valuable fruit in days to come.

### The Teacher

While the teacher's method ought to be the best, her material the most carefully selected, and she should understand child nature, yet it is the teacher herself that matters most. The vital element in teaching is the teacher. It was Carlyle who said, "Be what you expect your scholars to become." The crying need in nearly all of our Sunday schools is for master teachers. While influences go out from everything, a human life radiates a stronger influence than anything else can. "It has a twofold effect upon the child; he not only feels the influence, but it also moves him to imitate the person." He may go home from Sunday school, not remembering a thing about the lesson, but have so absorbed the teacher as to imitate her in every way. If his model be a Christlike person, gentle and loving in manner, the very act of imitating her makes him better. We teach more by what we are than by what we know. It is unfortunate for children to be placed in the care of teachers who do not live consistent, Christian lives.

### Her Consideration and Sincerity

The teacher should be considerate toward her pupils. No amount of fine teaching can compensate for lack of kindly concern for their welfare. She should also be sincere. Children are quick to discern deceptions. There is no such thing as feigning an interest in them when it is not felt. They like to be praised and made over, but flattery becomes obnoxious to them and they resent it.

### An Enthusiast

The teacher should be an enthusiast. A certain great man, who did much effectual work among boys, said that if he had his life to live over again the only thing he would do differently would be to put more enthusiasm into it. Enthusiasm does not mean bluster and loud speaking, but it does mean that one should be confident of the worth of the message and be anxious to impress its worth upon others. Since children, especially, absorb the personality of their teachers, they, of all others, should be sincere and earnest in the presentation of Biblical truths.

### Her Tact

The teacher must have tact and be quick to discern the favorable moment to say great truths. She must consider her language carefully, too, and be sure that the child understands what she is talking about. **Her Love for Children and the Master**

After all, perhaps, the basis of great teaching power lies in the sincere love of children and of the Master. Christ the Master Teacher, received the little children into his arms and blessed them. And when the disciples would have turned them away, considering them a nuisance, Jesus said, "Suffer the little children and forbid them not to come unto me, for of such is the king-

dom of heaven." Let us remember, too, that Jesus, great as he was, never undertook any great work without solitary communion with the Father. If the holy Jesus, the Model Teacher, needed a still hour in which he could learn from his Father the right way to train men, can any Sunday school teacher rightly care for her class without secret communion with her Lord?

(To be continued)

**STUDYING THE SUNDAY SCHOOL LESSON**  
at the  
**Family Altar**  
With  
**Thoburn C. Lyon**

**THE FIRST DISCIPLES**

Lesson Text: John 1:35-49. Golden Text: John 1:29

**Daily Readings and Comments**  
**MONDAY**

**The Baptist's Estimate of Jesus. John 1:19-28**

John's mission in the world was of no small importance. He was to go before, and prepare the way for the earthly ministry of Jesus, teaching the need for repentance, striving to make men ready for the coming of the Messiah, their Savior; yet he unhesitatingly declared that he was unworthy to perform even the humblest service for the Coming One. Perhaps it was his sense of his own unworthiness and the unique worthiness of Christ that made John's ministry so effective and forceful. May the disciples of today have their thoughts again turned to the Lamb who alone is worthy.

**TUESDAY**

**The Baptist's Introduction of Jesus. John 1:29-34**

John's one and only purpose was to make new disciples for Christ, to induce men to accept him as their Savior and long-promised Messiah, and with this purpose in mind, at every opportunity he pointed to Jesus as the Lamb of God, slain from the foundation of the world to take away the sins of men. We might well learn a lesson from John in our work for Jesus today: the gospel of Christ cannot be divorced from its social applications, but our primary object must ever be to point to Jesus as the Lamb of God that taketh away the sin of the world. May our ministry be as fruitful as John's!

**WEDNESDAY**

**The First Disciple. John 1:35-49**

"That in all things he might have the pre-eminence," might well be cited as John's guiding motive. At every opportunity he was glad to bear witness of Jesus. It is interesting to note the different ways in which these first disciples were called from their various walks in life: the first two were sent by John; one of these then went and called by his own brother to Jesus; then Jesus called Philip, who in turn called Nathanael. He still calls men in much the same way, and if new disciples are to be won, it must be through those who are already following Jesus.

**THURSDAY**

**The Disciples at Work. Matt. 10:15-15**

The Twelve, Jesus commissioned as full time workers, to give their entire time to the preaching of the gospel, giving up all

other earthly cares for this work. In return, they were to be supported by those among whom they worked. Not all of us have been commissioned to give our entire time to his work today, but we can assist those who have been so commissioned, with our substance and prayers. As fully as we have been taught our duty and privilege in this regard, if we fail therein we shall be more without excuse than was the land of Sodom. Let us never neglect to pray for all Christian workers at home and abroad—and especially those of our own church.

**FRIDAY**

**The Test of Discipleship. Matt. 10:32-39**

Being a Christian is not an easy thing, in spite of much teaching that this is true. Even a mere confession is not always an easy thing; and then comes the daily taking up of the cross—acknowledging each day by our every action that our physical life is of much less importance than following Jesus. Often it is not hard to endure persecution from "outsiders," but when a man's foes are those of his own household it is much more difficult. What pathos in the words, "He came unto his own, and his own received him not!" If at any time it seems hard, let us remember that to spare ourselves is to lose all.

**SATURDAY**


**The Disciples Commissioned. Matt. 28:16-20**

The disciples had a place where Jesus had promised to meet them, and there he commissioned them for service. He has a place where he has promised to meet us each day—our "closet," or treasure house—and if we were more faithful in meeting him at the appointed place, perhaps our commission would be made more real to us. Note that the commission is prefixed with this statement: "All power is given unto me in heaven and in earth." That is not merely a statement of his right to command, but a reminder that his power shall go with us as we strive to carry out his Great Commission.

**SUNDAY**

**Jesus, our Sin-Bearer. Isa. 53:1-12**

John had pointed out Jesus as the Lamb of God which taketh away the sin of the world. With prophetic foresight, many centuries before, Isaiah had also visioned the Messiah suffering as a Lamb led to the slaughter for our iniquities. That we might have peace with God, and not be wounded for our transgressions, Jesus suffered for us on the cross. Because he first loved us, we love him, and desire to be his true disciples. Let us learn of him.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. G. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>C. D. WHITMER, 217 E. Duhan Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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**Crusade with Christ in Christian Conduct and Devotions**

By Clifford Earle

(Published in Two Parts. Part II.)

**Questions for Discussion**

What is prayer? In how many ways can one pray? When is one "constantly in prayer"? What were the teachings and practices of Christ about prayer? What are the characteristics of the various kinds of prayer (confession, consultation, petition, intercession, gratulation, adoration, dedication, etc.)? What are the differences between Old Testament and New Testament prayers?

What is worship? To what does worship appeal, the intellect, the emotions, or the will? What is the ultimate aim of true worship? Can worship have reality? How can worship be related to discussion?

Why is Christ regarded as the perfect man, aside from his divinity? Are his teachings just as applicable today as they were two thousand years ago? Which of his teachings have to do with social religion? Which of his teachings are individualistic? Is it necessary to live a Christian life in order to be "saved"? Is it enough to live a Christian life?

**Practical Project Suggestions**

1. Improve the worship in the society meetings. Have the prayer meeting committee prepare a report on the society's worship, reporting upon the length of worship, preparation, relation of the themes to discussion topics, variety of elements used, the unity and continuity of the worship services, the quality of the songs and music,

etc. Have the society discuss the report thoroughly and decide upon needed changes and improvements. Have a series of short talks on worship in regular meetings. Prepare a short typewritten manual on worship to be used by society leaders. Secure and circulate among members good books on worship.

2. Improve the discussion in the society meetings. Have a group of members prepare a report based on studious observation. Let the report consider the kinds of topics that excite discussion easily, the kinds of discussion that really "arrive," the number of members who take part, ways of participation practised by the members, ways of getting variety and interest, etc. Arrange to meet with each leader two weeks before the meeting to assist him in planning the meeting. Prepare a typewritten manual of instructions and suggestions for leaders. Secure and circulate among leaders good books on prayer meeting methods, discussion leading, etc.

3. Arrange for a question-box, with special meetings each month when the pastor can help solve problems in Christian conduct that the members indicate by their questions. Stimulate the reading of good devotional books by members; have a library of such books. Arrange for frequent personal conferences between the pastor and individual members. Stimulate practice of private devotions among members. Prepare outlines for Bible-reading and suggestions for pri-

(Continued on page 15)



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**R. PAUL MILLER**  
 Home Missionary Secretary  
 Berne, Indiana

### A Few Items of News

R. F. D. No. 2, Sunnyside, Washington,  
 December 23, 1931.

My dear Evangelist Readers,

Just a few items of news from the field, concerning Brother Kennedy's last days:

October 19—"Most important of all to you will be Brother Kennedy's condition. He is very thin, coughs when he lies down, therefore must sit on the edge of the bed leaning forward on the back of a chair. Last night he made two or three attempts to lie down but was defeated each time. He is completely tired out. He sleeps at intervals of one or 2 minutes at a time, after which his relaxing awakens him. His last puncture was very hard on him on account of not being able to turn on his left side. Thus I doubt if he will have another."

Another: "Poor Brother Kennedy is in a terrible condition. He coughs and coughs and has come to the place where he has to sit up practically all the time, and of course he is so weak he is not able to sit up. He has no flesh left."

"He says if the Lord is not going to heal him, he hopes he takes him soon. Each day must seem like ages to him in his great agony."

Another: "We would so like to see the Lord heal and spare him to the work, but his ways are not always our ways. Mrs. Kennedy is in bed with fever now, October 17. This certainly is hard for she would like to be with him and he wants her, but they must just be patient and wait. (Mrs. Kennedy was better the 18th.)"

"If one member suffer, all members suffer with it."

Miss Patterson writes from Bellevue:

"About the abridgment of 'Undaunted Hope,' I surely wish I had been there to help you. ... It seems too bad to take anything out but I know it must be! The book has been such a blessing to me as I retype it (for French publication) I wish I had read the manuscripts through when I first came to the field. I think I would have been a better missionary for the lessons it teaches are so helpful in our work."

"Since reading 'Undaunted Hope' I can see more plainly what ... separation must mean. ... God has certainly made the book a blessing to me."

"Little David Sheldon is a sweet baby, a darling, and so good. You wouldn't know there is a baby in the house if you didn't see him. He has blue eyes and is very pretty."

"Kenneth is growing so rapidly."

And so in sorrow, in perplexity, and in joy, the Mission Oubangui Chari moves on.

The "Brethren Missionary" has come to hand today saying there are only 386 subscriptions for "Undaunted Hope" to date. We know this is due to no lack of interest but to a pervading optimism that one's own individual subscription will not be needed!

That same all-pervading optimism has led to surprise when friends have learned how few letters reach our foreign missionaries! "I didn't suppose you would have time to read a letter from me!" naively remarks

some humble friend who would gladly have written to the missionaries had she considered herself eligible!

"I didn't know a person could write directly to the missionaries," said another!

Missionaries are just humble servants of God, set in a land remote from that of their birth. A missionary biography, like "Undaunted Hope" is just a simple tale of a humble life—a life devoted to God and his glory. It awaits publication—has waited more than two years because hungry hearts who want to read it have not realized that they each have a humble share in the responsibility of broadcasting it.

Faithfully yours,  
**FLORENCE N. GRIBBLE.**

### Argentina

During the past month I have not traveled much among the churches because I have had a great deal of writing to do. However, I have preached in Tancacha and Alejandro and helped in Rio Cuarto. Here we are preparing for a campaign next week with the help of Don Juan Varetto, one of the leading evangelists of the country.

In Alejandro some of the members have moved away but the attendance was good and we hope to have a vacation Bible school there soon. After the campaign here we will follow with the Bible school. There are already a number of candidates for baptism.

We had a bit of excitement here on Saturday evening. Just as we were eating supper we heard five shots in front and then a woman screaming. On going out we found that a doctor had called to talk with the girl next door to us, and as he was chatting on the threshold, as is the custom here, another man came up and shot him twice and then, after he fell, twice more. Brother Romanenghi was the first to arrive on the scene and entered and helped to calm the family. The doctor died instantly and the murderer gave himself up to the police. He thinks he did his duty because he says the doctor betrayed his sister and broke his promise to marry her. Such conduct is very common down here and as a rule the authorities do nothing for the defense of the girl. They call it merely a love affair.

The elections have been over for several weeks but as yet we do not know the final returns. The delay in reporting serves to allay excitement somewhat, but it also seems to afford more opportunity for frauds.

This is Thanksgiving time but the day is not celebrated in this country. We wish all the church in the homeland a merry Christmas and a happy New Year.

C. F. YODER.

### A CHIEF WHO KNEW LIVINGSTONE

By Jane Mateer Beeman

In the time of David Livingstone, the place which is now a prosperous Malamulo Mission was part of a great tract of land owned and ruled by Maguira, a native chief

who lived on the banks of the river Shire, in British Central Africa. Maguira is now dead, but one of his under chiefs, Kasonga, recently lived in his village on the mission estate. He is one of the very few old men who have responded to the call of the white man's religion and been received into the full fellowship of the church.

Standing with Kasonga in front of the church building, on the very spot where Dr. Livingstone, on his first trip into the country, camped and held a council with the chiefs of the district, an American missionary recently listened with deepest interest to the story of the coming of the first white man into the land.

The arrival of Dr. Livingstone, bringing with him the mtengo wabwino (good message), and demonstrating in his life the love of God, gave to the natives a view of a character totally new to them, making it necessary for them to adopt a new word to describe this wonderful white man.

He seemed so like a god to them that they gave him the name of Msungu, similar to Mulunga, their name for God. Although that pioneer of African missionaries has been followed by white men whose characters have fallen far short of his, yet the same name still holds good for every white man who enters the country.

Livingstone passed down the hill from his camp, crossed a little river, and continued his journey to the place now called Blantyre. His heart would have been made glad could he have foreseen the future of that little stream. Because of the many baptisms that have been performed in its waters, it has been named by the Christian natives "the Jordan."

The Malamulo estate, high up in the Shire hills, is bountifully watered and wooded. It was purchased from the native chief by a German planter, for a few yards of red cloth. This planter built the strong fire-brick house now occupied by the mission superintendent.

Later this estate was bought from the planter, and became the center of a most thriving mission. Not only is a training school maintained here, but many out schools are carried on in surrounding native villages.

One hundred miles to the north, a large out school forms the center of another circle of schools, so that many thousand natives in this region where Livingstone pioneered now enjoy the light of the blessed Gospel, which is slowly but surely dispelling the heathen darkness of Central Africa.—Forward.

### BRITISH GOVERNOR DEMANDS CHRISTIAN CHIEFS

For the Governor of a British possession to say that two of the best chiefs he knew were Christians is a worthy tribute. This was said by Sir Donald Cameron, the new governor of Nigeria and until recently governor of Tanganyika, when he was giving evidence before the Joint Select Committee of the two houses of Parliament on East Africa questions.

Sir Donald described the type of man required to fulfill the duties of chieftainship, pointing out that education was necessary, and also men who would be good Africans, realizing the needs for development of their country. He finished his evidence with the telling words: "I hold the view that this depends upon a man becoming a Christian." —From Record of Christian Work.



## BERNE, INDIANA

We feel that the readers of the Brethren Evangelist would like to hear how the work is progressing at Berne, for it has been some time since we have reported through this paper. We had a gospel team from Ashland College with us over the Thanksgiving vacation. These four fine Christian men each had a message from God's holy and inspired word. Their presence and fellowship was spiritually uplifting. May their service for the Lord not be curbed but may they continue to find opportunity to testify for Christ. If any one is to be well trained for Christian service they need practical work. Moody Bible Institute realizes the need of practical work when they require it of their residential students. We feel that many of the churches could help provide this training by inviting students to their churches. I heard our pastor, Rev. Parr, say, "We have had many gospel teams from Ashland but have never had one who tried to teach modernism or anything aside from the Gospel, which speaks well of their college or home training."

The various departments of our church are working in harmony to the glory of God. We are making preparations for a Christmas program to be given Christmas eve. The young people are to be the church of tomorrow so we should give them a part in the service whenever possible.

We are looking forward to our revival meetings which will be held in February by Rev. Willis Ronk.

Yours in Christ,  
CLARK SIPE.

## REVIVAL AT THIRD CHURCH, JOHNSTOWN, PENNSYLVANIA

November 2-15, 1931

This report seems somewhat belated and we thought after Brother George Jones, the pastor, made that splendid report concerning the meeting, which it was our privilege to conduct, we needed not to make any additional comments.

The two short weeks we spent in Christian fellowship with these folks was most encouraging. There is every evidence that with full time leadership a good work can be established there. Under the able leadership of the pastor who is serving but part time the Sunday school and church attendance are steadily growing.

That part of Johnstown in which the church is located is pretty well churchied but with a proclamation of a Whole Gospel we feel sure that it has a bright future. An evidence of this was seen during the meeting when folks of other denominations attended regularly and gave expression to the soundness of our doctrines.

It is not often that an evangelist can conduct a meeting outside of his own local church and yet spend the nights and mornings with his family. Our churches being separated by only twenty minutes' driving time made this possible.

The pastor and evangelist found a hearty welcome into the homes visited and in many cases found the "bread-winner" out of work

or barely keeping things going. This is a day which taxes our faith and to those who place their all in the Lord's care, he is graciously supplying all the needs. The only solution to this world-wide condition when men forget God and trample his Son's blood beneath their feet is his sure return. Even so come, Lord Jesus!

Brother Jones reported the number of confessions during the meetings and now we rejoice to report that many more have since come into the fellowship of this church by letter and confession.

W. H. SCHAFFER, Evangelist.

## SOUTH BEND, INDIANA

Closed our meeting at Ardmore, December 20th with 29 confessions and a house full of people. Will send a fuller report later.

Will begin a two weeks' meeting in Goshen with Brother Stuckman, January 3 and close January 17. We ask the prayers of the brotherhood for success in this effort, and want to invite delegations from nearby churches. In our last effort Brothers Port, Clark, Whitmer, Owen, both Dukers and ministers from M. E. and E. V. churches came in so we had from three to six ministers every night. Hope they may do as well at Goshen.

Sincerely,  
A. T. WIRICK.

## SEMINARY NOTES

Brother McClain's article, entitled "Current Tendencies Which Limit Faith and Life," which was published in the January, of this year, number of the Biblical Review recently appeared, by permission, in "The United Church Review," the official organ of the United Church of Northern India. Also his article on the Kenosis, published in the Biblical Review in 1923 will soon appear in a Porto Rico publication.

In our last report we neglected to say that Mrs. Stuckey accompanied her husband to the Waterloo Sunday school and Missionary Conference, and conducted a class in Practical Church Music.

Sunday evening, December 13th, the girls sent a Gospel Team to the Sullivan Christian church. The team was composed of Bernice Berkheiser, Cecile Robertson, Anna Bird, Dorothy Whitted and Ruth Snyder.

December 14th the Girls' and Boys' Gospel Teams held a union meeting, with about sixty present. Brother Joseph Foster, our African missionary, showed his curios and gave an interesting stereopticon lecture on the African work.

We are sorry that in our last report of gifts to the Seminary House there were several omissions. We are glad to make mention of them in this column.

Dr. Bell gave a number of books to the Seminary library and a dresser and davenport to our Seminary House.

Brother and Sister C. A. Bame provided a hall tree for the Seminary House, and Sister Slotter supplied a bedroom suite.

Dr. and Mrs. L. L. Garber also contributed some rugs and chairs.

The matron has received a quilt from

Mrs. J. M. Barringer of Fremont, Ohio, and two quilts from the Los Angeles Second church W. M. S.

We appreciate these gifts and are glad to say, thank you.

K. M. MONROE.

## McKEE, PENNSYLVANIA

November fifteenth we began a two weeks' meeting with my Bible Chart lectures, at McKee, Pennsylvania but attendance and interest were such that we continued for three full weeks. On December thirteenth we held our communion service and almost every place at the tables was filled.

Many churches suffer from the "Young people's problem" and cannot understand why they do not take more interest. But to me there are several reasons, most of them lay with the parents. When parents are asked as to the absence of their children, they fulfill Christ's parable and with one accord they begin to make excuse, "Our children go to school and therefore they cannot come." And how the Devil does play on that feeble attempt on the part of the parent, to excuse their own lack of interest in the child's welfare.

If parents do not teach their children to put first things first, they need not be surprised if no one else will teach them. Certainly if it comes to a show down between the church and the school, a parent who is truly concerned will have no doubt what to do—let them stay home from school.

What difference will it make to that child in one thousand years, which battle was fought first or what a verb is for? But it most certainly will be for its eternal welfare to have God's Truth in its little heart.

In our meeting at McKee we did not lack for youthful interest and two or three rows of children would gather in front to sing the little choruses. That there was a response in their hearts was manifested in more than one way. One little fellow got a nickle and in response to my plea to pass out tracts, he bought tracts and planned to scatter them all over the community.

Special music was rendered by the choir and individuals of the church and also from friends who came in from night to night.

We were also glad for the presence of Sister Dess DeLozier, who was restored to us after a remarkable cure of cancer. Seldom is there a person in a congregation that can teach the Bible as she can, and knowing her worth it was indeed a great disappointment to me when I met her at National Conference and learned that she had that incurable disease and was on her way to Iowa to a specialist. A few days after our arrival here in Pennsylvania, we were again made sad by her return home. She then went to Missouri but was sent home an incurable.

She had been anointed but it seemed that the Lord was not pleased to heal her without means, but like Peter of old, "Prayer was made without ceasing of the church unto God" for her and she went to a physician in New Jersey. We thank God that the cancers, both large and small, have disappeared.

On two Sunday afternoons we had baptismal services. In all there were twenty-one baptisms and reconsecrations, fourteen of which were baptisms. We were very glad for the presence of Brother E. S. Flora and family, who drove over one Sunday afternoon.

The Lord has also given me opportunity to give my Bible Chart Lectures at New En-

terprise; the Altoona Rescue Mission and Gospel Hall at Newery, Pennsylvania.

Grace be with all them that love our Lord Jesus Christ in sincerity.

R. I. HUMBERD.

### SMITHVILLE-STERLING

"Oasis of America"

There are plenty of oases in this land of plenty but newcomers to this section are reminded at once that Wayne County, Ohio is the third richest county, agriculturally, in the United States of America. The second is Lancaster County, Pennsylvania, while the third is Los Angeles County, California. And this township, Greene, is "the richest township, agriculturally, in the richest county in Ohio." Large sign boards along the highways remind all travelers of these facts. Truly the Lord hath done great things for the people of America and especially for the good folks permitted to dwell in the midst of this oasis in the heart of the Buckeye state. Happy indeed will this people be if they are equally rich in things spiritual, "for the things which are seen are temporal, but the things which are not seen are eternal."

After a year's vacation we had a happy and safe landing and are now pleasantly situated as pastor of the Smithville-Sterling church. The reception given us has been all that any minister of the Gospel could possibly expect, all of which is a source of encouragement and a real cause for thanksgiving. An informal reception was held by the church to welcome us. There was a large attendance and an interesting program, several of the nearby ministers being present and bringing messages of greeting. Our empty larder was replenished very generously, to the extent that it required three cars to transport the produce, live and otherwise, from the church to the parsonage. Happy thought! And many thanks! We are now faring supmtuously. The results of this expression of kindness would grace any county fair exhibit. Brother Harvey S. Rutt was the efficient chairman of the evening.

The church owns no parsonage but rents a house owned by Brother Frank Hartzler who has been making a number of improvements in the house, putting it in first class shape for occupancy as a parsonage. Hence we are happily located and will be glad to have our parishioners and many friends pull the latch string.

Attendance at church services and Sunday school at both places has been very good. The total Rally Day attendance at both schools was 222. Christmas programs are being prepared. We are busy with a revision of the church roll and in getting acquainted. The members seem ready and anxious to cooperate with the pastor in the Lord's work. May the windows of heaven be opened wide above this people, for apart from the Lord we can do nothing worthwhile.

The Thanksgiving Home Mission offering has been received and the total is equal to that of last year. A White Gift offering will be received.

The Woman's Missionary Society and the Sisterhood of Mary and Martha are both very active and well attended. Mrs. Carpenter was asked to serve as Patroness of the Sisterhood.

Brother Grant McDonald and wife, who preceded us in this pastorate, did a good work here and won a warm place in the

hearts of this people. May the Lord continue to bless them abundantly in their new field of service.

We met at Canton recently with the Brethren pastors in this part of the state in their monthly ministerium. They gather for instruction and inspiration, an example that might be followed with profit in other parts of the brotherhood. The next meeting will be at Smithville the second Monday in January.

May the paths of all be radiant during the coming year with peace from above and with joy of service well done.

Smithville, Ohio G. C. CARPENTER.

### THE RIVER

(Continued from page 2)

The river rose steadily. Hour after hour, day after day it rose, swelling silently in the night. The villagers ran to the dyke several miles away to see what might befall. That great, wide, dyke which had been a bulwark for generations, beyond which had stretched low, fertile rice lands to the river's brim, now held back a brimming flood. The river had covered the low rice lands and was now pushing against the dyke. The villagers climbing to that dyke's edge, stared down into the swirling, yellow, angry water, which was tearing and pulling away clods of the earth even as they stared. At any hour, at any moment, it would break through.

"We must make the dyke higher—we must watch for breaks!"

Thus spoke one of the younger men, the son of the village head. But his father was wiser. He answered sombrely,

"And can we in this sudden hour mend five hundred miles of dyke, and guard every

### Beauty

Since time began—or so it seems—

A Will-o'-wisp I chase.

I saw her in the gardens fair,

Where the treetops interlace.

And from each lovely petaled flower

She stares me in the face.

Beyond the fields she beckons me,

Where sunlight tips the hill,

And when I climb the topmost rim

She's beckoning farther still;

She peers from places quite remote

And talks to me at will.

One day from out a lily's cup

She shyly smiled at me,

I took the lily in my hand,

The Will-o'-wisp to see.

My quest seemed o'er and won at last,

I trudged home happily.

Alas! Alack! The little flower

Soon drooped her lovely head,

And by her quivering petal tips

I knew would soon be dead—

And then I saw the Will-o'-wisp

Mysteriously had fled.

The lily cup was empty now—

I held her piteously—

Then raised my misted eyes—and lo!

From yonder maple tree

The Will-o'-wisp was beckoning still

Encouragement to me.

—Laura Bedell in *The Mail and Empire*, Toronto.

break? Ten thousand men cannot prevail against the river when it turns evil!"

The young man would not give up. He argued that if they all—if all the villages—But the older men went back in silence and collected their few belongings, their winter clothing, as much grain as they could carry, their wives and children, their oxen and cattle and a few fowls, and they wended, their way across the fields of unripe grain to the highest, strongest part of the dyke. Well they knew this grain would never be cut by their hands, nor would any harvest be theirs this year.

Upon that narrow edge of high built dyke they pitched rude camp, twisting a few reed mats into shelter, tying their cattle to the sparse trees that grew there. The good river had turned against them.

Nor had they come a day too soon. The river rose yet further, and exerting its strength, tore its way triumphant through a break in the long dyke. From the upper dyke the villagers watched the yellow wall of water break and roar and crash over the land, and swirl even to the very roots of the trees where their beasts were tied. Would it overwhelm them all? But the river could not quite reach them. Its strength was spent, and it lay there like a malicious, wild force, having cornered the villagers in this spot.

What then? Then nothing. There was nothing to do but to look out over the sea and think of the good grain rotting at the bottom; nothing to do but kill the snakes and rats that swarmed up out of the water and fought to share this spot of dry land with the humans; nothing to do but to eat up the grain and the cattle they had saved.

Weeks have passed. Month have passed. The river is still waiting at the foot of the bit of ground where the villagers are encamped. Their grain is gone, their beasts are eaten. There are not even rats and snakes now. The only food the villagers have is the shrimps they catch out of the river. Having no fuel, they eat them raw. Raw shrimps—and the winter draws near in chill nights and in sudden cold winds out of the north. Raw shrimps—is it not better to leap into the water, seeing that death must come and the river will not abate? Raw shrimps again—there are many ill and many who have died, and they can but be thrown into the water. One old woman mutters over and over again,

"That river—it is not satisfied with dead—it wants us living—"

Sometimes one says, begging for hope, "I have heard it said that sometimes in a famine there are those who send food—clothes—at least I have heard it said."

Can this be so? Another is suddenly buoyed by the thought and cries,

"Is it a boat I see there in the distance? Does it come this way?"

They all stare out over the yellow, spreading water. It is a fair day and the water lies sparkling under the clear sunshine and ruffling under the keen wind. They can see a long way, since there is nothing to hinder their eyes except a few tops of trees. A boat? A boat? They gather and clamor a little to see the boat.

But there is no boat. Over the sparkling cruel sea no boat comes.

"Follow me," said Jesus, and so long as we disobey we are sure to get lost in the woods of perplexity and doubt.

## KINDNESS

Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song, which had lost its way, and come on earth, and sang on undying, smiting the hearts of men with sweetest wounds, and putting for the while an angel's nature into us.

Kind words will set right things which have got most intricately wrong. In reality an unforgiving heart is a rare monster. Most men get tired of the justest quarrels. Even those quarrels, where the quarrel has been all on one side, and which are always the hardest to set right, give way in time to kind words. At first they will be unfairly taken as admissions that we have been in the wrong; then they will be put down to deceit and flattery; then they will irritate by the discomfort of conscience which they will produce in the other; but finally they will succeed in healing the wound that has been so often and so obstinately torn open.

All quarrels probably rest on misunderstanding, and only live by silence, which as it were stereotypes the misunderstanding. A misunderstanding which is more than a month old may generally be regarded as incapable of explanation. Renewed explanations become renewed misunderstandings. Kind words, patiently uttered for long together, and without visible fruit, are our only hope. They will succeed. They will not explain what has been misunderstood, but they will do what is much better—make explanations unnecessary, and so avoid the risk, which always accompanies explanations, of re-opening old sores.—F. W. Faber.

## CRUSADE WITH CHRIST IN CHRISTIAN CONDUCT AND DEVOTIONS

(Continued from page 11)

vate devotions. Enroll Comrades of the Quiet Hour.

Society Goals in Christian Conduct and Devotions

Every society should strive to enlist its members in a Crusade in Christian conduct and devotions. Set challenging goals now.

Set a goal for the number of young people engaged in private study of the life of Christ.

Set a goal for the number of young people to be enrolled as Comrades of the Quiet Hour.

## OUR LITTLE READERS

## GOING TO MARKET

From "Our Friends at the Farm"

By E. Chivers Davies

Dolly was standing at the gate, ready harnessed to the light spring cart, and pawing the ground in her impatience to be off, but presently Mr. Pixton and Billy came out of the farmhouse, and when they were comfortably settled, with all their parcels tucked under the seat and Mr. Pixton holding the reins, Jem let go of Dolly's head, and away they went! For it was market-day in Weyton, and Mr. Pixton was selling some calves there, while Mrs. Pixton never failed to send a basket of her beautiful brown eggs, a crate of plump chickens and ducks, and some of her delicious butter. There they were, all tucked under the seat—all, that is, except the calves which had gone in another

cart with a net over them, half an hour before.

Dolly started down the lane as if she knew quite well that they were going to market, and presently they turned into the main road, where a steady stream of horses and carts, droves of pigs, flocks of sheep, and little groups of cattle were all going toward Weyton. Billy found it fine fun to watch all the different people—and the animals, too, for some of them were very naughty and gave their drivers a great deal of trouble. Old Farmer Giles, his funny black hat well on the back of his head, and a clay pipe in his mouth, was riding to market on his sturdy horse, and shouting directions to a farm lad who was trying to drive a troublesome drove of pigs to market. The pigs did not want to go to Weyton Market, but were trying their best to turn round on the road, or to go down every little lane they came to, till the farm lad got quite angry!

Next Dolly passed a spring cart with a load of three delightful little calves, which Billy privately thought were the prettiest he had ever seen, only he didn't want to hurt Mrs. Pixton's feelings by telling her so!

In the field which stretched by the side of the road a donkey was munching thistles, and as a donkey-cart passed him he gave a most scornful "He-haw," as much as to say, "See how much better off I am, eating these nice thistles," which made the harnessed donkey so annoyed that the boy who was driving him could only persuade him to go on to market at all by the scheme of hanging a carrot in front of him, just out of reach, on the end of a stick, and promising that when he reached Weyton he should have it! He was really taking the carrots to sell to a vegetable shop in the town, but it was a rather clever idea, and you think, to use one of them in this way?

When they reached Weyton they found a very busy, bustling scene awaiting them. Mr. Pixton drove to the market-place, so that Mrs. Pixton could arrange her butter and chickens on her stall; then he went round with Billy to the Old George Inn, where he put Dolly up for a rest and a feed before her journey home again.

Billy had never seen a real country market before, so Mr. Pixton took him around all the square to see the sights. There was one huge inclosure divided up into small pens, and here they found the calves which had come from the farm looking quite happy and comfortable in their new quarters. Several farmers were already buying cattle, their wise old sheep dogs sitting down beside them as their masters discussed prices, looking as if they, too, knew all about the matter, and it was not long before one of the farmers came up to Mr. Pixton and asked him what he wanted for his calves. Billy was very interested in all this, and when the calves had been sold and led away they went round to look at the sheep-pens, and to see the pigs. The cattle market was a very noisy place—such a lowing and a bellowing, such a bleating and grunting from the cows and sheep and pigs, that it was quite a change to go into the square where Mrs. Pixton was busy selling her eggs and butter to customers in the town, who always came to her stall because they knew how good were the things she brought in from the farm. By the time she had sold all the ducks and chickens she had brought with her, Billy was feeling quite hungry, so after making a few purchases in the stalls in the market-place to take back to the

farm, they went into the coffee-room at the Old George Inn and had as much roast beef and roast potatoes as even the hungriest little boy could eat.

After dinner Mr. Pixton went to the miller's to see about some food for his stock, and then Dolly was harnessed, and away they went, with empty baskets but heavy pockets, back along the road that led to the farm.—Courtesy, Thomas Y. Crowell Co.

## ANNOUNCEMENTS

## NATIONAL MINISTERIAL ASSOCIATION

This notice will inform you of the death of Elder Jacob Shank at his home in Lodi, California, on November 23, 1931. Father Shank, as he was affectionately known, was one of the pioneers of the work on the west coast. He was in his eighty-eighth year and had been a member of the Association since 1904.

As this is a fourth death, the claim will be paid from funds on hand, and NO call will be issued.

WILLIS E. RONK,  
Secretary-Treasurer.

## THE TIE THAT BINDS

ROBERTSON-HARTER—At the parsonage of the First Brethren church of Flora, Monday morning, December 21, occurred the wedding of Mr. Woodrow Robertson and Miss Edith Harter. The bride is a member of the First Brethren church, and one of the St. Louis, Mo. group. She is a native of Franklin County, Virginia, but expects to make his home near Flora. A single ring ceremony was used by the writer.  
FREEMAN ANKRUM.

## IN THE SHADOW

LOOMIS—Mrs. Florence Loomis, aged forty-three years, wife of John A. Loomis, died at her home east of West Alexandria, after a short illness. Funeral services were conducted from the Block Funeral Home by the writer. Burial was made in the Sugar Grove cemetery. Besides her husband she is survived by two children.  
GEORGE PONTIUS.

GILBERT—David Gilbert, son of Ezra and Elizabeth Gilbert, was born in Montpelier County, July 25, 1869 and departed this life Nov. 9, 1931, at the age of 62 years. He was united in marriage to Erie Guntle, to which union was born one child, who departed this life in infancy. Besides his brothers and sisters he leaves to mourn their loss a host of other relatives and friends. Funeral services were conducted from the First Brethren church and burial was made in the beautiful Sugar Grove cemetery.  
GEORGE PONTIUS.

WETZEL—Mary Estella Bear Wetzel, daughter of John H. and Hester Bear, was born in West Alexandria, Sept. 2, 1869, and departed this life Nov. 6, 1931, at the age of 62 years, two months and 4 days. She was married to Scott Wetzel Oct. 4, 1888. To this union was born a little daughter who died in infancy. She was a member of the First Brethren church at West Alexandria. Although because of illness for the last several years she was unable to attend services she read extensively from God's Word and was always interested in the work of the church. She leaves to mourn her departure a devoted husband, two sisters and many other relatives and friends. Services were conducted from her home by her pastor and burial was made in the Sugar Grove Cemetery.  
GEORGE C. PONTIUS.

FRITZ—O. V. Fritz, aged 58 years, died at his home in West Alexandria on Nov. 29, 1931, following a few hours' illness. Mr. Fritz has been prominently connected with public affairs in West Alexandria for many years. He was postmaster under the Wilson administration for eight years. He has also served on the Village Council. Funeral services were conducted by the writer from the home and burial was made at Lexington. He is survived by the widow, one son Carl, and one granddaughter.  
GEORGE C. PONTIUS.

MABBIT—Mary Francis, daughter of Mr. and Mrs. William Crume, was born in Howard County, Indiana, March 20, 1863, and died near Lebanon, Indiana, December 14, 1931, aged 67 years, 8 months and 24 days. November 15, 1883 she was united in marriage to Mr. John A. Mabbit, who survives her death, with five children. The children are Mrs. A. J. Cook, Flora, Indiana; Mrs. Gertrude Viney, Flora; Mrs. Ethel Lantz, Flora; Orville Mabbit of Lebanon and Mrs. Bertha Peterson of Lebanon. Mrs. Mabbit will be remembered as the wife of Rev. Glen Peterson.

A short service was held at the home near Lebanon, and then the regular funeral service was held at the First Brethren church of Flora. She had been a member of the old Darwin Brethren church for years. Burial was in Maple Lawn cemetery, east of Flora. Services by the writer.  
FREEMAN ANKRUM.

## PUBLICATIONS LOYALTY CAMPAIGN

DID YOU EVER  
DO THINGS  
FOR THE SAKE OF ANOTHER?

OF COURSE YOU DID!  
YOU DID IT AT CHRISTMAS  
OR IT WAS NOT A MERRY ONE.

YOU WILL ON NEW YEAR'S DAY  
OR IT WILL NOT BE A  
HAPPY NEW YEAR.

INDEED, WE OFTEN DO THINGS  
FOR THE SAKE OF  
OUR OWN.

BUT,

IS ANY ONE  
MORE WORTHY THAN  
THE CHRIST OF CHRISTMAS?

WE BELIEVE NOT.

IF OUR PUBLICATIONS  
DO NOT REPRESENT HIM  
WE ARE TERRIBLY MISTAKEN

IF THEY ARE NOT BEST FOR  
BRETHREN ORGANIZATIONS  
AND HOMES,

THEN,

WE DO NOT KNOW HOW  
TO MAKE THEM  
FOR WE ARE SINCERE BRETHREN.

IF THEY ARE BEST  
AND YOUR PEOPLE DO NOT  
USE THEM,  
LOYALLY AND FAITHFULLY,

THEN,  
WHOSE FAULT IS IT?

REMEMBER, IT IS ORDERS  
THAT WILL KEEP FOR US  
A BRETHREN PUBLICATION PLANT  
AND NOTHING ELSE WILL.

### SPECIAL EVANGELIST RATES

\$1.35 for One New Subscription for One Year.

\$3.00 for One New and One Renewal for one year. (This is your Holiday Gift opportunity).

\$1.50 for Renewals if you put your church on the Evangelist Honor Roll.

The Fourth Sunday in January will be the Special Publications Offering Day—another opportunity to demonstrate your loyalty.

"The Gospel Must be published."—Mark 13:10



VOL. LIV  
Number 2

January 9  
1932

# THE BRETHREN EVANGELIST

## *Challenged*

*Charles A. Bame, D.D.*

Loyalty, Fidelity, Devotion, Dependability: these words stand for a stability and forcefulness of character that determines destinies and compels results. When from among these mighty words your Brethren chose Loyalty as a campaign slogan, they were trying not only to enhance the literature and holdings of the brotherhood entrusted to them but to arouse the noblest in the character of their constituency. The main purpose has been to build up our Common Cause here by arousing all the heroism and sacrifice that remained in us.

"Weaker and wiser" each generation grows, or a maxim of evil has gained great hold on humanity. True or false, there is always need for the stimulation of recondite powers that lie dormant in each of us. "The whole world lieth in the Evil One" and with the world thus insidiously ensconced it is not difficult for the Christian to accept the status quo of his environment. Indeed, that this is the whole truth is as easily discovered in our offices as it is standing in front of a Moving Picture place on Prayer-Meeting night.

Men support the things to which they are loyal. They have time for them; they have money for them. Though walking has been called the "universal exercise" and though many can not afford to finance their automobiles, we have not heard of many deserting their autos for the more healthful and economical method of arriving. Football, baseball and other sports have their devotees among which are many of us, but the claim of sport must not traduce the previous right of our religious institutions.

No people since the Inquisition has had a greater example of loyalty and fidelity set before them than we. It was because of their allegiance to Jesus Christ and his Word both in 1709 and 1880 that we have any institutions at all. They have adorned and embellished the entire fabric of our history with the drapings and weavings of finest heroism and denial. Weaker or stronger, it remains and is decreed that it shall not all be lost. We shall emulate them. We shall carry on. LOYALTY, FIDELITY, DEVOTION, DEPENDABILITY: these will suffice but nothing else will.

## Signs of the Times

by  
Alva J. McClain

### MINISTERIAL "Bootleggers"

Among the preachers of the Protestant churches, there are men who will do almost anything to collect a wedding fee. Who the applicants are, what their marital history has already been, whether their attitude toward the sacred relationship is one of seriousness or mere frivolity, are questions with which these preachers concern themselves not at all. Five dollars is five dollars! Or it may be even less.

One wonders at times whether the cause of Christ might not profit if the churches would absolutely prohibit ministers from accepting fees for performing ceremonies. Or better yet, if the ministers would themselves voluntarily remove this sacred rite from beneath the blight of commercialism. Such a course would certainly strengthen the position of those ministers who contend for the New Testament ideal of marriage, and serve to disabuse the minds of people who think they have a right to the blessing of the Church upon an illicit marriage because they are willing to pay the customary fee.

### A REBUKE from a Unitarian

Dealing with this matter, Dr. Dexter, a secretary of the American Unitarian Association, in a recent address, said, "When clergymen marry persons about whom they know nothing, with the excuse that 'if I didn't someone else would,' it amounts to little better than bootlegging a religious ceremony. It is indispensable, if a minister wishes to be of assistance in helping to solve family problems, that he should know the members of a family before as well as after marriage. I know a minister who refuses to marry men and women outside his parish, and I think he has taken a reasonable position."

### ALSO from a Newspaper Editor

The editor of the Chester (Pa.) Times, commenting on the address of Dr. Dexter, says, "Making allowance for occasional exceptions, where the minister is certain that he has adequate information regarding the parties, this would be a good rule for every minister to make for himself. If people are not willing to be married by a minister who knows them, let them go to a justice of the peace. A minister by virtue of his office stands pledged to the maintenance of a higher standard of ethics than is sometimes embodied in the civil law or profession by a civil officer. He should never consent to degrade a religious ceremony for the sake of a fee."

This is wholesome advice for all of us. If there is any church in the world that ought to stand like a rock against the commercial degradation of the marriage ceremony, against the modern tendency toward consecutive polygamy, and for the plain teaching of the Son of God on the marriage relation, it is the Brethren Church and her ministry.

### A WISE Policy to Adopt

The ministers of the Brethren Church could bear no finer testimony in these perilous times than to announce to their respective congregations, and to the world, that they will perform no marriage ceremony where a divorced person is involved.

If there is one Scriptural ground for divorce and remarriage (as many devout Christians hold), no minister is competent to determine infallibility that such a ground exists in any given case, or who is the innocent party. Such people should go to a civil officer, since it is the business of the civil authorities to handle divorce cases. Christian ministers are not consulted in the granting of divorces. Why then should they be asked to preside at the marriage of the divorced, and blamed if they refuse?

The opinion of the secular sociologists is of no value on this point. Their science (if such it can be called) is of the earth, earthy, and their ideals are based on expediency. But the Christian minister has a revelation from above; he must find his guidance not in what is, but in what ought to be.

### THE Ostrich Club

No matter how bad things become, there will always be those people who say only our thinking makes it so. Recently I read of a new club called the "Pollyanna Club."

(Continued on page 13)

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

2. Will you please give a brief sketch of the great living religions? Are any of these, aside from Christianity, Missionary in their appeal? What is the distribution and the relative strength of each of these great religions? Give any other information relative to the religious problems of the world.

Now there is a question that would really require books to answer in full. But I am glad to pass on to the readers some very general statements in reply to each of the parts of the inquiry.

Hume, a returned missionary and a recognized authority on Missions, says there are eleven living religions. By a living religion is meant one that now holds the allegiance of any considerable portion of the world's peoples. Hume also enumerates twelve "dead religions." Among these may be named the religions of Ancient American origins as those of the Peruvians or the Mexicans or the Incas, of Old Egypt, of Babylon, or of the Ancient Greeks or Romans and of our own forbears, the Old Teutons.

Asia was the birthplace of every one of the world's great living religions. The following is a list with the approximate numerical strength of each. (1) Christianity with 550 millions of adherents; (2) Confucianism with 250 millions; (3) Mohammedanism with 250 millions; (4) Hinduism with 220 millions; (5) Buddhism with 140

millions; (6) Taoism with 40 millions; (7) Shintoism with 15 millions; (8) Judaism with 15 millions; (9) Sikhism with 3 millions; (10) Jainism with 1 million and (11) Zoroastrianism with a hundred thousand.

Confucianism, Hinduism, Mohammedanism and Christianity are growing numerically. Perhaps the most aggressive of the non-Christian religions from a missionary point of view is Mohammedanism. It should be pointed out too that in giving the above numerical strength of each we necessarily include all nominal followers.

Of these eleven great religions four are strongly Monotheistic, that is, they hold strictly to the belief in One True and Living God. They are Sikhism, Mohammedanism, Judaism and Christianity. Each of these great religions has a sacred book or books. Geographically we find Hinduism in India; Buddhism throughout all Eastern and Southern Asia; Shintoism in Japan; Confucianism in China; Mohammedanism in India and the Near East.

This gives me a fine opportunity to say a word about our own Missionary activities as a church. Our oldest Mission is in Argentina. This country has some ten millions of people. Our territory covers an area of about the size of Indiana and has a million people within its boundaries. While the country is nominally Catholic there are many without any sort of spiritual guidance or fellowship. It is a matter of great rejoicing and thanksgiving that the Lord is graciously blessing this work in its widening influence. Our other field is within the territory of French Equatorial Africa. Here we have opportunity to come into close and vital touch with peoples more primitive who are not counted among the adherents of any of the above mentioned religions. Mohammedanism is the most persistent and aggressive of the religions pressing its claims upon the African natives. It is historically true that few Mohammedans are ever converted to Christianity and so if we wish to hold our territory in Africa for Christ we must not retreat nor retrench in any particular.

What we must do for both these fields is to uphold them with our utmost financial support and with our constant prayers for their success to the glory of the Lord.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## An Old Subscription List

By R. R. Teeter, D.D.

All work of a religious or benevolent character requires support from some source. Movements or works do not go forward of themselves. They must receive power of some kind from some great source to give them momentum or to enable them to make progress of any kind.

It may be the work of a church or of a college or of a publishing house, but it must be supported, provided with necessary equipment or funds if it is to accomplish anything worth while. This support must come from voluntary or compulsory sources. In other words the supporters must be either assessed or must make voluntary subscriptions.

### Old Testament Systems

In the Old Testament system of worship there was plenty of compulsory work, plenty of statutory contributions required. Sacrifices and tithes and other things were required in support of the general system of worship, but when it came to the construction of the Tabernacle, it was desired that there should be no compulsion, but rather there should be voluntary subscriptions or undemanded offerings to meet the requirements of this construction. And we are told there were parts of the standing ritual which were left to the promptings of the worshipper's own spirit. There was always a door through which the impulses of devout hearts could come in, to animate what else would have become dead, mechanical compliance with prescribed obligations.

If one would learn how this old subscription list was made up he needs but to turn to the account as recorded in Exodus 35:21-29, where the list is given in detail.

### True Motives of Acceptable Service

It would seem scarcely necessary to say all service is not acceptable. Cain learned that in the childhood period of the human race. So there must be something back of any service that determines whether or not it shall prove to be acceptable, and that determining factor is the motive that prompts the service.

The twenty-first verse of this chapter makes the matter clear as it states "They came, everyone whose heart stirred him up, and every one whom his spirit made willing, and brought Jehovah's offering, for the work of the tent of meeting, and for all the service thereof, and for all the holy garments."

There is a striking metaphor in that word willing as it appears in this verse. Wherever the spirit is touched with the sweet influences of God's love, and loves and gives back again, that spirit is buoyant, lifted, raised above the low, flat levels where selfishness feeds fat and then rots. The spirit is raised by any great and unselfish emotion.

### Contact with Christ

Continual contact with Jesus Christ, and realization of what he has done for us, is sure to open the deep fountains of the heart, and to secure abundant streams. If we can tap these perennial reservoirs, they will yield like artesian wells, and need no creaking machinery to pump a scant and intermittent supply. We can not trust this deepest motive too much, nor appeal to it too exclusively. We should be reminded, too, that Christ's appeal to this motive leaves no loophole for selfishness or laziness. Responsibility is all the greater because we are left to determine for ourselves the amount of support or the kind of support we are going to subscribe to the Lord's work, and because we are left to assess ourselves. Those people who are clamoring for untrammelled "self determination" in the conduct of life should find in this plan an opportunity to give full expression to their doctrine. Like blank forms supplied to taxpayers by the county auditor that they may assess their own properties, the blank form is left us and the Lord leaves it to our honor to fill it up consistent with our ability. But we should not

tamper with the form as there is an examining officer that will examine our schedule, and he knows whether or not we have subscribed according to our possessions.

### Measuring the Acceptability of Work

If we are ever in doubt about the acceptability of our work or of our offering to the support of the Lord's work we can get from these verses in Exodus a standard of measurement that will enable us to gauge ourselves properly. Here we have a long catalog, very interesting in many respects, of the various things the people subscribed or brought. Over and over again such sentences as these occur—"And every man with whom was found" so-and-so "brought it"; "And all the women did spin with their hands, and brought that which they spun"; "And the rulers brought" so-and-so. Such statements embody the very plain truism that what we have settles what we are bound to give. Or to put it in grander words, the capacity is the measure of duty. Whether we are men or women or more exalted beings as rulers the responsibility is placed upon us, and our work is cut out for us by the faculties and opportunities that God has given us. The form as well as the measure of our service is determined thereby.

### Going the Limit

"She hath done what she could," said Jesus Christ about Mary. One might read that as if it were a kind of apology for a sentimental and useless gift, because it was the best that she could bestow; but I do not hear that tone in the words of the Master at all. I hear, rather, this: that duty is settled by faculty, and that nobody else has any business to interfere with that which a Christian soul, all aflame with love of God, finds to be the spontaneous and natural expression of its devotion to the Master.

While these words are the vindication of the form of loving service it should not be forgotten that they are also a very stringent requirement as to its measure, if it is to please Christ. "What she could." The engine must be worked up to the last ounce of pressure it will stand. All must be got out of it that can be got out of it. And the only way one can be sure he has done all he can do is to try to do more and to fail in the attempt. We often hear a motorist speak of getting all the speed out of his car that there is in it, but one would be foolish to expect as much speed out of a four cylinder car of common make as he would out of a Cadillac sixteen. And sixteen cylinder men in the Brethren church should not expect four cylinder men to match their speed in the support of the Lord's work.

### Variety of Service

The work of the Lord or of his church does not require service of only one or two forms, and a careful reading of these verses in Exodus will discover a list of offerings that brings out the thought of the infinite variety of forms of service and offerings, which are all equally needful and equally acceptable.

The list begins with "bracelets, and earrings, and rings, and tabrets, all jewels of gold." And then it goes on to "blue, and purple, and scarlet, and fine linen, and red skins of rams, and badgers' skins, and acacia wood."

And then we read that the women did spin with their hands, and brought that which they had spun—namely, the same things that have already been catalogued, the blue, and the purple, and scarlet, and fine linen. That looks as if the richer gave the raw material, and the women gave the labor. Poor women, they could not give, but they could spin. They had no stores, but they had ten fingers and a distaff; and if some neighbor found the stuff, the ten fingers joyfully set the distaff swirling, and spun the yarn for the weavers. Then there were others that willingly undertook the rougher work of spinning, not dainty thread for the soft stuffs whose colors

were to glow in the sanctuary, but the coarse black goats' hair which was to be made into the heavy covering of the roof of the Tabernacle. No doubt it was less pleasant labor than the other, but it got done by willing hands.

#### The Climax

Then, at the end of the whole enumeration, there comes—"And the rulers brought precious stones, and spices and oil," and all the expensive things that were needed. The BIG subscriptions are at the bottom of the list, and the smaller ones are in the place of honor. This is just the opposite of the common practice of humanity. With man the big gifts are placed at the top of the list and the smaller ones at the bottom or on a separate sheet. But this record in Exodus teaches us just this—what a host of things of all degrees are given, and the works that are done from the same motive, because of the willing heart, stand upon the same level of acceptance and preciousness in God's eyes, whatever may be their value in the market-place. It also teaches us that none of us should be ashamed of our gifts because they are small when placed by the side of our more favored brethren, if we have given according to what we have.

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## EDITORIAL REVIEW

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Publication Day is January twenty-fourth.

The new editors (?) are very happy with the prospect for a Publication Day number in the next issue. We believe that pastors should consult the articles in it before they have finished their preparation for this important Calendar Day in our church.

We are glad to know and announce that Dr. Baer has, as we believe, crossed the divide and is on the road to recovery. He has been critically ill and the road to complete recovery will not be too short. We hope you will not cease to pray for him. The pastor and the writer anointed him Sunday afternoon.

The report of "a District Evangelist" in this issue gives a glimpse of a sort of work that we are sure is good. We believe that many churches would gain benefit and blessing from such a visit and we commend it as one method both possible and profitable, of unifying and harmonizing the work of the church everywhere. In this, imitate Belote and Crick.

Readers of the Evangelist will be glad for the sermon in this issue from the pen of Brother Quinter M. Lyon, former Sunday school editor. It was preached in the cooperative mission of Brethren peoples in Columbus, Ohio, and sent to the editor for publication. Friends of Brother Lyon will be glad to know that he is on the teaching staff of Ohio State University in the Department of Philosophy, and that a new son has come to bless his home.

A personal letter from Mrs. B. F. Owens tells of plans, and progress of the Cause at Nappanee. A Sunday school of 457 recently cheered them. Prayers are asked for Brother Owens who has begun a revival at Loree. We suggest a report in fuller detail and not only from this church, but many others. It would have found a fine and welcome place this week. Church news is good news and the Word says we should "Write what thou seest and send it unto the churches." Now then, do it.

In the death of Dr. J. Knox Montgomery, president of Muskingum College, Ohio, has lost one of its great leaders in church and civic affairs. He was President of the Ohio Anti-Saloon League and Moderator of the United Presbyterian church. He was also prominent in the Ohio Pastor's Convention and the writer of these notes had a high regard for his leadership and kindly Christian character. He had just passed the 70th milestone of his life, but was a strong man physically until a fatal disease cut it short. Ohio will miss his counsel and guidance in the things worth while.

The leading article of this issue by Prof. Milton Puterbaugh of the Ashland College Faculty will help the readers to see another side of the questions evolving from the great unexplored field of science and chemistry in particular. It may help some to be less rash about statements concerning things that are changing as fast as the wind and are bound to change continually as the newer

sciences tear away the mask that concealed much truth before the days of the test tube and modern inquisitiveness and discovery. Men need not fear to preach the whole truth in the Word of God and that revelation as final, but it is easy to be too sure about final knowledge in the field of science.

The first pastor to assure us of his prayers for the editor is Brother W. C. Benshoff, pastor at Waynesboro. In his letter he tells of an extensive organization for a city-wide revival. For it, he says, "a fine spirit of Christian unity prevails here. Some worthwhile work has already been done. A religious census has been taken, scores of prayer meetings have been held in the homes, and the personal workers' committee is organized for work among the unsaved. You may be sure our people are doing their part. Would appreciate your asking the church at large to remember this undertaking in prayer." We feel assured that praying Brethren will do so.

A Church Bulletin from Conemaugh, Pennsylvania, where Brother W. H. Schaffer tells of his feat of getting a deer that weighed 125 pounds which was "neither blind nor deaf", invites a personal letter for further particulars. What is more important to us is that he is making a determined effort to increase subscriptions to the Brethren Evangelist. He says, "Several have taken advantage of the low subscription rates and are using them for Christmas Gifts." In another issue he says, "It will not be long until the low subscription rates for the Brethren Evangelist will be gone. \* \* \* We can not see how any one can be 100% faithful to the Brethren faith if they do not get the Brethren Evangelist." Neither do we. This is a striking contrast to the observation of Brother Belote that as soon as some men get on a new field, cancellations begin.

One of the big events in Ohio church life will be the Ohio Pastor's Convention at the Euclid Avenue Baptist Church, Cleveland, January 18-21. It is the first time it has been put on any place outside of Columbus. It will be a bit easier for the ministers of all denominations in the northern half of the state to attend this great convention. This is the largest meeting of its kind in the world. Personally, I am not so much enthused by the personnel of the speakers programmed. I could wish more of another class of preachers of the country could be given a place; but I am not making the program. I only know that a larger world-view of actual conditions of humanity and a larger sympathy for their correct solution is gained by listening to these men whether we agree with all their bases of argument or their methods of solution. To discuss modern problems of church and civic life with such men as James Moffat, Fred B. Smith, Whiting Williams, Albert W. Beavan and J. Finley Williamson is at once a privilege and an opportunity. Besides, the Brethren have always had a fine fellowship meeting with the Church of the Brethren.

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## EDITORIAL BRIEFS

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January twenty-fourth is Publication Day. Remember that.

Magic aims to deceive, and the tragedy is that the magic-worker sometimes fools even himself.

The object of a miracle is to glorify God and to help humanity; the object of magic is to glorify the magician and to mulct mankind.

A desire for a religion which will amaze and dazzle men has its roots in evil, and its blossom and fruit are an egotistical selfishness.

Money will not buy the gift of the Holy Spirit, but the gift of the Holy Spirit will turn money into channels of helpfulness and holiness.

O Lord, who hast made me for thyself, and called me by my name that I might be an individual child of thine, help me to live becomingly as one whom thou hast loved and called. And in thy condescending and appreciative care and forethought, give me thy work to do and thy joy to share, that through the experiences of our human life thou mayest round me out into the image thou intendest. In the name of Christ, our model and our friend. Amen.—Isaac Ogden Rankin.

## What Shall We Do About Science?

By Prof. M. P. Puterbaugh

Three peasant women one evening noticed a man who had been seated on a stone with his eyes fixed on a spot on the ground since morning. "A poor innocent", they whispered as they crossed themselves. They did not know it was Fabre, the great naturalist, observing insect life.

Members of the University of Pisa are gathered at the foot of the great leaning tower one morning in the year 1591. A young professor is balancing two balls on the edge of the gallery—one weighing one hundred times more than the other. He releases them and they fall together and are heard to strike the ground at the same instant. "This meddlesome Galileo must be suppressed," was the comment. "Such disregard of the authority of our great philosophers who teach that a ball weighing one hundred times as much as another will fall one hundred times faster, must go no farther." So they turned to their books to explain away the evidence of their eyes and ears. Their hatred of the man who answered a question debated for two thousand years, who disturbed their philosophic serenity, who put belief to the test of experiment, gave him as a reward in his old age imprisonment by the Inquisition and a broken heart.

The great Michael Faraday, after showing a distinguished audience that when a magnet is brought near a coil of wire a slight current of electricity is produced in the wire, was asked by a lady "But, Professor, what is the use of it?" He replied, "Madam, what is the use of a new-born child?" Even the great Gladstone asked, "Of what use is it?" when Faraday had explained a similar scientific principle to him and the great experimenter answered, "Why, Sir, there is every probability that you will soon be able to tax it."

Here we have three types of scientific workers represented and the attitude of three classes of people toward them. It may be somewhat unnecessary to review some of the wonders of modern invention and discovery because in recent years such knowledge has become common property. Let us think of them for a moment, however.

Two weeks ago the college class in beginning chemistry made chlorine gas and as the students saw the greenish yellow cloud arise in the flasks and travel over into the collecting bottles, as they caught a whiff of the sickening, choking, suffocating stuff and staggered back from the fume hood one after another began to ask about the Great War and poison gas. As they pictured those first troops who unsuspectingly were caught in that first cloud of chlorine a look of horror began to deepen on their faces and they shuddered. Yet we are told that another war would see such chemical warfare as would make the past usage fade into insignificance. There will come gases that attack our eyes, our skin; that will cause nausea and consequent removal of gas masks; that will cause us to lose our sense of smell, of taste, of hearing, of direction; that will destroy our equilibrium; that will render whole areas a huge "No-mans-land": not to speak of the bursting shells that will scatter disease germs and leave a trail of certain death.

Turning now to industrial progress may we refer not to the usual great strides in transportation, communication, and manufacture, but rather to the industrial research going on at present. It may be as surprising to you as it was to me to find that the following groups of associations are some of those who are engaged in scientific research and studies of their problems: The Biscuit

and Cracker makers, Meat Packers, Dry Milk and Evaporated Milk manufacturers, Fertilizer companies, Bottlers of carbonated beverages, National Canners, Soft Wheat Millers, Paperboard Industries, Dyers and Cleaners, Laundryowners, and the Steel, Automobile, Electric, Rubber, Petroleum, Cement, and Asphalt corporations.

So it goes without saying that we are rushing on in the field of discovery and invention and science until recently there is an expression of growing alarm noticed on some of our faces as we clutch tightly to our seats in the "train" swinging from side to side. We are asking, "Where are we going? Are we on the right track? Are we on any track? When will we stop? Is there an engineer? Does he still have control of the train?"

What should be our attitude in these days toward this kaleidoscopic existence? One thing is certain: no matter what our attitude is—even though we choose totally to ignore the situation—we are rushing on anyway. Some have suggested that we take a holiday in science and invention and discovery. Foolish notion! As if men could forget their cunning by a wave of the hand! Stop thinking? Never! Only beheading a man will do that. Pass a law against inventions? Preposterous! Smash the machines? Ridiculous! Rather the time must come—if we can do our work easier and quicker—when men will be paid a living wage for a four hour day and a three day week. They will have hours and hours free. Free for what? Ah! there is our task, great enough to challenge the most courageous. We must teach men to use this new leisure time in beautifying their homes, rearing their families, improving their minds, maintaining perfect health, enjoying recreative play, and understanding God and his universe.

Many have a mistaken piety which makes them shrink from the conquest of Nature. But science and Christianity are at one in abhorring the "natural man" and calling upon civilized man to fight and subdue him. The conquest of Nature, not the imitation of Nature, is the whole duty of man. Imitate Nature? Yes, when we cannot improve upon her. Admire Nature? Possibly, but not be blinded to her defects. Learn from Nature? We should sit humbly at her feet until we can stand erect and go our own way. Love Nature? Never! She is our treacherous and unsleeping foe, ever to be feared and watched and circumvented, for at any moment she may wipe out the human race by famine, pestilence, or earthquake."

Many are angry at progress because it disturbs their serenity. We reproach ourselves because we seem to be always "catching up" in our ideas about God and Man and the World. For a long time in the field of Chemistry, for example, each new discovery brought a change in definitions and conceptions. Just recently, however, we have begun to make definitions that will embrace the discoveries as they are made. Our Periodic Table of the Elements needed no revision recently for it had a blank place all ready for the newly discovered Element No. 87. So instead of our catching up all the time let us realize that God is the Creator of the World AS IT IS not as we think it is; not as the men of 2000 B. C., or 100 A. D. or 1000 A. D. found it, or as 1932 A. D. finds it to be but as it really is. Let us form a conception of God who is so great, so all-powerful, so wise, that when any new facts are brought from their hiding places in Nature we will not have to revise our ideas.

Some people make the mistake of thinking that revision

means discard. Men have heard a speaker and have gone away saying, "He gave us a new Bible." Such extravagant statements are unreasonable. Perhaps all the speaker did was to clarify a single passage. Many are eager to jump at conclusions and "junk" all old ideas with one great sweep as they reach out for the new. We must neither be swept away by new ideas nor close our minds adamantly to them. The recent discovery of alpha and beta hydrogen has not caused chemists to tear the chapter on hydrogen out of their text books. The hydrogen we generate now from zinc and sulphuric acid behaves just as it always did for us only now we can explain a few observations that we were unable to understand before.

What shall we do then? Let us not smash the machines. Let us not behead the thinkers and inventors, and discoverers. Let us not fear nor hate nor ridicule nor ignore the new. Rather let us do as the Bereans did whom St. Paul congratulated for their earnest seeking after truth. Let us put our ideas to the test of experimentation. Let us **TRY** Christianity—not just talk about it. Let us catch a glimpse of our Creator—the God and Father of all of us—that will be centuries ahead of the feeble attempts of men to understand his handiwork. Let us teach men how to use their leisure time; teach them their relationship to God and each other; teach them to use their inventions in the interest of peaceful industry. Let us continue to make cotton into nitro-cellulose but use the product for clothing rather than explosives. Let us continue to ferment sugar and make alcohol but burn the product in our engines and automobiles rather than in our stomachs. Let us make poisons for bugs and not for Brothers. What of the future? It depends not on "putting on the brakes" but in putting Christ and his teachings into the hearts of men. Those who care to make a study of the situation may find some very interesting reading in the following books which are written in an easy style and non-technical language:

1. Discovery—The Spirit and Service of Science: Gregory: MacMillan, 1927; 2. The Riddle of the Rhine: LeFebvre: The Chemical Foundation, 1923. 3. Creative Chemistry: Slosson, Century Co., 1923. 4. Science in Action: Weidlein and Hamor: McGraw-Hill Co., 1931.

Ashland, Ohio.

## God In the Life of Men

By Q. M. Lyon

*(Christmas sermon preached at the cooperative Brethren church at Columbus, Ohio)*

The message of Christmas is that God has come to live with man. He is not an alien and transcendent God, but one who is reconciled with his beloved creation, in which he lives and moves and has his being.

Religious experience throughout the world is insistent that God is, at least not wholly transcendent. This much light has been given to all nations, namely, that God comes into at least occasional intimate contact with his world.

### Skepticism

There has been much skepticism over the question as to whether God is interested in the human race or not. Modern astronomy has revealed such a vast universe that it seems pure presumption on the part of man to hold that God is interested in us human atoms of the earth. But spirit is intrinsically incomparable with matter and space, regardless of the vastness.

Deism, an eighteenth century interpretation of religion

in Europe, held that God must be thought of as the creator of the universe, in about the same way as a man creates a watch and gives it its laws of operation. Then when it is wound up it will run by itself. So God withdrew and left the marvelous mechanism of the world to carry on its own affairs. He does not need to interfere, for his creation is excellent and can maintain itself. Nor does he bother to interest himself in it.

Such a position is wrong, and cannot be maintained.

### The Christian Philosophy

Christianity is a religion, not a philosophy. Yet Christianity has a mightily attractive philosophy, such as every man would like to believe in. I believe that it is tenable. And if it is tenable, then Deism is untenable, and skepticism with it.

The Christian interpretation of the universe is as follows: First, negatively: the universe is not made up merely of matter in motion, which according to the "laws" of chance, just happened to take the shape which it has, including man and all his cultural creation. The universe is not a blind, insensate machine, rolling relentlessly on its haphazard way, unconscious alike of good and evil, of pleasure and pain. On the contrary, positively, the heart of the universe knows and cares. There is in the universe a Spirit which is essentially like the heart of Jesus. Jesus was the "Logos" or revealing word of the heart of creation, that is, of the Spirit, God, the heavenly Father. How many of our hymns dwell on the theme that "He knows, he cares." "I know my heav'nly Father knows." "He notes the sparrow's fall." "All the hairs of your head are numbered." Paul said, "In him we live, and move, and have our being."

Not only does God know and care. He is essentially an active Being. He is pure Creativity, in philosophical terminology. God does not dwell apart from his creation, as Deism holds, in idle carelessness and oblivion. God is rather eternally creative, according to his own nature. He is constantly active. He is not, however, in motion, for he is not material, and does not obey the law of gravity, his own creation. His activity is the activity of thought that is energizing, law-giving, power-imparting, motivating to purity and goodness.

God is not an impassive God, nor a pure principle of abstraction. He is a "seeking God," the "tender shepherd" whose love moves us to goodness.

### Witness of Other Religions

Brahmanism is such a curious mixture that it is hard to make a statement about it that might not be contradicted. But there is one standing belief in Brahmanism, namely, that God is incarnate in the caste of the Brahmins or priests.

Buddhism thinks of God as pure passivity, whose symbol is the sitting Buddha, with arms folded and legs crossed and eyes shut. The smile on his face is one of internal peace, which cannot be disturbed by anything from without. That peace is the peace of nothingness. And yet what do we find in the religious experience of the Buddhist? We find, first of all, the deification of the Buddha himself, and following that, subsequent "avatars," "arhats," and "Bodhisattvas," who take the place of the saints of Catholicism, and are represented as divine manifestations of God in this life. So even Buddhism must admit that God does come into intimate relation with his world.

Lamaism, the Mongolian form of Buddhism, found especially in Tibet, regards the Lama as the living incarnation of deity. The Lama heads the church and becomes God to the living age. Thus the transcendent, impassive



God becomes active and interested in men's affairs once more.

The Zend religion, Persian Zoroastrianism, made god a visitor to his world in the sensuous form of light. To this they gave a symbolic and ethical meaning.

Egypt worshiped the Nile, as Osiris, who annually visited the delta and all that was habitable of Egypt, bringing about the rebirth of vegetation and the increase of life. The symbol of Egypt is the Sphinx, half brute and half man, with spirit represented as enmeshed in matter and struggling mutely to be free. God was Nature with the Egyptians, but they discerned that Nature was not without its spiritual principle, so they gave the human (spiritual) head to the animal body of the sphinx.

The riddle of the Sphinx is answered in Greece, by the word "Man." There the gods appeared in the forms of men, in the Greek mythology. These gods paid mythical visits to the world, and even produced offspring who became the Greek people. So we find the Greek religious consciousness groping toward the truth of an immanent God who is not uninterested in men. Nor is he alien to man, even as to sensuous form and concrete individuality.

#### Hebrew Visitations

These people of God held that the Deity was mostly transcendent, but that he revealed himself through Providence and by special acts or miracles. The common people had a certain relationship to the Deity, and yet it was a distant relationship. Only the high priest could enter the Holy of Holies, and that but once a year. Especially gifted persons, the prophets, held unusual communion with him.

God's relationship to his world, therefore, among the Hebrews, was rather that of a visitor, a creator, an external ruler. He entered into human relations, but only occasionally.

#### The Incarnation

In the incarnation it was seen that God was not alien to man as such, but only to man as less than he was meant to be. The incarnation has been shrouded in too great mystery. Life itself is a mystery, of course. But having accepted any one mystery, all the rest of the mysteries may be classed in the same order. The incarnation might have been expected, as indeed it was. For God's Spirit is not alien from man's spirit at its best. God created man in his own image at the beginning of the race. He imparted to man his own Spirit—"blew into his nostrils the breath of life"—and breath is spirit, in the original tongue. Man is truly the child of God, in the spiritual sense. It is only as less than he was intended to be by the Creator that he becomes alienated from God. God is reconciled to the world in Christ. Man discovers God in Christ, and God becomes man in Christ. Through Christ we are sons of God and joint heirs with Christ.

The object of Greek thought was man. The object of Christian thought is spirit. Spirit is the eternal right, goodness, truth, beauty, love. It is not abstract principles, but the perfect personal expression of these which is spirit. Jesus is "the Way, the Truth, the Life." He is the Light, purity, and through the Son we have freedom.

When Jesus was near, men's hearts burned with the presence of Deity in their midst. The resurrection put the climax to their convictions.

#### The Presence

Christ's departure was not a mere accident. It made possible the permanent abiding Presence which came at Pentecost. The life of Jesus was not merely a visit of Deity, but an induction of the Spirit of God into the hearts of all believers. The Spirit of Jesus was seen to

be just what the spirit of every man ought to be. By this intimate insight into the eternal nature of Deity men have been enabled, through the new birth, to enter into that true holy of holies, the spiritual Presence of God. As the manger housed Jesus' sweet young life, so we now cultivate in our hearts the Holy Spirit of love, justice, truth and power.

God is known to be pure activity and creativeness, for that is how we experience the "well of living water" within our own souls. God is not external and transcendent, but we are one with God through Christ. Our Christian motivations are divine in origin, but because we are united with God they are also our own motivations. God has been reconciled, and is no longer alien.

The Spirit within me is my own. I am not God in his totality, to be sure. But I have appropriated the Spirit of Jesus and have been made free by him. So I recognize in Christian motivation that pure activity and righteous creativity which is God, and at the same time is the nature of the renewed life.

Christmas means no more than any other feast day, unless we see the deeper significance of the incarnation and reincarnation in countless lives of the Spirit of God in Christ and in the hearts of believers.

Christianity is not a mere name, but a designation for a certain type of motivation, of peace, of freedom that comes from knowing God in the mystic experience as One with us through Christ.

Ohio State University.

### The Functions of Music in the Church

By Robert E. Kline, Organist at National Cash Register and at the First Brethren Church of Dayton, Ohio

Let us first consider the Christian Church, its origin, and the reason for its existence in the world today. The head of the Church JESUS CHRIST stamped his character indelibly upon her, and gave his disciples instructions about the organization of the Church. What was his intention in bringing into being this body embracing within its fold men of every condition, race, and clime? We believe, to provide a means of communion with him, and a channel through which we may be recipients of his love and grace. The Church is different from anything else in the world. When we enter within her doors we leave behind the world with all its cares and worries, and step into an atmosphere which breathes the very air of Heaven. Were we spiritually meet our Creator; here we worship and adore him. In view of the above facts, we may well ask ourselves what should be the character of music used in divine worship. What is the function of music in the Church?

Music in the church service should be an act of worship. It should express the religious emotions of the congregation. Nothing which savors in the least of the world should be used. Music which will uplift the minds of the worshippers should be heard, for they are there, or should be there, to worship their Master. I believe the Prelude should open the service and not the Doxology or other opening sentence. The Prelude should be quiet and always devotional. It should be of the character to set the minds of the people upon the worship of the Almighty.

The congregation should cooperate with the organist and endeavor to maintain a degree of quiet that will inspire reverence and worship.

All music used in the service should be within the bounds of what constitutes a piece for Church use. The purpose of the postlude is to bring the service to a close,



and the congregation should remain seated while it is being played. Otherwise it should be dispensed with, as the custom of using it merely to cover conversation and noise made by departing worshippers is undignified, and destroys quiet and reverence which should prevail at the close of the services. The vocal portions of the service should be of an exalted type. The appeal of the anthem and solos must be to the souls of the people. And may I say in passing that I believe in vestments. We uniform our army and robe the justices of our courts, for the sake of orderly and dignified appearance. For the same reason the church choir should be vested.

The great standard hymns of the Church should be taught and sung. The singing of these hymns should be encouraged in the Sunday school. Certainly the children should be taught the great hymns of the Church.

All music should be arranged in keeping with the divine character of the church. The moulding of the proper atmosphere for the church service rests almost entirely in the musical program. It is a sacred trust and a duty that requires careful thought and preparation. Let us ever hold high ideals before us, and work toward them in a practical way with the minister, musical director and the congregation cooperating in creating something fine to the spiritual life of the church.

Dayton, Ohio.

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## SIGNIFICANT NEWS AND VIEWS

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### CATACOMBS TO BE MAPPED

Pope Pius has consigned to the Pontifical Institute of Christian Archaeology the task of exploring the catacombs of Rome and other Italian cities, and of making public reports on the subject. These burial places of imperial patricians and meeting and burial places of the early Christians have never been completely mapped or explored. There are about sixty near Rome—Methodist Protestant-Recorder.

### STATE RELIGIONS

The New York Times points out that the Spanish National Assembly's recent decision that "no official State religion exists" in Spain reduces the number of European countries that still have established churches to eight. The Lutheran Church is the established church in the Scandinavian countries, Denmark, Norway, Sweden and Finland; the Roman Catholic in Italy, and the Orthodox in Greece and Bulgaria. In the British Isles, there are two established churches—the Anglican in England, and the Presbyterian in Scotland. In other parts of the world the Roman Catholic is the established church in Costa Rica, the Dominican Republic, Venezuela, Columbia, Peru, Bolivia and Paraguay. In the Netherlands the State grants allowances to the Protestant, Roman Catholic, Jansenist and Jewish churches, and in Belgium the State pays part of the salaries of ministers of all denominations. In the United States a national church is prohibited in the first amendment to the Constitution, which says that "Congress shall make no law respecting an establishment of religion or prohibiting exercise thereof."

### WHERE TWO FAITHS WORSHIP

Air-passengers flying over the Alleghenies from New York to Pittsburgh are sometimes puzzled by an oddly shaped structure resembling an Oriental tomb they can see lying in the fastnesses of the mountains just northeast of Ligonier.

It is, in fact, a reproduction of a famous ancient tomb built as a memorial by one of the Mellon family, at which Protestants and Roman Catholics among the mountain folk may worship at separate hours.

The story of this scarcely known "Little Church in the Wilderness" is told by *The Pennsylvania Motorist*, and is summarized by the Associated Press.

It runs:

More than a half-century ago, James Ross Mellon, the brother

of the present Secretary of the Treasury, and Rachel Huey Larimer, daughter of Gen. William Larimer, prominent in Pittsburgh history, visited the Holy Land on their honeymoon, and there had pointed out to them the tomb of Rachel on the road from Jerusalem to Bethlehem.

Twenty-five years later Mr. Mellon purchased 4,000 acres of mountain land near Ligonier and built on it Rachelwood, an imposing country residence, named for his wife.

On the death of his wife, Mr. Mellon commissioned a friend to visit the Holy Land and obtain the measurements and architectural details of Rachel's tomb.

An architect and construction engineers, on orders from Mr. Mellon, built the "Little Church in the Wilderness" after the original tomb of Rachel, and it was dedicated as a memorial to Mrs. Mellon and as a place of worship for the farm people and mountain residents in the territory lying between Ligonier and Blairsville.

Since its dedication, in 1925, the Little Church has had two services a day.

In the morning a visiting priest says mass for the Catholic residents of the valley, and in the afternoon a Protestant minister preaches a non-sectarian sermon.

No offering is taken, Mr. Mellon paying for maintenance of the church.

It is one of the few edifices in the world where both Catholic and Protestant services are held.—*The Literary Digest*.

### KAGAWA'S MESSAGE TO AMERICA

"Well," he said, "I might say some things not so nice. As a matter of fact I've found two distinct Americas: A Heaven America and a Hell America. When you're good you're very good, but when you're bad, you're awful. And it's that contradiction that I've met with from coast to coast. A contradiction of fine, Christian people, honestly working at the business of being Christian, living side by side with a lot of others who may wear the feathers of fineness, but lack everything but the decorations, who scoff at Christianity with their voices and repudiate it with their lives. What place that America would be for a lot of hard-working missionaries with a hard-hitting gospel!

"The church in the United States needs more evangelists and it won't get them until it has more people who, personally, have been evangelized. I've heard a good deal of talk about a great revival. Frankly I haven't seen many signs of one. You are too busy, and the business of being converted is likely to interrupt too many of your own arrangements. In Japan, right now, we're in the midst of a 'Kingdom of God Movement,' and that movement is succeeding. The reason we are succeeding is that we've got Christians who, long since, have given up trying to arrange God's purpose to suit themselves and because, on the other hand, we've got a multitude of non-Christians who are conscious of the emptiness of their lives. It is my opinion that the Church in America will find an audience when its members have found the Gospel for themselves.—From an interview with Stanley High.

### THE KING JAMES VERSION

Common sense, combined with a keen appreciation of the sublime, characterizes the remarks of Dr. Charles R. Brown, dean of the Yale university divinity school, on the dictation of the King James Bible. With Shakespeare, he says, the ancient biblical utterances comprise "the noblest example of English in the libraries of the world."

The craze for "modern versions" has been overdone. The lessons of the Bible are applicable to all ages; human nature doesn't change much in a few millenniums. If there is a meaning in a certain text for this day and age, it is reasonable to suppose that the intelligent reader can extract it without a translator at his elbow, ready to put it into slang. The amazing accuracy, moreover, with which certain scriptural comments apply to present day problems is an eloquent argument against radical revision.

The majesty of Job, the poetry of the Psalms, the wisdom and mysticism of Solomon, undoubtedly suffer from the meddling of a long line of translators. It is not a question of being able to duplicate in modern forms the subject matter of the old Greek and Hebrew manuscripts. It is one, rather, of substituting for the majestic language of the old texts the parlance of today. Much of the enjoyment many readers get from the scriptures lies in the dignity of expression contained therein—and this does not detract in any sense from the lessons they contain.

We cannot always improve by making over. This is true of the work of a master, in whatever medium he chooses to express himself.—*The Cleveland News*, issue of December 29, 1931.

Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.—Is. 43:1.

## OUR BIBLE STUDY

### Studies in the Prophecies

By Dr. C. F. Yoder

#### VIII. The Glorious Goal of Prophecy

Judging by the facts of history it is a true proverb which says that "the blood of the martyrs is the seed of the church." Jesus stated the same truth prophetically when he said, "And I, if I be lifted up, will draw all men unto me." He stated it in its wider or generic meaning when he said, "Except a grain of wheat fall to the ground and die it abideth alone, but if it die it beareth much fruit." It is love that is faithful unto death that begets love faithful unto death. The working of this universal and eternal law makes it possible to prophecy, not only the sufferings of Christ, but also the glory to be afterwards revealed. The scarlet line leads from the cross to the glory throne.

Learned Jews have argued that the "suffering servant of Jehovah" in Isaiah is none other than Israel, but they look for a personal Messiah to come in glory. The prophets never predict a kingdom without the king. The reign of God on earth has been the beautiful dream of the ages. "Enoch, the seventh from Adam, prophesied saying, The Lord cometh with ten thousands of his saints" (Jude 14, 15). The ordinances of the law were foreshadows of the body of Christ (Col. 2:17). The feasts were foretastes of the kingdom of heaven.

While the covenant of promise was made with Abraham, it was shared by those who became members of his household, as later, the covenant with Israel was shared by the proselytes to Judaism, and the new covenant is shared, as was predicted, by believers of all nations. By one spirit are we all baptized into one body whether we be Jews or Gentiles" (I Cor. 12:13). This body is the spiritual or social body of which Christ is the head as a king is the head of his kingdom.

The formation of this body was not clearly revealed in the Old Testament prophecies although it is suggested by some (Isa. 53:11; Ps. 22:22 with Heb. 2:12; Ps. 110:1, etc.). In the mystery parables of the kingdom (Matt. 13) the pearl of great price is undoubtedly the church. Whether called the "body" as in Rom. 12:5 and I Cor. 12:13, or the "bride" as in Eph. 5:21-32, the destiny of the true church is to be united with Christ regardless of nationality. Likewise the great multitude that comes into glory out of the great tribulation is composed of all nations and kindreds and tongues (Rev. 7:9-14).

And after the kingdom of heaven is established, princes of the line of David shall reign in Jerusalem (2 Sam. 7:16; Ezek. 45:8) yet Ps. 89:27; Jer. 33:14-21 and similar passages, show that the throne of David means the throne of Christ. It is he who hath the key of David (Rev. 3:7). It is therefore not robbing the Jews of their promises to see their fulfillment in Christ. They need only to accept the Messiah to receive the promised blessing. The imagery of many of the messianic prophecies is that of the law, but, as in the case of the rites and ordinances, "the body is of Christ."

Israel is a branch cut off from the olive tree of God's people through unbelief, while Gentile believers are grafted in through faith, yet believing Israel shall be restored (Rom. 11:18-28). The body becomes the bride and the bride the holy city in which the nations of the redeemed shall walk and to which the kings shall bring their honor and their glory (Rev. 21:24).

This is the "dispensation of the fulness of times" when all things shall be united in Christ (Eph. 1:10), who shall reign until he have put all things under his feet, and then shall deliver up the kingdom unto the Father that God may be all in all (I Cor. 15:25-28).

This is the glorious goal toward which the prophetic lights are turned from the beginning to the end of the Word of God. Though the vision tarry we will wait for it, for in the end it will come and not tarry (Hab. 2:3).

## Outstanding Texts of the Bible

By Dr. G. W. Rensch

"If we believe not, yet he abideth faithful: he cannot deny himself"—2 Tim. 2:13. The Revised reads, "If we are faithless, he abideth faithful; for he cannot deny himself." Moffatt has this: "If we are faithless, he remains faithful—for he cannot be untrue to himself."

In this second letter of Paul's what a scene greets our vision of an old, battle-scarred warrior. What Andersonville Prison was to many a Union soldier boy, Paul's prison in Rome was to him. But like Nathan Hale of 1776 fame, I think I can hear him say, "I regret that I have but one life to give"—for my Master. As he dictates this great text, evidently he sees the end approaching. Flashing from eyes dimmed by prison darkness and age, he sees the block upon which his head is to be placed, the heavy, sharp ax, the Roman soldier awaiting the signal to end all; and then he wonders if he will falter. Like many another outburst of assurance which has often sustained him, in his great heart this text is born, "If we are faithless, HE ABIDETH FAITHFUL." However we may falter, Jesus and his promises are fixed. If we do not remain true to HIM, he will find others who will.

I quote: "In God's sight, Christ was never austere nor obstinate; yet the Father committed certain divine principles to uphold, to which all persons coming to the Father through him, had to adhere. It is the same today, my brother. The rules governing Christian activity and conduct can not be changed; and any person who would exercise the effrontery of attempting to do so, shall surely fail. And should he insist in pursuing such a course, death and hell will be his portion." And this is but another way of saying, "If we are faithless, he abideth faithful." In defiance of all order and law, a great many subjects may overthrow their form of government, but Christ can not be driven off his throne like that. "He abideth faithful."

It has been said that this text enjoins the obligation of "KEEPING FAITH WITH CHRIST." At least, it is no guess that our Savior not only set forth the faith, but he practiced what he preached. This must have been in Paul's mind, for in a few paragraphs farther he says, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith:" (2 Tim. 4:6, 7). Yes, Paul could draw comfort from a memory like that, FOR HE HAD A FAITH TO KEEP.

What is meant by keeping faith with Christ? I think you know. It is something like keeping faith with the government in her hour of grave and great peril. Along in '17, and '18, many men who were making it difficult for the government at Washington to carry on, were thrown in prison; even preachers were shadowed by secret-service agents. It is somewhat like keeping faith with your school, or keeping faith with father and mother in maintaining the credit and reputation of the home. The Son of God himself gave the test again and again, in terms like this: "Ye are my friends, if ye do whatsoever I command you" (Jno. 15:14).

I like to pin my faith on One who was so very much different as to never change his life plans. His explanation of this unusual feat is this: "I came to do the will of him that sent me." Look over the history of Egypt, India, China, Persia, Greece, and Rome. What are the outcome of their religions? It makes us ask, is there any religion today lifting up the race and giving hope of a life beyond; if so, who is its author? The answer must come from the soul of every informed and candid man, it is Jesus. I see nothing in the nations for the lame, halt, blind, the orphans and the aged, except as the followers of the lowly Nazarene promoted such institutions. He stands alone in contrast with the great of the earth. "He is not only the wisest of the great and the greatest of the wise, but he taught the wise wisdom and the great greatness." To do this, he was different. The towel and the basin was brought out, and "the Greatest among the great" insisted on HIS USING it. Men may aspire to be at the top in the race of life, but no one clamors for the towel and basin in order to reach it. His faith as he instituted it was sublime, but keeping faith with him is to be immortal.

<b>W. I. DUKER,</b> President Elkhart, Indiana  <b>E. L. MILLER</b> Vice-President Maurertown, Virginia	<b>NATIONAL SUNDAY SCHOOL ASS'N.</b> MAGAZINE SECTION <b>M. A. STUCKEY, EDITOR,</b> ASHLAND, OHIO	<b>N. V. LEATHERMAN,</b> General Secretary Berlin, Pennsylvania  <b>M. P. PUTERBAUGH,</b> Treasurer Ashland, Ohio
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## Teachers of Children

By Maud Newcomer

(Continued from last week)

### Her Preparation

We can give only what we possess. It follows then that whatever the teacher wishes her pupils to know she should also know and she should know even more than she can hope to teach. A good teacher must necessarily be a Bible student. Then she must have a purpose, must see the end of the teaching process, and try her hardest to reach that goal, which ought to be to achieve in the pupil the highest type of religious conduct. It isn't a knowledge of the Bible, although that is good, that the children need so much as to be taught how to live it.

### The Class Room and Furnishings

It is considered that order and quiet and reverence are essential to success in Sunday school work. In order to secure these conditions the proper equipments aid greatly.

In the first place, where it is possible, each class should have its own room. The floor should be carpeted or covered with something that will lessen the noise, and the little tots be provided with chairs or seats sufficiently low that no child need suffer the discomfort of feet swinging in the air. The walls may be decorated with a few select pictures. Then, as tools at the teacher's disposal, there should be objects, pictures and a blackboard. With these I am sure the competent teacher can do some effectual work.

### The Atmosphere

In the Sunday school there should be a suggestive atmosphere. Much of a little child's learning is acquired indirectly. Therefore all the influences—the room, the light, the stillness, the attitude of prayer and personality of the teacher, should create an atmosphere to which reverence and worship are the natural response. And since the teacher to a great extent creates the atmosphere of her class, upon her devolves the duty of making it what it should be. In fact the greatest work she could accomplish during the hour would be to make the child feel that Jesus was in the place although she had not in her teaching mentioned it.

### Supplemental Work

The hour or part of an hour allotted for the lesson is far too short a period to permit of much supplemental work being done in the class. Yet, as the teacher studies her class, she sometimes sees needs that the lessons alone are not supplying; then it is her privilege and duty to give them that which they need. Little songs and appropriate verses may be taught. An effort should also be put forth to create a missionary spirit among the little folks, for in this way only will the Sunday school grow and the children by and by be gathered into the kingdom. This may be done by interesting them in those of other lands who are attending our mission schools or have been

placed in the orphanages. The children may also be interested in the poor or those of their own town, who do not attend Sunday school.

### Teaching the Lesson

The teaching of children is apt to fall into the error of trying to teach too much. Many of us insist upon forcing on the young minds truths which they cannot understand. The child mind develops by exercise which is in harmony with his nature and proportioned to his strength. The young child should not be given a great deal of memory work or formal rules for living; he craves ideals, heroes to worship and live with.

### Story Method

An excellent method is the telling of stories, from which the children can create their own ideals. Some one has said, "If I were to have a boy but one hour of his life, I would have him that hour around the campfire with a story." The story takes hold of the imagination and puts the little minds to work. Let the teacher say, "Once upon a time," and immediately her pupils are all attention. It arouses their curiosity—the key to knowledge. The little ones are curious to know, what then? The story prompts imitation. It gives the child an ideal and helps it to live that ideal. Many a child has been influenced for better by a good story.

The Bible is the greatest of all story books and Jesus is the Master Story Teller. But care should be exercised in telling the stories from God's Book that nothing is added or detracted by one's own ideas. In fact the story as it is given in the Bible is always the most beautiful and realistic. However, it may sometimes be told in simpler language.

Let the children adapt their own stories. We often spoil them by preaching or moralizing. Jesus usually let the people draw their own conclusions. Sometimes the teacher sees fit to use stories outside of the Bible to teach the truths she wants taught. Such stories should be selected which come within the field of knowledge and experience of the children that they may grasp them readily and apply them without explanation.

A story to be effective must be well told. Suppose the lesson itself is a story. Let the teacher read it and reread it, taking note of every detail. Then let her, in the privacy of her own room, practice the telling of it aloud, that she may be sure every part of it is made plain enough and simple enough to hold the attention of her pupils and cause them to feel its significance and grasp for themselves the truth taught therein. In order to make it vivid to the children, the teacher must first see every step of it and feel it herself. Then, by bodily and facial expression, by tone of voice, and often by illustrations upon the blackboard, she will be able, at least in part, to secure the results she desires.

### Picture Method

Pictures are also used to good advantage in teaching the lesson, especially with very small children. The child often receives its earliest impressions from pictures. Even before it can comprehend a story it may grasp little truths from the pictures given it to play with. In the teaching of the Sunday school lesson, however, only such pictures should be used as are true to the lesson text. It is not a bad plan to present to each pupil a card or leaflet, containing the lesson picture. This the child carries home and there often tells again the lesson story from it.

### Object Method

The use of objects may often be found profitable in the presentation of the lesson. When they can be procured a collection of Orientations is useful. The children often wonder what is meant by a scroll, phylacteries, idol and so forth. If they can see and handle those things the lesson will be made more real and much more interesting. Substitute articles also prove helpful—such articles as paper fish, clay loaves of bread, little houses and little boats. The use of some of God's gifts—fruit, flowers and seeds—may often stamp some truth upon the young minds. Great care should be taken, however, in the use of objects and symbols lest they become the important thing. Although the child should be approached through the "eye-gate" as well as through the "ear-gate," that method may be abused. There are some characters and incidents in the Bible too sacred for one to attempt to portray. Above all, the teacher should not try to illustrate in any way the personality of Jesus. Let the child form his own conclusion of that from the Word itself.

### Work Must Be Planned

Whatever method the teacher may use, if she would do good work, she must plan her process of teaching in advance of the recitation. This plan must include a study of the pupil as well as a study of each lesson. "To plan carefully and then execute skillfully is the prime test of teaching." Real teaching does not consist merely in talking to the pupil or telling it the contents of the lesson. "Teaching may be defined as causing a human soul to know."

### Home Cooperation

Home cooperation may be secured by several means, but perhaps the best is by personal visitation. A word with the mother will often clear up misconceptions that those in the home may have received from the expressions of the children. The teacher can also personally give a hearty invitation to the parents to visit the school and see for themselves how it is conducted. She may by occasional notes solicit the help of the mother in impressing some particular principle which is being studied just then, or her assistance along some other particular line. Suppose the class is memorizing the Beatitudes, or one or more of the Psalms, the mother could help greatly in teaching the child those verses in the home. Indeed, parents owe it to their children to assist in their religious training, and no teacher need hesitate to ask their aid. No doubt, it would be a good thing for the welfare of the children if the Sunday school were so conducted as to require a great deal more homework and assistance from the parents than they now do.—Selected Material.

**STUDYING THE SUNDAY SCHOOL  
LESSON**  
at the  
**Family Altar**  
With  
**Thoburn C. Lyon**

**JESUS AND NICODEMUS**

Lesson Text: John 3:1-16; Golden Text:  
John 3:16

**Daily Readings and Comments****MONDAY****Jesus and Nicodemus. John 3:1-16**

Luke, John, Paul, and others of the sacred writers wrote of the things which they had seen and known, but none of them could say, in the same sense that Jesus did, "We speak that we do know, and testify that we have seen." As the Son of God, he KNEW, and he taught this teacher. He can teach us many things, too. He especially emphasized the love of God for men, and their need of a Savior: As Moses lifted up the serpent in the wilderness, that those who looked might have life, even so must the Son of man be lifted up on the cross, that those who believe on him might have life. We cannot see the wind, but we can see the trees bow down before it; just so, we cannot see the Spirit in the lives of men, but we can see his effect.

**TUESDAY****Jesus, the World's Light. John 3:17-21**

These are those who insist that a loving God would not condemn men to eternal punishment. And in a measure they are right: by his own wickedness man made himself unfit for the kingdom, and God so loved men that he sent his own Son to redeem them and to restore to them the lost image of their Creator. The Pharisees of Jesus' day hated him, because the light of his nature and teachings showed up the shortcomings of their own natures. For the same reason many still reject him, for we cannot come to him without acknowledging his unique worthiness and our own unworthiness.

**WEDNESDAY****Praying for a Clean Heart. Ps. 51:1-10**

Jesus' teaching to Nicodemus was not really new: rather, Nicodemus and the Jews of his day had simply failed to understand the words of the prophets. In this passage David refers both to the natural birth, after the flesh, and the new birth, or the new creation. David prayed: "Create in me a clean heart, O God," and in the writings of Paul (2 Cor. 5:17), we read: "If any man be in Christ, he is a new creature." Until we find forgiveness and a new creation in Christ, our sins are ever before us.

**THURSDAY****Dying unto Sin. Rom. 6:3-11**

We must die unto sin before we can be born again. This will be clear when we realize that after all we have only one body, and it cannot house two spirits; the old man of sin must die and give up his right to this body before the new man which is in Christ Jesus can live in it. This is the symbolism of baptism, in which the old man of sin is buried beneath the waters of baptism, and a new creature arises from the waters. Let us ponder well the meaning of verse 10, especially the first part: "In that he died, he died unto sin once."

**FRIDAY****Freedom From Sin. Rom. 8:1-11**

The teaching of the "two natures," struggling within the believer, is only true insofar as we have failed to die unto sin once for all. God has provided for freedom from the dominion of the old man of sin and the body of this death (Rom. 7:24, 25), if we will only accept it, and it is our blessed privilege to walk without condemnation after the Spirit, and not after the flesh. If we have been born of the Spirit we no longer mind the things of the flesh (v. 5), but the things of the Spirit, and therein we find life and peace.

**SATURDAY****Living in Christ. Col. 3:1-11**

A Bible teacher once remarked that people are prone to speak of the "higher life in Christ," the "victorious life," etc., whereas there is no other kind of life in Christ; we are either living the Christ life, or we are not. Paul here calls upon us to give

evidence that we are living the Christ life—that is, that the world may hear the blowing of the wind which it cannot see, to borrow from Jesus' figure to Nicodemus. The new creature that is born again bears not only the nature, but also the image of him that created him.

**SUNDAY****Faith and the New Birth. 1 John 5:1-5**

This scripture really doesn't need explanation or comment as much as it needs practicing! People are still as puzzled as Nicodemus over the manner of the new birth, but this scripture, and many others, should be entirely clear: "Whosoever believeth that Jesus is the Christ is born of God," and "whatever is born of God overcometh the world." We might emphasize the difference, however, between a mere mental assent and a really earnest faith. May our hearts be really gripped by a vital faith in Christ that shall result in newness of life and freedom from sin—the new birth of which Jesus spoke to Nicodemus.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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C. D. WHITMER, 217 E. DeBull Ave., South Bend, Ind.

**Selected Committee Helps****A BASKETBALL CONTEST**

By James F. Neill

A league without a champion. Such was the situation in which the Eastern Intercollegiate League found itself after five weeks of play in the Young People's Society of Gaston Presbyterian church, Philadelphia, Pennsylvania. The "league" was a contest arranged by the lookout committee to encourage promptness, stimulate participation, and increase the membership of the society.

The first step, of course, was the elimination of all "dead-wood." Then the remaining thirty members were ranked in groups of six on the basis of individual abilities, one being placed on each of the following teams: Columbia, Cornell, Dartmouth, Pennsylvania, Princeton, and Yale. The team captains were neither officers nor committee chairmen, all being young members who proved themselves "comers."

A schedule was prepared, together with a list of substitutes; three referees (the pastor and two honorary members to decide any disputes which might arise); a timekeeper (lookout chairman); and prizes for the winning team and the individual high scorer. The timekeeper was necessary to ensure a maximum participation of one minute, since at least thirty people had to take part in half an hour. It seemed cold-blooded to some, but it was necessary to call "time" only thrice during the contest, and conciseness is a valuable asset to any one.

Sheets were run off on the ditto machine, lining up the opposing players as in actual basketball, scoring being as follows:

Late—1 foul for the opponent.

Absent—2 fouls for the opponent.

Extemporaneous participation (this term caused much amusement)—2 field goals for the member.

Reading a clipping—1 field goal for the member.

New member—3 field goals for the member.

Visitor—1 field goal for the member.

(A foul scores one point, a field goal two).

At the bottom of these sheets were figures up to 75, by which it was possible to keep a "running score" and know how the teams stood at any time during the meeting. Scoring was different from the usual custom in that, instead of securing points for promptness and attendance, failure to perform these duties gave points to the opposing player. The team captains kept the score, turning a duplicate copy over to the chairman of the lookout committee at the conclusion of each game. Captains had the right to insert a substitute in place of any player who failed to attend or participate regularly in the meetings. Lineups were furnished to the opposing captain before the game started.

It was definitely stated in the circular letter sent to the members announcing the contest that a "visitor" was one who was not a member of any young people's society, but was eligible to membership, being eighteen to twenty-four years old. A copy of the results of the three games played each evening, team standings, and individual scoring, together with suggestions for improvement, were sent by the chairman of the lookout committee to the captains each week; and they in turn passed the information along, and "pepped up" their team-members, visitors, etc. Publicity was chiefly through the medium of these letters, the church calendar, and a number of posters.

Because of a three-cornered tie the league had no champion; so a play-off was necessary. Cornell defeated Penn and Dartmouth to take the championship. On the succeeding Sunday evening to each of Cornell's five pennant-winners was given a subscription to

The Keystone Endeavorer, the Pennsylvania State paper. To the individual high scorer of the league was given a subscription to The Christian Endeavor World. While the giving of prizes is not always sanctioned, these were regarded more in the light of investments than anything else.

On the seventh evening (five being for the league and one for the play-off) two all-star aggregations played each other, the Gaston Maids and the Gaston Boys. These consisted of the highest scoring girls and fellows. For this one night only the "visitors' rule" was removed, and the rest of the society were also counted as visitors for any of the ten who asked them. The Maids defeated the Boys by a margin of nine points. In all fairness we mention the fact that there are twice as many girls as fellows in the society.

Actual basketball games in the church

gym on Saturday nights were linked to the contest, two of the pseudo team captains being members of that team. A basketball social was planned, but other arrangements interfered.

We cannot help telling you that 29 out of the 30 members were present every Sunday, 26 of whom took part. A record of four latenesses a Sunday was due to the distance traveled by many. Only two new members were accepted, since experience has shown that members accepted promiscuously during a contest do not always make the best workers. The names, addresses, and church or society affiliations of all visitors were secured through the use of a visitors' register (pages in a "Christian Endeavor Handbook") placed in the meeting room. Thus we have a list of "prospects" from which we hope to secure members when the heat of the contest has subsided.

they would be displeased. When I went home a short time afterwards I found my mother weeping and my eight older brothers (I was one of the younger children) sitting around the room like judges. My eldest brother beat me. My mother continued weeping day and night, for a week. I said, "Mother, the Lord Jesus is so much to me that I cannot help but follow him." I suffered much persecution, for my brothers felt I had disgraced them and often said "Sister, what have you done?" When I came to the table and asked a silent blessing it displeased my family very much and sometimes they were so angry that they sent me away without a mouthful. Often I spoke to them about the Lord. He kept my heart in peace and kept me from speaking hastily. When my mother was ill and I again asked her if she would believe, she said: "When I am dead and in my coffin, and the lid put down, then and only then will I believe in Jesus!"

After a time, my favorite brother, who still loved me, wished me to teach him Latin. As we sat in one of the summer houses near our private temple in which were scores of idols, large and small, I drew his attention to them telling him they could not hear as Jesus did to whom I prayed. Gradually he came to believe. It was then that my mother suffered most. She said "I cannot bear it, I cannot bear it; it was bad enough when you followed this foreign doctrine but to have a son of mine believe it, is too much to endure, I will give you away to anyone, into any kind of home, just so you will not drag our family name into the dust."

I did not get angry, but said "Oh mother, Jesus is more to me than anything on earth."

They wished to betroth me and my mother opened the treasure chest and showed me all the fine apparel and jewels I should have upon marriage—but even these could not supplant Jesus Christ. My brothers still beat me at times but gradually the Lord worked in their hearts and, one by one, they turned to him. My mother became seriously ill and we brought her to the Friends' Hospital. Miss Leaman, another lady and I fasted for three days after which my mother showed signs of relenting. Before she left the hospital, she accepted the Lord. After that she tried to help in the work in every way she could.

A proud sister who lives in Shanghai said: "Do not call yourself a Bible woman, we do not want one of our family to be known by that name." I only said "It is most honorable to be a Bible woman."

"Then I cannot receive you into my home," she answered.

"I am sorry if you cannot receive me but I must serve the Lord with all my soul and strength," I replied, "and to serve him is my greatest joy."

I praise the Lord that now thirty-one of my family have come to know the Lord and that he gives me strength to tell my sisters of his great love.

Miss Tsai is now doing fine work and is greatly used of the Lord among Government school girls, knowing their trials and difficulties when they come out on the Lord's side. She herself has gone through the experience. Pray for her.—Missionary Review of the World.

Be thoughtful before you speak and others will be thankful afterwards.

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## MISSIONS

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### The Story of Miss Tsai of China

AS TOLD BY HERSELF

My father had twenty-two children. He had two wives and a concubine and his position was next to that of the governor of the province. He was a man of wealth and of good character. Our household numbered about sixty, counting the servants—and each small child had a nurse. We could have almost anything we wished. Our home was large and had beautiful gardens with an abundance of flowers and a lake in the grounds. As a young girl, I spent most of my time playing Ma Jongg and drinking wine, paying a good deal of attention to fine clothes. I loved my father and he loved me and gave many pleasures, taking me every week to a theater. Once when he was very ill, I thought of the old Chinese idea that if the flesh of a child is boiled and given to drink that the patient will recover, so secretly I tried to cut a piece of flesh from my arm. I had no idea how difficult it would be and it sickened me as I tried again and again with a blunt pair of scissors to cut off a piece, but at last I succeeded and my father really did get well. My arm was very, very sore as I put on ashes of incense burned in our private temple, and tied it up with a none too clean handkerchief, but I kept my secret for a long time, for part of this superstition is to tell no one for a hundred days, during which time the idols are implored to take notice of this sacrifice. It took six months for the wound to heal. My father passed away about a year afterwards and while we still had enough of this world's goods, we were not as wealthy as before.

I was greatly interested in my studies but was told that I would not really be considered educated until I could speak other languages. I learned Latin and English in the normal school but as I grew up I wished to know more. I inquired where I could learn more English and a mission school was recommended to me. There I made some progress but when I wanted to have a special teacher for English, the lady, Miss Davis, who offered to help me stipulated that the

Bible must be the textbook. I said that I would rather study some other book for I was not interested in the Bible, but she was firm and so we began. I would not attend prayers until I found it was required and then I took another book with me and held it inside my Bible to read during the service. I did not wish to pay any attention to Bible teaching. One day a celebrated American was to take the service and my only thought in hearing him speak was to learn new English expressions—for I thought, if I am obliged to go, I will use the time to improve my English and that will be my reward for attending. I realize now how much prayer was going up for me as I studied month after month. Gradually the words of the Scriptures began to sink into my heart and I felt anything but happy.

One day when I went to a service the pastor said "Why is it that some people who have heard the Gospel over and over again are so unhappy?" He drew the comparison that they were like a tree which had fallen and lay on the ground, and under it were all manner of crawling creatures because they loved to dwell away from the light in the darkness. One day as I sat in a park, I remembered his words and thought: I will see whether or not his words are true, and moved a large block of wood which was lying on the ground. There, to my amazement I saw a serpent wriggling its way out of the light and numbers of insects all made uncomfortable by the light shining upon them. It was then that I realized that the Lord Jesus was speaking to me and that I was unhappy in the light he had given me because I was still in darkness of soul. So I went to my room and prayed: "Oh, God, if there is a God, help me." Then God met me and the light came into my life.

From that day I knew Christ as my Savior and soon after made a public confession and was baptized. I had not spoken to my parents of my new experience but asked a friend to write and tell them because I knew





## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### A DISTRICT EVANGELIST MAKES A VISIT

Early in November I received an invitation from Elder W. S. Crick, pastor of the Fremont church, to be with them on their annual Homecoming and Anniversary Day which was to be observed on November 29. As it happened that this congregation was one of the four assigned to me for assistance and encouragement as a district evangelist, I accepted the invitation and with the hearty assistance of some of the brethren here at Ashland was enabled to spend a very pleasant day with the Brethren at Fremont on the appointed date.

The day was a full one, as Brother Crick believes in getting all he can from his brethren who visit in his bailiwick. Three services of preaching—morning, afternoon and evening—had been arranged and so it was my privilege to speak to three fine audiences of the Fremont workers and their friends. There was a good interest at all of the services, and the personnel of the audiences was quite typically Brethren. And of course there were names and faces that are familiar to those who attend our State and National Conferences, and quite naturally these were found in places of service in the church's enterprises. This was my first visit to this church to have a part in their regular services and observe the work in its regular working routine. I found the work in very excellent condition in the midst of these trying times, the various auxiliaries well organized. The pastor had prepared a financial statement for the membership which appeared on the Bulletin of the congregation for that day. This statement seemed to me to reflect well on the financial work of the group. It must be remembered that this congregation has had some reverses and is at present receiving some help from the State Mission Board, but it was my impression that these people are making an honest effort to treat the Board fairly in the matter of the obligation which they have to the Board.

I have known the pastor for a good many years, but it had never been my privilege to fellowship with him in his work, and so the hours spent in his home with his fine little family were most pleasant ones, and I believe we know and understand each other a bit better than before. I want to make an observation or two at this point with reference to the attitude of the pastors of the Brethren church toward the auxiliaries and enterprises of the denomination. Here at Ashland where we are in touch with the various enterprises of the fraternity, we have a way of saying that when certain pastors change pastorates we may expect certain things to follow. That is there are certain folks who cannot find spiritual nourishment in Brethren Publications and the fact is reflected immediately in a curtailment of the support which the churches served by these pastors formerly gave to the various auxiliaries. Especially is this reflected in the use of Brethren Publications. Well I had no such observations to make concerning the Fremont congregation, and

the pastor was anxious to know if his district evangelist knew of any way he might be any more loyal to the Church and its enterprises. (And a few other Brethren preachers might well take note of this characteristic of the Fremont pastor).

It so happened that the pastor was to conduct a funeral service for a non-Christian suicide victim, and so I remained over and assisted him at that very difficult service. I want to commend the good brother for the very masterly way in which he brought a message to the assemblage, without in any way compromising the Gospel or yet harrowing the feelings of the stricken family. Brother Crick showed himself as one capable of fitting into hard situations and leaving a fine feeling in the hearts of those he is called to serve.

I came away from my visit with the Fremont Brethren feeling that I had fellowshiped with another Brethren congregation—another of the many it has been my privilege to visit—and that with such loyal pastors the fraternity has little to fear as to the future of the church. And it is the hope of the writer that his visit as a district evangelist did not in any way compromise the pastor or the congregation in their mutual relations with each other, but rather encouraged both to continued and more earnest consecration and effort for the church which we all love. May God continue to pour out his rich blessings upon the Fremont church and its good pastor.

Fraternally,

DYOLL BELOTE.

### IN MEMORIAM

In loving memory of our dear sisters who have passed to their reward. It was a lovely day, December 17, 1931, when the Womens' Missionary society of the Gretna Brethren church met for a day's session with Mrs. E. F. Miller to sew for the needy children near Krypton, Kentucky, where the Brethren Church conducts a mission school. The sun shone beautiful and the cheer without and within seemed to make it a gala day for all present. Among the women that have always made meetings of this nature pleasant and successful were Mrs. Opal Trout and Miss Josephine Shoemaker.

Sister Shoemaker has been a member of the Gretna Brethren church for a number of years, and Sister Trout united with the

Christian church in early life and for ten years has been a faithful member and worker in the Gretna Womens' Missionary Society. About three years ago she moved ten miles away from the community, several times spoke of severing her relations with the society after the marriage of her daughter because she disliked to drive the car when her husband was busy.

The pleasant relations that had always existed among these women and "The Tie that binds" kept her faithful and loath to leave.

The efforts put forth by these two women have always shown the true Christian spirit in their untiring zeal to help others. That same spirit seemed to manifest itself especially on this day, and all seemed to feel when adjournment time came that the day, although too short, was as pleasant and helpful as any of the many such that they had enjoyed together. These two sisters started home with a pleasant air of satisfaction that another day had been spent in real Christian service. Those that had already gone and those present had no idea that the next few minutes would bring the saddest moments in the history of the society, when these two sisters drove in front of a fast bound train and were hurled into eternity.

Truly we are made to realize, that in the midst of life we are in death. Little will the children in the hills of Kentucky know when they are sleeping, warm and happy, under the comforts made this day, that these two worthy women gave their lives in an effort to make them happy.

They, like Dorcas of old, will be remembered as the years come and go, for the real service they have rendered. Our sympathy goes out to the loved ones in each of their homes and the kind deeds of these two women will ever linger in our memory.

Their passing seems untimely.

And our loss we keenly feel  
But he who loves us truly  
Can all our sorrows heal.

Lovingly,  
THE GRETN A. W. M. S.

### SIGNS OF THE TIMES

(Continued from page 2)

No member is permitted to even mention the "depression" upon penalty of a swift kick. The insignia of the organization consists of a pin bearing the engraved representation of an ostrich with its head buried in a bank of sand.

Sir George Paish, eminent economist, evidently does not belong to this club. He says, "If my information is correct, and I think it is, nothing can prevent a world breakdown within the next two months."

## Illiokota District "Moderator's Annual Message."

By C. C. Grisso

Delivered to the 1931 Annual Conference, at Dallas Center, Iowa, October 9, 1931

Dear Brethren in Christ: Greeting, Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing that he which hath begun a good work in you will perform it unto the day of Jesus Christ.

You have called me to this place of honor and with the help and council of all and in particular these my more able brethren in the ministry, we shall endeavor to make this one of the greatest conferences of our history as a district.

First let me pause to say that we ought to be very grateful to our Heavenly Father for the way that he has led us through the days of the year that has just passed. While

it has been a year of reverses for some it has also been a year filled with great blessings for his church. As for our ministry he has been gracious to us. As to the laity, some of our leaders have been called to higher service. We would pause to drop a word of gratitude for the memory of our good Brother B. F. Puterbaugh, who during the year went away from us to be with his Lord. But those that assemble here are spared, and blessed with the innumerable gifts of life. To us have been given the riches of his saving Grace. All the fullness of his love in Christ has been ours. All the power of the endless life has thrilled us. All the beauty and joy, all the dignity and grace, all the endowment of power for service, all the compensations of life that flow from clean, holy, godly living have been ours. What more could we ask?

Certainly we ought to thank God as a church that he has accounted us worthy of being his representatives in these last days, in an effort to complete his body for him when he shall return.

I believe in the Brethren church. I have given the best of my life to her ministry in the support of her plea. I believe she is ordained of God for just "such a time as this." I believe that as a church we are nearer the practice of the apostles, and come nearest to a reproduction of primitive Christianity than any other body of people in the world. We understand the terms and conditions of salvation as did the disciples of our Lord of the first century. We understand the purpose and place of the ordinances as well as they. We pride ourselves on our "whole Gospel plea." We have taken our place on the high and exalted ground of "Christ our only creed" and "The Bible as our only rule of faith and practice." This is the ground upon which the founders of our movement stood. Let us thank God they did, for all that we are as a people today is because they were fearless in advocating that plea. But, today, Brethren, to our shame and discredit we hear little of that plea. Our members are going into other churches: our ministers are taking up work in other denominations, but let us not lament it if we continually insist that they are just as good as we, and that we have no plea that is worthy of their support.

I believe that we need a greater faith in ourselves and our message; a faith that will push us out from the shore; a faith that will help us to reach out further and further and claim the unclaimed land with our whole Gospel message. Our message is given to us from God. It is his gospel. There can be nothing added and there can be nothing taken away. It is authoritative and final. "All scripture is given by inspiration of God . . . that the man of God may be perfect." What we are trying to do is to perfect men and women in Christ. How can it be done with anything less than the preaching of a whole Gospel? It takes a whole gospel to make a whole Christian, and brethren, if there is anything that I covet for the churches of our district and of our whole brotherhood it is that in these days they might "stand fast in the faith." In these days of doubt and indifference when men are heedlessly and carelessly trampling the teachings of Jesus beneath their feet, there is a need of a people who will rise up and boldly declare them anew. There must be a return to the old gospel message. The message that has cheered this old world's heart for 2,000 years, and will continue if faithfully preached.

2. Again let me take this opportunity of calling the churches back to our first and greatest task. I speak of evangelism. What would take place if every last member in all of our churches were set on fire to carry out the last commission of our Lord. I tell you we would be in the midst of the greatest revival our church has ever known. I am not urging any particular form. I am not raising the question of method. I am saying the church must be evangelistic. Our preaching must be an evangel, a message of good news. It must be proclaimed so as to win men to itself. Millions there are who have not heard it. God wills that they shall hear it through the church, and we need to be aroused to the danger of those about us lest they cry out in judgment against us. All the agencies and auxiliaries of the church ought to be evangelistic in nature. Please underscore this. **UNLESS A CHURCH IS AN EVANGELISTIC CHURCH IT IS A DYING CHURCH.** Her days will be numbered. Where shall the responsibility for this task be placed? Upon every member of the church. I am trusting that a positive evangelistic note shall go forth from this conference that God may use every one of us the coming year as he has never used us in the bringing in of the lost. And let me say further that just as long as we give ourselves up to other things just that long will our churches walk around in their own little narrow circles of their local congregations and the world will continue to go by on the other side in its careless, unregenerate way, unsaved, because, yes because Christians loved their own little narrow programs better than the salvation of mankind.

3. In this connection let me offer a word with reference to leadership in our churches. The plea I am making for it is that there may be such consecration on the part of our laymen that it will, by the very force of its character compel the respect due the church. To know the word of God in terms of a genuine experience. A pastor's best and most efficient helpers in carrying forward the work of the church is clean, holy, high, Christian living on the part of every member of the church. It is not at all necessary that one go to China or Africa to serve in the capacity of full life-time service. Each of us can serve full time right where we are. We need recruits for the ministry and the home fields, and foreign fields, and in all of these places are unlimited opportunities. And yet I am reminded that some of our larger churches have not sent out a worker for these fields for many years. Brethren of the ministry, let us lay this burden upon the hearts and minds of the young people in our churches.

4. All of this compels me to say that there is another matter that ought to concern us at this time, namely that of Church Extension. In my humble judgment, we as a church ought to have a larger Home Mission program. More churches should be established, for it is the home base upon which all our work rests. In this great district of ours there are yet places I believe that could be made centers of brethren influence. What better work could some of our larger churches like Lanark or Waterloo do than to lay hold on some young man, place him in such a field and give him our moral and financial support? As I view it there are two ways open to us: the first is to go on in the same old way, to hold and strengthen what we have and be satisfied; the other is to bestir ourselves to the interests of our district mission program and set as a goal,

the establishing of a new work every year. Not a single one of us is satisfied with what we are doing along this line. Yet, I fear we have lost the spirit of those who have gone before us. Fifty years ago our preachers went everywhere preaching. Wherever there was an opportunity they went, even at the sacrifice of time and money. They didn't wait to be called by a large church offering a large salary, but they blazed their own way and made possible some of the churches that today are being neglected by those to whom they have committed the task of shepherding. They call to us out from their graves today. Is it possible that we have betrayed the trust they left us?

5. The next thing that I should like to refer to for just a minute is our educational interests. If we are to persist as a denomination we must have a school distinctively Brethren in its influence and teaching. Knowing Ashland College as I do I feel that we have here such a school. In the training of our ministers, and missionaries and church leaders, its demands and appeals must be given our consideration. In the days when the divinely established landmarks of the church are being tampered with, in this time when there is a tendency to lift the anchors and drift with the current, in these days when the great doctrines and principles of the church which she has believed and practiced for years are being denied, what an opportunity is ours to train our leadership, and maintain the "faith of our fathers." The whole church should constantly keep before her this matter of a trained ministry, and urge upon our best young men this distinctive work. We ought to be giving more young men to the gospel ministry. Where shall we go for our future preachers? We must go among the young men of our own churches and see that they are trained in our own institution. It is true that our district is so far removed that it is expensive to send our young people, yet there are some other things that we can furnish if we can not furnish them with students. We can give our moral support, our prayers, our sympathies and our money. The brotherhood has given well in the past, but the time will never come when we can say that we are through giving to our college. For such institutions are rarely ever self-supporting even though they have large endowments. If our missionaries in South America and Africa are to be accepted they must qualify here. Our young folks will not attend a college when they learn that their work will not be accepted or recognized in many of the states. Thus, in view of this, and in view of the fact that we cannot expect our youth to attend schools of other denominations and remain loyal to the Brethren church, we need as never before to get behind this our only educational institution and do everything in our power to raise it to the very highest efficiency possible.

6. And now, very closely associated in our educational interests is our PUBLISHING HOUSE. Those of us who are a bit older in years of service in the church are pleased to note the progress that has been made in all of our church publications. As yet, we are not burdened with the printed page. With but one church paper, and that one not large it is within the convenience and reach of all to be entirely familiar with its every page. Information essential to the intelligent co-operation of all may be found in every edition. Spiritual food and devotional reading fills every weekly issue, and like the word of God it ought to dignify the.



center table of every Brethren home. We are glad that it is a welcome guest in so many homes; at least enough so to justify its continuance. But yet there are entirely too few who read it. My experience is that those in every congregation who are really informed and are interested in the great forward movements and programs of the church in general are those who read the church paper. Little can be done until we have an intelligent and informed laity. What is going on in South America and Africa and in the eastern part of the United States ought to be known and appreciated by every home in our district. How can we be inspired by their strength and loyalty unless we know of their faith?

When we think of the work that ought to be done; when we see the growing tendency of our becoming more and more a number of isolated units; when we recognize the fact that our success lies in a measure, in the success of other local congregations, then we are constrained to feel that the pastor and people and paper are insolubly related, and this relation must be continued. Again I should like to see the time come when every Brethren Bible school would use the Brethren literature. We cannot build Brethren young people in the faith by placing in their hands literature that belittles our plea. We are suffering greatly as a church in losing our members to other faiths. Let us not lament it, brethren if we continually insist that other literature is just as good.

7. Again we have found a common interest in our Foreign Missionary program. We are grateful that our district is represented on the foreign field. Our district has ever been alive to foreign missions, and have responded to every appeal made by the church. And we also note with pleasure that we have several others who have given their lives to the work and are ready to go. And yet with all of this we ought not to be satisfied. We need more workers for our home and foreign mission fields. We need physicians and teachers in Africa. We need workers in the home field that are willing to make a sacrifice comparable to that on the foreign field. I am appealing to those to whom this may come to consider well the call of God.

Let us pray that this burden may so be laid upon the minds and hearts of the youth of our church that out from our numbers shall arise a number of our very best who shall consecrate their lives to this task. And let me add this word that the time is here when any one of our churches ought to support a worker on the foreign field. Yes, and there are single individuals in our congregations that could do the same thing and not financially embarrass themselves. What greater work could be done?

8. And last! Let me say one word with reference to the various auxiliaries. All are mighty big aids in the work of the church. But let us remember they are of value only as they contribute to the church. The church must be given the pre-eminence. We had better go through life with some of them cut off, than that they should fail in their purpose. Let the Christian Endeavor, the Bible school, the W. M. S. all be subordinate to the church, and make them worthwhile aids to the Christ-founded institution, each of them contributing their share of the responsibility in leading folks to Jesus Christ. I pray that God's blessings shall be upon us as a church. That we may go forth with a keener sense of our tasks, our opportunities and our responsibilities. Let us believe in

God and in his plan for his church. Our God has not failed. He will not fail. Let us be found working in harmony with him. Personally, I believe I can do this better in the Brethren Church than anywhere else. I have never doubted my call or questioned my task, and what I speak for myself I trust I speak for all who hear me. May he bless us abundantly in the future. May he own the labor that we bring, so that when our life's labors shall be laid down, at the setting of our day's sun we shall have nothing of which to be ashamed.

## OUR LITTLE READERS

### HOW BOB RETURNED THE KINDNESS By Edward W. Frantz

Early one morning Mark Lewis was awakened by a low whining under his window. He crawled quickly out of bed and ran to the open window. The big, flat doorstone was just beneath him, and on the stone sat a puppy. The dog was brown and white, with a coat of long thick hair that would have been pretty if it had not been wet and muddy, full of snarls and tangled with burrs.

The dog hearing the slight noise that Mark made when he went to the window, looked up at him with a pair of soft brown eyes that seemed to say, "Please give me something to eat. I am a poor dog that has no home and is out of work!"

Mark hurried down and opened the door. The little dog came in, whimpering and wiggling all over. In a minute his pink tongue was lapping a dish of milk. Mark and his cousins Fred and Charlie named the dog Bob and kept him for their own.

One day when they had had him for about a week, they were playing with him in front of the house. Mark had an apple that he would throw for Bob to chase. They thought it was better fun sometimes not to throw the apple, but only to make the motion. Poor Bob would see Mark's arm move, and away he would dash, without waiting to see whether the apple went or not; and then he would look so puzzled that you could not help laughing at him.

The doctor who was driving along called to them, "Boys, I am sorry to see that you are lying to your dog."

"Why sir, what do you mean?" asked Fred.

"Well," said the doctor, "when you make a motion as if to throw the apple, your dog trusts you; he thinks you mean to throw it, and when you hold the apple back you really tell him a lie. By and by he will learn that he cannot trust you, and then he will not do what you tell him to. You ought never to lie to a dog."

That seemed funny to the boys at first, but they all liked the doctor, so they stopped fooling Bob. In time he became so well trained that he would do anything his young masters told him to do. Best of all he liked to bring things out of the water; and he had learned that he could trust his young friends surely, so if one of them made a motion toward the water, in Bob would go, certain that he would find there something which must be brought to land.

One afternoon the boys went down to the shore of the pond to play. While Mark and Fred were watching a turtle, little Charlie went over to a big rock that reached out into the water. All at once there was a

splash and a scream, and Charlie was gone. He had slipped from the rock. The other boys ran toward him, and Mark lay down on his stomach, to reach out as far as he could; but Charlie was nowhere to be seen. In their fear both boys screamed at the top of their voices.

Both boys had the same thought at the same time. Bob could do what they could not. Each made a motion of throwing something into the water, and each cried, "In Bob, in! Go fetch it!"

With a great splash Bob leaped clear of the rock and began to swim in a circle. He had not made even one turn when Charlie's head came up close at hand. The dog did not have to be told what to do. He knew that he was there to get something, so he fastened his teeth in Charlie's coat collar, and in half a minute had him in shallow water, where the boys could drag him out.

That evening, when the doctor had come down from Charlie's room and had said that he would be all right in the morning, and the boys had told him again how quickly and how well Bob had acted, the doctor patted the dog's curly head tenderly, and turning to Mark said, "Now do you see, my boy, why I told you never to lie to a dog?"—Christian Evangelist.

## Business Manager's Corner

### THAT HONOR ROLL

It has been a long, long time since the full list of Brethren Evangelist Honor Roll churches was published, as we have been following the custom of publishing it only when a new church had won the right to appear in company with this honored list. However, we believe we are justified in presenting this list to our readers at this time whether we have the privilege of presenting the name of a new church or not.

Sometimes there is as much distinction attached to holding a place on such a list as there is in winning it for the first time, as sometimes the zeal and enthusiasm of the first campaign dies down.

The following churches have renewed their Honor Roll subscription lists since the Roll was last published in its entirety—

Ashland, fourteenth year; Buckeye City, eleventh year; Dayton, second year; Elkhart, eleventh year; Fairhaven, thirteenth year; Gretna, fourteenth year; Lathrop, eighth year; Linwood, second year; Long Beach, 1st church, fourteenth year; Napanee, thirteenth year; Peru, tenth year; Philadelphia, 1st church, twelfth year; Spokane, second year and Waynesboro, eighth year.

If you will notice this list carefully you will observe that a number of our best churches have been on this Honor Roll for eleven, twelve, thirteen or fourteen years. One can hardly help forming the conclusion that it really means something to a church to have a place on the Evangelist Honor Roll or these aggressive churches would not put forth so great an effort to retain a place with this group.

### The Evangelist Honor Roll

Allentown, Pa. (12th yr.) S. E. Christiansen  
Ashland, Ohio (14th yr.) . . . Dyoll Belote  
Beaver City, Neb. (11th yr.) Raymond Blood  
Berne, Ind. (12th yr.) . . . . . John Parr  
Buckeye City, O., (11th yr.) . . . Floyd Shirey  
Cedar Rapids, Ia. (2nd yr.) . . . . . (Vacant)  
Corinth, Ind. (5th yr.) . . . . . M. B. Spacht

Dallas Center, Ia. (4th yr.) ... A. R. Staley  
 Dayton, O. (2nd yr.) ... R. D. Barnard  
 Elkhart, Ind. (11th yr.) ... I. A. Duker  
 Fairhaven, O. (13th yr.) ... Floyd Shirey  
 Fremont, O. (2nd yr.) ... W. S. Crick  
 Gretna, O., (14th yr.) ... Conard Sandy  
 Gratis, O. (6th yr.) ... W. H. Beachler  
 Hagerstown, Md. (10th yr.) F. G. Coleman  
 Howe, Ind. (8th yr.) ... C. D. Whitmer  
 Johnstown, Pa., 3rd Ch. (7th yr.) Gingrich  
 Lanark, Ill. (2nd yr.) ... C. C. Grisso  
 Lathrop, Cal. (8th yr.) ... (Vacant)  
 Long Beach, (2nd Ch.) (1st yr.) J. Leinhard  
 Linwood, Md. (2nd yr.) ... J. L. Bowman  
 Long Beach, Cal. (14th yr.) L. S. Bauman  
 Los Angeles, Cal. (3rd yr.) A. D. Cashman  
 Louisville, O. (3rd yr.) ... A. E. Whitted  
 Mexico, Ind. (12th yr.) ... M. B. Spacht  
 Morrill, Kans., (11th yr.) ... L. A. Myers  
 Mt. Pleasant, Pa. (4th yr.) W. A. Crofford  
 Nappanee, Ind. (13th yr.) ... B. F. Owen  
 New Enterprise, Pa. (2nd yr.) ... (Vacant)  
 Oakville, Ind. (12th yr.) S. C. Henderson  
 Peru, Ind. (10th yr.) ... F. C. Vanator  
 Phila., Pa. 1st ch. (12th yr.) A. V. Kimmell  
 Pleasant Grove, Ia. (7th yr.) ... (Vacant)  
 Raystown, Pa. (6th yr.) ... (Vacant)  
 Roann, Ind. (10th yr.) ... G. L. Maus  
 Smithville, O. (10th yr.) Geo. C. Carpenter  
 Spokane, Wash. (2nd yr.) ... Albert Lantz  
 Sterling, O. (10th yr.) ... Geo. C. Carpenter  
 Summit Mills, Pa. (4th yr.) ... W. E. Ronk  
 Sunnyside, Wash. (5th yr.) ... Harold Fry  
 Harrah, Wash. (4th yr.) ... F. V. Kinzie  
 Tiosa, Ind. (11th yr.) ... J. W. Clark  
 Waterloo, Ia., (13th yr.) S. M. Whetstone  
 Waynesboro, Pa. (8th yr.) W. C. Benshoff  
 Washington, D. C. (6th yr.) ... Homer Kent  
 Yellow Creek, Pa. (5th yr.) ... (Vacant)

### That Loyalty Campaign

One of the objectives of the Loyalty Campaign that has been pushed for several months is the maintaining of our present list of subscriptions to The Brethren Evangelist and, if possible to increase it. But the response to the efforts that have been made to do this have not measured up to the results of the campaign of one year ago. We have used about every legitimate appeal we know how to use to persuade our old subscribers to renew promptly, but the results can not be bragged about. So we wondered if times and human nature were any different many years ago, and we took the trouble to look through some of the files of the Brethren Evangelist FORTY FIVE years back and found a couple of editorial items we wish to quote in this year NINETEEN HUNDRED THIRTY-TWO.

### "First in the Field"

"It has become a custom for people to select their reading matter at this season of the year, and it is therefore the best time for agents to secure subscriptions. Members of the Brethren Church will find in the Evangelist, much that will quicken their interest in the work, and an effort ought to be made to call their attention to it before they have selected all the periodicals they feel able to take the coming year. We trust our agents and well-wishers will be active while the season lasts and gather in a large increase to the subscription list for 1887."

Further research uncovered the following at the head of the Editorial column of the Brethren Evangelist under date of December 1, 1886.

### "Hard Times"

"Hard Times" is the excuse that some offer for not taking the paper. There are those, no doubt who do not feel rich, and who may be pressed for money. This is our

condition, we know, and it is reasonable to believe that there are others in this condition. It is not a hard task to make a living, especially when a person indulges in no luxuries and works late and early all the time as we do. But we find much enjoyment in sacrificing for Christ, and we venture that it is not very much overdrawn to say that we spend little more for a living than many do for luxuries, who feel the times are too hard to take the paper.

"We are among the last in the world to ask others to sacrifice for our good if it was not necessary. But our church paper is published for the good of our cause, and all our brethren should certainly feel it a duty to give it such assistance as it needs. It needs your advice, the productions of your pens upon all the holy themes of Christianity and church work and your efforts as agents to increase its circulation, and your own financial support.

"If it is not what it should be, then as brethren, you should do what you are able to do to remedy this defect, and make reasonable allowance for frailties of human nature and error of judgment. Excellency of Christian character consists, partially, in forgiving others as we would have God forgive us.

"Ours is the only church in the world that grants to its members the privilege of keeping all the commands and ordinances without the traditions of men. This is a noble claim, and we invite you, brethren, to give us all the assistance you can in building up our paper and increasing our influence as a church. May the good Lord assist us to sacrifice for his cause and church on the earth."

### Just a Remark or Two

Had we not already stated that the above quotation is taken from the editorial column of The Evangelist of December first, 1886, one might be led to believe it was written for this year of our Lord 1932. We have been told that "history repeats itself," but just recently it was stated by one who is an authority that "history NEVER repeats itself." However, we are quite sure that men react very much the same to certain conditions regardless of when and how often they occur. There is another old saying, "There is nothing new under the sun," that might well be applied to the excuses men offer for not doing some of the things they are urged to do. Upon the reading of the above quotation of forty-five years ago one may well conclude there are no new excuses to be offered for not taking the church paper.

### Facing the Facts

This corner is being written in the evening of the last day of the year 1931, and we have just concluded making a few comparisons as revealed from the records of the year's business. In checking over the record of Brethren Evangelist subscriptions and renewals for the last two months of the last two years we find that in December alone in 1930 there were more subscriptions received and renewed than in the months of November and December combined in 1931. Further investigation reveals that more subscriptions were received and renewed in the last ten days of 1930 than in the last thirty days of 1931.

The excuse is "hard times", and no doubt the times are hard, they are TERRIBLY hard, and nowhere is this seen more clearly than in the Publishing House. The Business Manager doesn't get one good night's sleep in a week as it is impossible to get the

weight of this matter off his mind as he endeavors to develop plans or schemes to keep the work going until "better times" really come. There are hundreds of subscribers to The Brethren Evangelist who ought to renew their subscriptions and they ought to do it NOW, and remove this burden, that is almost more than we can carry, from our shoulders.

### All Working Together

Since our editor, Dr. Baer, has been confined to his bed with a serious illness, Dr. Bame and myself with the aid of other brethren at Ashland have been trying to get The Evangelist out on time each week in addition to our own work. And though Brother Baer is now on the mend, we still expect to find it necessary to carry on this task for another week at least. So we feel it would be a mighty fine thing if our pastors and churches would join with us and make this burden lighter by promptly making remittance for all financial obligations as promptly as possible so that we might be relieved of financial worries while these other obligations are resting upon us.

### Publication Day Offering

Next week the Publication Day number of The Evangelist will appear and the plans for this special number are going forward regardless of the illness of the editor. With the aid of Dr. Bame and others we are trying to make it as good as possible under the circumstances and we only pray that the brotherhood may receive it in as gracious a spirit as the ones who have volunteered this service have manifested in the making of it. No one unacquainted with the work of editing and publishing church publications can realize the burdens and responsibilities of the work, but we solicit the prayers of all the brotherhood, not only for the restoration to health of Brother Baer, but also for strength for all the rest of the office force that they may be able to perform the tasks that the church has laid upon them.

R. R. TEETER, Business Manager.

### BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by J. L. Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmell, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by J. L. Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by G. W. Rensch, per 100, 45 cents.

Advantages of Being a Member of the Brethren Church, (18 pp.) by G. W. Rensch, per dozen, 25 cents.

Doctrinal Statements, (52 pp.) by J. Allen Miller, per dozen, 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

Baptism—What Is It? (4 pp.) by A. D. Gnagey, per 100, 35 cents.

Christian Baptism, How and Why? (8 pp.) by J. F. Garber, per 100, 50 cents.

The Threefold Ministry of Christ and its Three Appropriate Symbols, (16 pp.) by Alva J. McClain, per dozen, 25 cents.

The Faith Once For All Delivered Unto the Saints, (64 pp.) by L. S. Bauman, 10 cents per copy, 90 cents per dozen, \$6.50 per hundred post paid.

A Study of the Sabbath, (24 pp.) by C. F. Yoder, per dozen, 30 cents.

VOL. LIV  
Number 3

THE

January 16  
1932

# BRETHREN EVANGELIST

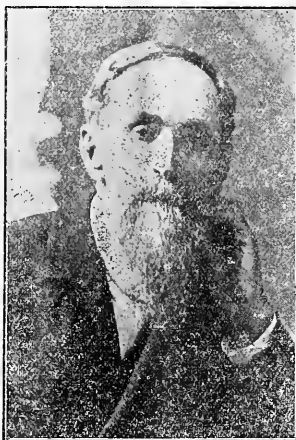
## *Christianity in Business*

By Henry R. Holsinger  
Early Leader of the Brethren Church  
and of the Renaissance of Brethren Literature

The only true delineation of the Gospel of Christ is that it is thoroughly practical: something that is applicable to everyday life in every respect. The notion that Christianity consists in a devout countenance, a morning prayer, performance of a few ceremonies, a little church worship and an occasional holy groan, to the exclusion of equality in business and works of peace in practical life, belongs to the class of faith that is not accompanied by work—dead! It long since should have been buried.

The teachings of Christ and his authorized successors abound in rules that are useful in the experiences of business life: and if they were more generally obeyed even by Christian professors thus engaged, the land would be more prosperous, and the people more happy.

Obedience to the teachings of the notable Galilean wields an influence that is irresist-



ible. If capital, at the present time, could be placed under the salutary control of Christian principle, applicable in business methods, a transformation would rapidly be consummated that would restore harmony between the employer and the employee. Tribulation and anguish, the cries of the starving and the clamor of the strikers would pass away, and contentment would feed the desires of unhappy thousands.

The simple exhortation to honesty, if made a general rule of business would work a wonderful change. As customs now are, a premium is put upon dishonesty. \* \* \*

What the age wants, is more of the principle of Christianity in business and a more desirable condition can not be attained unless there is. Legislatures may make laws, soldiers may suppress for a season; but to make a pure commercial and mercantile stream, the fountain must be pure.—Evangelist, 1886.

## Signs of the Times

by  
Alva J. McClain

### DR. KYLE Comes to Ashland

The Seminary has been very fortunate this year in securing the promise of Dr. Melvin Grove Kyle for a series of archaeological lectures before our student body. As many readers of the Evangelist already know, Dr. Kyle has spent a large part of his life in field research and has to his credit many archaeological finds which are of high importance in confirming the Scriptures. Formerly president of Xenia Theological Seminary, where several of our ministers, including Brother Monroe and myself, had the privilege of sitting in his classes, Dr. Kyle recently resigned that position in order that he might devote his whole time to archaeological research and lecturing. Three of our ministers, Homer A. Kent, Herbert H. Tay and Kenneth M. Monroe, have accompanied Dr. Kyle on explorative trips to Palestine. Others have shared the fruitful benefits of his ministry at Winona Lake.

### DATES of the Lectures

On account of his heavy schedule of lecturing in various institutions throughout the country, it was necessary to arrange Dr. Kyle's lectures here on two separate week-ends. For the benefit of nearby ministers who may wish to attend the schedule is given as follows:

February 5—Friday—9:30 A. M.; 7:30 P. M.

February 6—Saturday—10:00 A. M.; 7:30 P. M.

February 7—Sunday—10:30 A. M.; 2:30 P. M.

February 8—Monday—10:00 A. M.; 7:30 P. M.

February 12—Friday—9:30 A. M.; 7:00 P. M.

February 13—Saturday—10:00 A. M.; 7:30 P. M.

All the morning lectures, except Sunday, will be held at the College Chapel. Sunday morning Dr. Kyle will speak at the Brethren Church. All the evening lectures, except Sunday, will be held at the Brethren church. The second lecture on Sunday will probably be held in one of the downtown churches in a union service which may be set in the evening instead of the afternoon. Further announcement will be made on this point.

### DR. KYLE'S Testimony

Here is Dr. Kyle's conclusion about the finding of archaeology: "The Bible narrative plainly interpreted at its face value is everywhere being sustained." "The recent testimony of Archaeology to Scripture, like all such testimony that has gone before, is definitely and uniformly favorable to the Scriptures at their face value, and not the Scriptures as reconstructed by Criticism."

We thank God for this clear word from such a distinguished scholar, and pray that he may be spared for many years of ministry to the Christian Church.

### THE Idol of "Big" Business

In the last issue of Bibliotheca Sacra, of which he is the editor, Dr. Kyle writes a vigorous denunciation of an American idol that has gotten us into serious trouble lately.

"THE AMERICAN STANDARD has become an American fetish; in the minds of many people it is the principal object of worship. An idol worshipper once examined his god, and finding it a hollow image and full of rats, he knocked it all to pieces. An examination of this American fetish will make an equally discreditable discovery. The external appearance of the American Standard is a large income for everybody and a generous disposition to spend it. It looks well on the outside, but, like the heathen worshipper, let us look at its insides. What does this fetish contain? For what do the American people spend this increased income? In the maw of this plethoric creature we find . . . automobiles, and more automobiles, and fur coats and beauty parlors and golf clubs, and, for all these luxuries, installment contracts! And Big Business on the throne said, 'If at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery and dulcimer and all kinds of music . . . fall down and worship the image I have made.' Well, the people did fall down and worship, but they were cast into the midst of the burning fiery furnace just the same.

## Questions and Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

Three. Recently a teacher in our Sunday school declared that John did not write the Gospel that bears his name and suggested that scholarship seemed against such a view. What do you think? Give any further help that may throw light on the present quarter's Sunday school lessons.—X.

This is a pertinent question and I am glad to reply to it rather fully for the present quarter's Sunday school lessons are all taken from John except the Temperance lesson. Many years ago I gave a long and critical study to the Johannine Problem, that is, the problem relating to the several books of the New Testament bearing the name of John including of course the Revelation. While in a few particulars I have had to change my conclusions by the discovery of some new knowledge on the whole they remain unchanged. I will state them concisely and so plainly that all may understand. They represent my decided convictions.

1. The Gospel according to John. Written by St. John, one of the Twelve Apostles, from Ephesus about the year 90. Zahn, one of the greatest German New Testament students, thinks we must place the date somewhere between 85 and 95 A. D. There has been a tendency recently among scholars of all shades of theological bias to bring the dates of all New Testament books nearer the Apostolic age. Notable among these is Harnack. Recently in reading again the discussion on this subject in Hastings' Diction-

ary of Christ and the Gospels, a notable and scholarly article by Strachan, Vol. 1, page 869 ff, I found the following statement of his conclusion—"In conclusion, the Gospel is a genuine Johannine work from the pen of the Apostle, who wrote from Ephesus." Accordingly it seems to me that men who have not given time, or who may not have the ability and training to speak with authority, to this matter should at least be very modest in their pronouncements.

2. The same man who wrote the Gospel is without doubt the author also of the great First Epistle of John. I place the date of this Epistle a little later than the writing of the Gospel. I believe the authorship of the First Epistle carries with it that of the Second and Third Epistles.

3. The Revelation. I believe the book of the Revelation of John was also written by John the Apostle. Contrary to the commonly accepted opinion that it should be dated in the nineties, that is perhaps between 90 and 95, I date the Apocalypse about the year 66 or 68. I have room here only for the briefest statement of the reasons for this early date.

(1) This date will account for all the linguistic difficulties the Greek of Revelation presents. The Gospel is written in very excellent Greek style which presents an impossible barrier, as many Greek students feel, to the same man being the author of Revelation if written at about the same date. Given the writing of Revelation by a Palestinian Jew about 66-68 we have sufficient time for this man, residing for the most part of the next thirty years in Ephesus, to acquire the finished style of the Gospel. On this position John could write the Revelation, under the sway of his Hebrew training and use his "rough Hebraistic Greek" soon after leaving Palestine and thirty years later write the fine and beautiful Greek of the Gospel and the Epistles. If we remember this simple explanation of what is to many an insuperable difficulty we shall not have to say as does one such scholar, "the same man could not possibly

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Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## He Being Dead, Yet Speaketh

By Charles A. Bame, D.D.

Bible readers know that these words apply first, to Abel whose sacrifices were more acceptable to God than his brother's. It is the aim of this number of The Evangelist to let Henry R. Holsinger speak to those who but for him, would not be members of a church they cherish and to re-kindle for him a respect and remembrance that has been long since due him. The full appreciation that is due him, in my opinion, has never been written. I believe I know why, but that is not my object here or now; and lest I say too much and allow him too little, let us allow him to speak. These extracts were made from The Evangelist of various issues in 1886. What a testimony they make!

It seems that some admiring member of the church learned that Holsinger was of good Brethren stock and made some comments and finally wrote him concerning his relation to Alexander Mack, first leader and teacher of the Brethren. It is the nearest approach to an autobiography I have discovered. It is very terse—almost barbed:

"To the best of my knowledge my grandmother Holsinger was a granddaughter of Alexander Mack, Jr. But I don't think that that had much to do with my church work, for it seems to me I would have done just what I did do if my grandmother's grandfather had been the veriest old fogey. Still, I can't tell; I try to act from principle, but by times I feel that I am entirely a creature of circumstances, for so many things have occurred without any design on my part. I am strongly inclined to the view that the present reform has not been born of blood, nor to the will of the flesh, but of the Spirit, and to God shall be the praise." The last lines should be proudly pondered by all Brethren.

That he was a man of deep personal convictions and entirely unable to keep silent when wrongs were apparent to him, is assured. The purpose of the founding of his papers was always clearly stated and he knew and others knew why he was sacrificing and daring to do unusual things. This deep conviction was splendidly expressed in the following:

"In the great play of life there are many places where it is next to criminal to hold your peace. To stand quietly by and see throngs rush into the vortex of premature death and final misery, and sound no note of warning, is not the part of a child of God.

"There is a time to speak and there is a time to remain silent; and we must be our own prompters at times when we should speak. \* \* \*

"Esther's silence meant death to her own people: now, dear reader, your silence may mean misery for your friend or associate in eternity. Then speak and warn them of the danger. Enter into the presence of the Lord and plead in behalf of those who are under the condemnation of sin. The tongue is made to speak and it should be freely used in exposing sin and in warning the lost."

In another issue, urging the right direction of all conversations, he says:

### Talk About Christ

"There is not enough talk about Christ in these times. The week is almost wholly spent by the average Christian in labor for the benefit of the flesh, and when the day comes which God has set apart for himself, that is too often spent in talking about business matters, farms, stock, different ways of making money, and the successes and failures of other persons in hoarding the possessions of this world. There is so little preaching for Jesus in a quiet way, now, that a turn ought to be made in favor of more. It is deplorable to observe that there are so few, especially sisters, who have a message to tell about Jesus. It is almost pressed upon the considering mind to believe that there are persons who regard it an accommodation to God and the church to make a profession of religion. They are frigid cold and they send a chill over the heart of the speaker for the unsearchable riches, whenever they come in contact with him."

The wonderful vision of the man is clearly set forth in another issue in which he senses the difficulties of the effort that was thrust upon them when he envisioned a movement that would gain power

as the years passed. Who of us has not had our dream that the thing would happen according to this paragraph? Occasionally, we hear that our movement will never become great or strong. It is always disgusting to me to hear that. If I thought that, well, I'll not tell you what I think. However, I do want to pass on to you this vision. What else can we call it?

### The Outlook—a Prophecy

"Notwithstanding all opposition, our work continues to progress, and like the advance in the field of invention, the results will astonish the laborers of a few years hence. The lessons of toil and sacrifice that are now being taught, will make those receiving them masters of every situation, and then, a little effort will have great effect, while now great effort is required for little effect. A good cause well supported is like multiplying by itself and the product again and again. \* \* \*

"Another feature of promise is that our people have come to a realization of just what we are and where we are. Those who had self and the dollar foremost in their minds have learned, in a measure, where their true place is and that the Brethren Church can offer no money bribe to induce men to be members in its body as laborers in its ministerial ranks. \* \* \*

"Our future is a promising one, and therefore hope is not an illusion, when it sees, in the future a great and zealous religious people bearing the honorable name, The Brethren."

He was unflinchingly against compromise and hedging. This appears again and again. Whoever wanted to join the new movement must comply with its aims and doctrines. This is most interesting in the light of the fact that there were many small organizations that desired to unite with theirs. This point is clearly shown but there is space here for only this:

### Doctrinal Preaching

"In the subject of doctrinal preaching, I would remind the Brethren that non-swearing, anti-war, against suing at law, paying promptly all honest debts, opposition to secret oath-bound societies, are ancient favorite doctrines of the Brethren, and founded on the Gospel. Our ministers should preach them fearlessly and diligently cultivate the sentiment. Gospel preaching will disseminate them as surely as it will those of trine immersion, the Lord's Supper, feet-washing, Salutation, etc. Our creed is the WHOLE Gospel."

### To the Point

Recalling that we have reviewed the deep conviction and "plain-spokenness" of the man, it is but fair that we should quote this from the second issue of the first of his papers the "Christian Family Companion," issued only after his home church district had granted permission:

"As to the purpose we have:

"First, to furnish my brethren with a weekly journal which shall be free from all vanity, fiction, and falsehood, and, at the same time, give them all the information in regard to the "signs of the times" that may be necessary to their spiritual edification or physical welfare.

"Second, by affording a medium for the free discussion of all subjects of importance upon which there may not be a unity of opinion."

There were four reasons but I pause at this to remind us that that it was the fearlessness of the truth that was back of the whole Progressive Movement and had this man been as fearful of his theological tenets as some modern brethren seem to be, it would have never gotten anywhere. No doubt this last reason which he fearlessly gave for the publishing of a paper where there was none in the denomination, had more to do with the separate movement than any other human reason. There is a wealth of corroboration here.

That The Evangelist has always been a problem is evident from the following and some of the brethren at the office here may well be glad that it has not continued.



**Profit or Loss?**

.. "THE EVANGELIST has been far from a paying enterprise. Its proprietors have several thousand dollars invested in it and so far have not realized a cent from the investment, and its editors have never received enough to meet the expenses of what would be regarded a respectable living by the average member of the Brethren church. \* \* \* Now Brethren, do not forget that we are willing to do all that we can to send out an acceptable paper and favor us with prompt payment so that our agents will find some pleasure in working for the paper; and when you want it improved we shall find great pleasure in doing it as soon as we are supported."

That Holsinger's convictions about money were as pronounced as that of speech rings out as clear as a bell in another excerpt on

**What Riches is Like**

"It appears to me that riches is like drunkenness. A man never knows when he gets it. If a fellow is so full that he feels upward for the ground, he will be insulted if you say he is drunk. And so, when you speak of the rich to the man worth twenty-five thousand, he will think you are alluding to his neighbor who is worth fifty thousand; and when you address the fifty thousand man, he will think of the man who owns a hundred thousand, and so on. Everybody thinks that the rich ought to give; but to find the rich, aye, that's the rub.

Perhaps you want my definition, and you shall have it free gratis for nothing: when a person has so much that the interest thereon, with what he himself can easily earn, will keep him, such a person is rich, and he ought to give liberally. Those who have more than that are very rich and should give very liberally from their abundance. Let everybody try this rule upon himself, and then report."

Our final appeal is from his pen.

**How Get the Money?**

"It appears I can reach the middle classes, and have been pronounced a pretty good beggar; but I am at my wit's end as to how to manage those who have large means and could donate large amounts. Who will put me upon a plan by which it can be done? And what is the average opinion of the church, in regard to the person who is worth his thousands, and has money at interests,

(Continued on page 8)

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## EDITORIAL REVIEW

---

By Charles A. Bame

**Remember Publication Day in Your Church.** The date is January twenty-fourth or the time nearest possible.

The main editorial this week is mainly by H. R. Holsinger, the original Progressive Leader and the items collected are full of the very essence of Brethrenism as originally promoted. We believe that his intellectual genius and his great sacrifices have never been fully recognized.

Dr. Baer, editor, has so improved that we expect him to be able to manage the next issue. His illness has been somewhat severe and complete recovery will not be speedy. But all the force of your Publishing Company has been glad to be of help to him in his trial of affliction.

We believe that every article of this issue should be read by every member of the church. They are unusual and have been made by sacrifice during the illness of Dr Baer. Busy men have taken time off to give this service and we believe, have given us meritorious and apt contributions. They will do no good unread.

The report of the meeting at Sunnyside, Washington, under the leadership of Pastor Fry, assisted by Dr. Bell, former pastor, is full of good news. Twenty-four baptisms, with 13 received into fellowship together with 19 previously received during the year is a story of splendid progress. Other things are being achieved by this western church.

The personal letter to Professor Stuckey that appears in the columns of news is offered because it responds to his recent editorial and because it calls attention to an issue for all thoughtful people who desire to do the best for our great causes and best advance among our people. It needs no comment but it does need careful reading and consideration.

The Bibliography presented in this issue by Prof. Stuckey is full of suggestions for any who desire to have source-material for the study of our history. I may say that the history of our church is one of the most interesting episodes of American life. This article

will enable anyone to find out what he desires to find out. It is a fine contribution to this issue of the Evangelist.

A letter to Dr. Baer from Pastor Riddle tells that he is working on "copy" for a Christian Endeavor number of the Evangelist to be forthcoming soon. Watch for that number. He also says that he is very busy getting ready for the fourth revival in which he is to be the preacher, the fourth in five years in his church in Warsaw, Indiana. That may mean a number of things, but we believe for one, it means that this pastor is doing very satisfactory work both as pastor and evangelist. May his largest harvest be this one.

The newsy notes of Dr. Jacobs will be very interesting reading for those who watch the progress of the College. It appeals to me that we might have a good many brethren who would be able and glad to attend these unusual lectures. I am bold to say that they will be unusual. Prof. McClain's announcement in another column will tell more about him. The dates are Friday, February 5, 6, 7, 8 and 13 and 14 of the next week. I assure any who may make it possible to be here will thank me for emphasis that may induce them to attend.

Another bit of good news comes from a nearby church at Harrah. Snows! Snows for two weeks sound strange to Ohioans who have seen only a "skiff" so far. We have really had no winter. The report of this meeting with Brother Kinsey, pastor, and Dr. Bell, evangelist, is also cheering. Twenty-five, all told, confessed or reconverted, among whom were three fathers, ought to perceptibly strengthen a mission church. Now, let other pastors and evangelists show us similar gains. Nothing can do for the brotherhood what a lot of revivals will do. The writer also believes that it has been a long time since the same opportunity for evangelism has been opened for a church with a message like ours.

The writer wonders if our churches think of unemployed evangelists in the light that they are thinking of other unemployed people. I have seen tears running down the cheeks of men who crave the opportunity to go out and preach the gospel and then yet, do not get the calls. I am sure that financial demands made at other times would not be required. We have a number of men who do not care to foster their own calls; men who feel that the way should be opened to them, who could bring great blessing to our churches. Why not ask them for a date and price and keep them busy? Why not? Many churches need the gains that these leaders could give. Let them be kept busy!

An unusual opportunity is now being offered all who desire to study the basic things in Christianity. Beginning last Sunday, the Sunday school lessons started the study of the Gospel of John. It is the record of the rock-foundation of Christianity and original theological beliefs and commitments. Coincident with that, the writer of these briefs has just begun to write for the next quarter's lessons and they begin with Genesis. What an opportunity for basic things comes to the Bible lover in the next six months. Our Sunday school officers and our pastors should originate a campaign for larger Bible classes for these months. Maybe you should take pledges for just these two quarters or, maybe, just one quarter. By the end of that time a good habit may have been formed. Suppose we try a new sort of appeal.

The writer has received appeals from several sources for money. I need not name the institutions that have thus called, save to say that they have been accepted as movements for the betterment of our social and religious life and are now in dire straits financially. Of course there are many cries for help these days and many of us feel that we have done our bit; but it is not a "bit," that the times demand. I do not respond to them all, but I am assured that unless heroic sacrifices are made in these times, we shall be greatly retarded in our spiritual progress. One of the big jokes of the American audience today is Prohibition. In one of the most historic gatherings of the year to which I recently listened, prohibition was the one thing that got the laugh. That's serious. Brethren, are you sounding the reverse note? If Brethren do not continue to cry for Peace and Temperance, what shall we expect of those whose training has not been like ours for the past two hundred years? If our teachers, preachers and Church Boards do not stand for these things when the course of events are to the contrary, what shall be our account to those who have sacrificed to obtain these great advances?

## The Need for A Denominational Publishing Plant

By J. C. Beal, President Publication Board

Those who are planning the special "Publication Number" of the Brethren Evangelist have asked that, as president of the Board, I write under the above caption.

The need for a publishing plant for the dissemination of our distinctive church doctrines was fully recognized by the Brethren Church some years ago when purchase of our building and equipment was made. Since that time the church has year after year placed its approval upon this action by the observance of "Publication Day." All this makes it unnecessary to argue as to the need. All recognize the need but have all fully recognized the obligation thus incurred? The building and equipment have been purchased and have been used the past years. The plant is ours. Work has been going on week after week.

While it is not necessary to argue as to the need, since this has been fully demonstrated, it is necessary, however, to be reminded of another thing. The purchase of the building which houses our equipment and makes possible the carrying on of our publishing interests incurred, as the church well knows, an indebtedness of some proportions. Since the brotherhood has placed its approval on the purchase of the building it thus also has accepted the obligation for the debt against the property. This obligation should be fully and distinctly recognized by every member of the Brethren Church. Only in this way will it be possible to secure the cooperation necessary to meet what must of necessity be met. That our obligation relative to this debt may be met, the National Conference has designated Sunday, January 24, as "Publication Day." At this time the churches are asked to make an offering, the gift of the day being applied on the indebtedness against the property and for the carrying on of our publishing interests. The response on the part of the churches in past years, while not everything it might have been, was fairly generous and has helped in a definite way to further the work of the Publication Board. For this help all are very grateful.

The depression through which we are passing has made it unusually difficult to meet the expense of the publication of our various periodicals and out of the income from the plant it is impossible to meet any part of the indebtedness against the building. This makes it especially necessary to come again to the churches for the help they owe and doubly imperative that we have the real cooperation of all the churches at this time. No one knows better than the writer just what some of our churches are now facing due to bank failures and the general depression in which we find ourselves, but this condition dare not stand in the way of doing everything possible to be done. The present situation gives opportunity to test our willingness to sacrifice that the work of the church may be carried forward. It will be fine seriously to consider whether it may be possible that we did not do our full duty during the years of plenty. Had we fully met our obligations in the past the indebtedness against the building would have been fully provided and we would thus be free from the burden under which we are now resting. Since this was not done when it could have been done with comparative ease, it must now be done by real sacrifice. The members of the Publication Board have the utmost confidence in the membership of the Brethren Church and feel sure that the needed cooperation on the part of both ministry and laity will be given and that this absolute need will be met. Pray the matter through definitely and let the

Holy Spirit direct in your giving. This obligation should have its rightful place in the distribution of our gifts. All your Board is asking is that this work have its share in the gifts of the brotherhood. If this is done, we shall be entirely satisfied.

With faith to believe that the church will again rise to meet the situation and give the needed help in this time of real crisis in all our church work, I am, your servant.

### On Knowing Your Church

J. Allen Miller, D.D.

I have been an uncompromising advocate of the dignity and glory of the Church. I believe the Church is a divine institution. It was founded by our Lord Jesus Christ. It is builded by him. He himself says, "I will build my Church." More than that he says there shall be no power mighty enough to overthrow it. The New Testament reveals much more about the Church among which is the teaching that the Church is the "Body of Christ" and we who belong to the Church are "severally members of the body." Accordingly my life is the life of the body of which I am a member. All this leads me to two or three observations.

The first is this: I ought to uphold and support the Church with my whole might. I have no right to traduce, to slander, to outrage the Church by either word or deed. To do so is to dishonor our Lord whose body the Church is. We ought each and all to live, to act and to work with our utmost endeavor to magnify, to glorify and to adorn the Church with a character portrayed by Paul in Eph. 5:27. Let us herald forth far and wide the power, the beauty and the exalted worth of the Church of the "Living God, the pillar and ground of the Truth." One of the most effective means of doing this is through the printed page in the literature of the Church.

My second observation centers around the fact that I must know the work in which my interest is to be effectively expressed. I can not have much interest in a movement or in an institution about whose workings I know little or nothing and care less. My interest grows in that institution which makes an appeal to me. But there can be no appeal where there is no knowledge. For this reason I have been a reader of the Evangelist since becoming a member of the Church. I am anxious to know what the local churches are doing. I always have been and am yet intensely interested in evangelism and in missions. I rejoice over every report of a successful evangelistic effort. I thank God for the man who can by his Spirit become the humble and obedient minister of the Word through which men are saved. Hence I love to read even extended accounts of evangelistic meetings. I think the Brethren should report more faithfully. Here is a tremendous source of inspiration to others and unless we read our Church paper we lose this inspiration and encouragement. The same holds true about all mission news whether from our home fields or from the foreign parts and the outposts of the missionary activities of the Church as a whole. But I am especially interested in all forms of Church news and have had countless blessings in the reading thereof. I would not wish to lose this source of spiritual uplift and inspiration. So I am strongly in favor of making a "NEWSY" Evangelist of the Church paper in which we are especially interested.



Third, I believe of course in my own denomination. With all apologies that one must usually make for his denominational allegiance properly made I AM EVEN STRONGER THAN EVER FOR MY CHURCH. I believe we should propagate her doctrines, extend her borders, increase her membership. I believe we should beautify and adorn our personal living with all the virtues and graces of the Christian life so beautifully exemplified in the New Testament. I believe we should cultivate enthusiasm and joy in the service of our Master in the Church. I know of no agency which our day affords the Church that can be so powerful and so far-reaching in influence as to the Press of the Church.

Here are three good reasons why I believe in our Church Literature and am willing to support it to my full ability and responsibility.

### Making Brethren

By K. M. Monroe, Th.D.

The dissemination of Christian truth is the work of both our Seminary and Publishing House. By virtue of teaching in the former, I have an active interest in the latter. The Good News of the Gospel does not spread itself but is dependent upon the witnessing of the tongue and the contact with the word.

Dr. Luke tells us (Acts 1:1) that in his Gospel he recorded certain things that "Jesus began both to do and teach." In the Great Commission Jesus commands us to do three things: Disciple, baptize, and teach. More particularly, in regard to the last admonition, he tells us we are to teach men "to observe all things whatsoever I have commanded you." These two Scriptures may be blended into one thought, impressing upon us the fact that we are bound to preach the Word. One has well said, "If your religion is not true, you ought to change it; if it is true, you are bound to propagate it."

In our day when every false religion, sect, and ism is using the printed page to make known their particular tenets and vagarious interpretations of the Bible, we, adherents to the Brethren faith, must not neglect the printer's ink. Further, it is not sufficient for us to only use the literature of other denominations no matter how orthodox we may count it to be. Brethren truth is distinctive! Other denominations which have their own particular emphases relative to portions of the Word, are proud of the characteristics they thus gain, and very naturally saturate their literature with the same. Through the printed page they capitalize their distinctive beliefs. As a Church with a unique message, at least unique in points, we can afford to do no less.

It is imperative that our Church produce a literature of its own, and this must be produced by our own men. In my own thinking it is lamentable that we are not giving to our people and to others, even more than we are, works on Brethren truth. Then again, on the other side, our people should use for wide dissemination our literature that is published. Our Publishing House is trying to do its part and for the two counterparts, writing and reading, the Brethren Church is almost entirely dependent upon you who are reading this Evangelist. The proper order is: First, literature written by our own men; second, this literature published in our own publishing house; third, this Brethren literature read by all Brethren people and passed on to others.

Some twenty or more years ago a certain denomination decided they would characterize their preaching appeals

by two things: first, evangelism; second, emphasis of their distinctive doctrines. They have been preaching "the faith once delivered" far and wide and indoctrinating their people. Could the Brethren Church do better than emphasize these two in our day? Let us win men and women to our Lord and then make them Brethren. Our Publishing House can aid us in both.

In our Seminary Library there are books and books of sermons. Pamphlets are easily obtainable containing sermonic expositions of selected Scriptures. But where can we find Brethren sermons on controverted texts for our young men to peruse? More of our ministers should publish some of their sermons. I see no reason why a part of the minister's tithe should not be used for this purpose, or a special fund be set aside by the local church, or the publishing expense paid by a tithing layman interested in spreading the Word. This may be applied also to missionaries and to the laity. Modesty holds many back and because of this it is well that the church take the lead. Why should all sermons, after being heard by a few hundred, find their way, sooner or later into the furnace? Continuing on, such productions should be sent free in adequate number to our churches and they in turn should freely distribute them to all worshippers who, after reading, can plant them "in good ground" readers and they, the readers, will bring forth fruit for our Lord and our Church.

The Brethren enterprise of publishing Brethren literature should not be neglected and most certainly should have our adequate financial support. It is my conviction that our denominational growth, is dependent not only on the spoken word but the written word.

Ashland Theological Seminary.

### Brother Holsinger and the Early Publications of The Church

By Martin Shively, D.D.

From my earliest recollections, I have known the name of H. R. Holsinger, because the first publication I remember having seen was The Christian Family Companion, of which he was editor and publisher. Of course I do not recall the date of my first sight of that paper, but it must have been in the late 60s or early 70's of the last century. Yes, I know there was an even earlier publication, but since it was issued only monthly, and probably had a limited circulation, it could hardly have made either a wide or a deep impression. The Companion at once sprang into wide favor, and exerted an influence both wider and deeper than either its editor or friends could foresee. When I remember that from the organization of the church, in 1708 to 1851, a span of 143 years, there was no universal medium of communication between the scattered elements of the church, and that except for the Annual Meeting which was not held annually until toward the close of this period, and the more local gatherings at the times of communion services, I cannot be much surprised at what took place during the 70's and 80's, when the body was rent and divisions resulted, which, in spite of the fact that the causes which brought them about have all but passed away, have not been healed. The birth of The Christian Family Companion, January 3, 1865, as the first weekly journal in the church, at once revealed both in its editorial and contributors' columns, that there was ability in the church, the presence of which had hardly been suspected. It revealed further that there were diversities of opinion on matters of polity, and none in matters of real Bible doctrines. It also revealed the fact that the

church was being touched with the spirit of progress, as produced by contacts with educational agencies of various kinds, and that a heaven was being implanted which would have to be reckoned with at no late date. The presence of this heaven found expression in the rise of other journals, and within a few years, five weekly papers were in the field, which, while not differing widely either in doctrinal teaching or editorial policy, give a wider platform for expression by those who had an opinion to voice, or a message to impart. As could easily have been expected, with so large a number entering the field, differences of opinion not only found expression, but were widely heralded, and one of two things was bound to happen.—Either such love and forbearance as the gospel is calculated to develop, would prevail, in spite of minor differences of opinion upon matters more or less non-essential, or division would result. What really happened is history, painful to contemplate, by those of us who had no part in the fratricidal struggle. But out of that struggle has come at least a few achievements, and a birth of policies worth while. Thus the Brethren Church has its Brethren Evangelist, owned and controlled by the church and its official organ. The Church of The Brethren has its Gospel Messenger, in which are united the various publications which had, until recently been more or less independent, and this paper is also the property of the church, ably edited, and is one of the best, if indeed not the very best which comes to my desk. The Old Order Brethren have their *Vindicator*, a monthly journal, which is the mouthpiece of their church. These alone hold the field in the denominations which they serve, and these deserve not only the patronage but the unqualified support of the people for whom they exist. Without such mediums of communication, there could be little coherence in these bodies of Christians, and without the wider ministries they bring to their people, spiritual life could not be at so high a level as it attains by their help. Thus for our own sake, and for the sake of the church which to us is the best church in the world, we must be loyal to our publications.

## The College and Our Publications

By President Edwin Jacobs, Ph.D.

It may seem at first thought as if there would be small relation between our educational institution and our publications and yet the College is vitally interested in the type of literature which issues from our denominational press. It is a regrettable fact that our clientele is so small that the worthwhile publications of the various faculty members have to seek publicity through presses other than our own. Within the year upwards of a score of papers have been published by the Faculty of the College, some of which would have been worth while in our own denomination. If our resources as a denomination were larger, there are many articles which should be printed by ourselves.

As it is now, all our text-books, magazine articles, and general references, are from the presses of others. Hence, the viewpoint on any controversial subject is often one which we do not accept, or if we do accept we do so with reservations. This is often a handicap to teaching, for such printed matter must be sifted, analyzed, and made useful to the purpose of the teacher. And what is more, a bent is often given to certain discussions, which, if we were publishing our own matter, would not happen. No one but a teacher knows the problems faced in a classroom, using texts which by no means represent the viewpoint of the teacher. This is a cause of constant misun-

derstanding. This may seem like a presumption,—that teachers here could make their own text books, yet the fact remains that whatever criticism we may have of any matter, must reach the public through presses not our own.

But what is still more, it is important that all our publications be on a high intellectual plane. Colleges are founded for the discovery, interpretation, and dissemination of the truth and if truth anywhere should be evident, it is in religious publications. I take it that this holds true in our published matter. If, at the College we rely almost wholly upon the printed matter of others, it ought to be true that when we come to teaching and studying our own denominational doctrines they ought to be issued by ourselves.

This makes it rather imperative, it seems to me, that we print and then *USE IN OUR CHURCHES*, our own denominational literature. If it is true that even at the College we are at times at variance with our texts, how much more would this be true if we had to rely upon others to print and edit our own church literature. If we as a denomination have any message for the world at all, it would seem that we should publish it.

Our Sunday school literature, our tracts, and our denominational weekly paper, ought to reflect the spirit, intelligence, and genius of our people. There is no reason why they should be second to any in their scholarship and in their adherence to the Scriptures. Here at the College we have several hundred young people to whom we are under obligation for leadership. It is a comfort and joy to know that when we get them to the Sunday school or when they seek information about the denomination which owns and controls the school, that they can find correct information in our printing. It is worth while to have in the magazine room at the College, our own publications along with the rest from other and highly diverse presses. And these publications should be of such a type that they will compare favorably with the best of others.

A college which today, leans too far away from discovered truth, is looked upon with more or less suspicion and the same ought to be so about religious publications. They ought to have an unmistakable and frank attitude towards truth. This can only come through correct scholarship and a deep devotion to the truth of the Scriptures. There need be no schism between secular learning and religion. So I heartily commend to our people that they read and support our own church literature for it is certain that if we do not print what we need, no one else is going to do it for us. It may not be perfect,—few things are,—but for the most part our own publications so far as they go, compare favorably with the best. And what is more, with fuller support, they can still be made better. I must quote once more that favorite verse of mine, "ye shall know the truth and the truth shall make you free."

If I understand at all the purpose of our printed matter and of the College, it is the same for each one, viz., the finding and spreading of truth. On the part of the world, nevertheless, and on the part of our press, the spreading of religious truth. Both are precious commitments to us and both impose a responsibility. I hope that our press shall always stand true to revealed truth and that it shall be brought forward by the pens of many, in fact all of our leaders. Thus as the diamond reflects all the colors in light, so our church literature should reflect the truth from its various angles. And there ought to be great freedom in expressing the truth as each man sees it.

## SIGNIFICANT NEWS AND VIEWS

### CUT ARMS, STUDENTS VOTE

#### Poll of 70 Colleges Also Reveals Opposition to Compulsory Drill

A group of American students who spent last summer studying at Geneva took the initiative in organizing the Intercollegiate Disarmament council last September for the purpose of vocalizing disarmament sentiment among American students prior to the Geneva conference. This council now reports the results of a nation-wide straw vote of 70 American colleges and universities; Luther Tucker of Yale, chairman of the council, submitting the report. Of the 24,345 students voting, 92 per cent favor the reduction of armaments; 63 per cent urge the United States setting an example by beginning to disarm without waiting for other nations. One-third of the students favor 100 per cent cut, provided all nations agree to the same ratio; one-seventh favor 100 per cent cut without regard to the course followed by other nations.

The poll reveals a strong feeling against the compulsory feature of military training in colleges: 81 per cent of students voting are opposed to compulsory drill; but only 38 per cent favor the elimination of military training from the colleges and universities.

The questions in the poll, with results, follow:

(1) If all nations join in reducing military and naval establishments intended for use against each other, how much disarmament would you favor? (Check approximate figure desired.)

Of the 24,345 students, 8005 voted 100 per cent reduction; 13,914 reductions from 25 to 75 per cent; 1878, no reduction.

(2) Do you favor the American delegation to the general disarmament conference taking the initiative in calling upon all nations to join us in reducing armaments?

Yes, 17,785. No, 3288.

(3) Do you favor our setting an example for other nations by reducing our expenditures on armaments?

Yes, 15,284. No, 8501.

(4) Do you favor American adherence to the world court upon the basis of the Root protocols?

Yes, 12,848. No, 4548.

(5) Do you favor compulsory military training in colleges?

Yes, 3720. No, 16,030.

(6) Do you favor dropping military training in colleges?

Yes, 7292. No, 11,704.

(7) Have you had military training?

Yes, 3766—The Christian Century.

### STUDENT VOLUNTEER CONVENTION

The 11th quadrennial convention of the Student Volunteer movement began with an analysis of world problems by Kirby Page. It closed with characteristic missionary addresses by the traditional leaders of the movement, John R. Mott and Robert E. Speer.

For this return to normalcy substantial reasons can be advanced. The radicalism of most American college students exists largely in the imagination of their admirers. As one of the speakers put it, our youth are "serious about indifferent matters, and indifferent about serious matters." The strongest appeal of the Student Volunteer movement is to the small college rather than the great university, and to young people of orthodox traditions. The Detroit meeting illustrated the danger of the horse stampeding up the hill and leaving the cart behind it.

#### Depression Affects Attendance

The attendance dropped from 3,300 at Detroit to 2,200. Of course this decline can be largely ascribed to the times, but the writer is of the opinion that the cost of the convention to those who attend is unjustifiably high. For instance, the registration fee for a gathering of little more than four days was \$8.00, which works out at something like 30 cents an hour for the program offered.

People attend conventions and sit through weary waves of words hoping that a "great moment" will arrive, when they will be lifted out of themselves by somebody's passion and eloquence. Our young people did not go to Buffalo in vain. On Saturday night the meeting reached its peak with the address of Walter Judd, not so long ago a student volunteer himself, recently returned from the inter-

ior of China where he had charge of an isolated American board hospital for six years. Judd's thesis was that the way of love, when it is also the way of the cross, work—and he had plenty of illustrations from his own experience. With utter lack of self-consciousness he revealed how the Christian motive had got hold of his life and what it had done to him. When our faith incarnates itself in such a life of service the appeal to us is simply terrific. With such men about there is no danger of the Student Volunteers becoming extinct.—John R. Scotford in The Christian Century.

### WE DON'T BELIEVE IT!

According to the New York Police, there are 32,000 speakeasies in Greater New York. And according to the Advertisers' Mailing Service, who make it their business to know, there are only 7,699 grocery and delicatessen stores in the five boroughs of the greater city. In other words, it takes four times as many establishments to supply the thirst of wet New Yorkers as to supply the hunger of all the men, women and children in New York. We don't think any intelligent person believes this.

Considering the fact that if there are 32,000 speakeasies in the city, that allows only 218 persons, including children, babies, and adults who do not drink, for each speakeasy, we may be pardoned for saying—

"We don't believe it."—Christian Herald.

### WORLD PEACE

"Let us have faith to believe not only that a warless world is possible, but that it is as sure as the promises of God.

"Let us not be too greatly concerned by the thunderings of a Navy League which accuses the President of the United States of 'abysmal ignorance' and sneers at the 'impelling motives back of his efforts at every turn to restrict, to reduce, and to starve the United States Navy.'

"The average churchman has but a meager conception of the pressure brought by powerful interests upon our high officials or of the abuse and misrepresentation to which they are subjected when they seek to curb the activities of militarists in and out of office.

"But here also 'anything can now be done which is intrinsically worth doing.'

"If, as we believe, the war against war is ordained of God, we must not faint or falter.

"If the strategic chance offered by the Geneva Disarmament Conference is not seized by the believers in world peace, how can God forgive us for our lack of faith?"—Reformed Church Messenger.

"The world expenditure on all arms is now nearly five billions of dollars yearly, an increase of about 70 per cent over that previous to the Great War. We stand today with nearly 5,500,000 men actively under arms, and 20,000,000 more in reserves. Because of fear and inability of nations to cooperate in mutual reductions, these vast forces, greatly exceeding those of the pre-war period, still are to be demobilized, even though twelve years have passed since the Armistice was signed."—From an address delivered, May 4, 1931.—Herbert Hoover.

### He Being Dead, Yet Speaketh

(Continued from page 4)

but will not help in paying the College debt? Is such a one all right? Is the minister who has talent and influence, but who will not preach the gospel, because he can not make money at it, doing his duty? I hope the rich will think of these things. \* \* \*

"I hope those who do not have much but who are willing to give in proportion to that which they have, will continue to help, and help and help, until we get the necessary amount raised. \* \* \*

"At some places I am received as if I were a patent right agent or had an ax to grind. Why, my dear brethren, I am only out helping you to discharge your obligations. It is your school and your church I am urging you to support, as well as mine. I am your servant, and all I ask of you is to do your duty. If I could do my duty without asking you to do yours, it would be a long time before I would go begging. I wish our people would get into possession of more Christian dignity, which would create within them a desire to do their share of all Christian work, without being coaxed or driven into it. I don't believe that shirking duty is a Christian grace."—From The Evangelist, 1886.

## OUR BIBLE STUDY

### Studies in the Prophecies

By Dr. C. F. Yoder

#### IX. Seven great parallel Prophecies

Undoubtedly the prehistoric nations were under the same providence of God as more modern peoples, but we do not have dates and details of their history nor recorded prophecies concerning them, more than the vague predictions of Noah concerning his sons.

The prophecies which outline the remaining history of the world coincide with the "times of the Gentiles" beginning with ancient political Babylon and ending with Armageddon. Covering this period from different points of view there are seven great prophetic passages. Each of these has seven parts, the first four giving the course of the age from the time of the prophecy onward to the time of the end, and the last three giving the closing events of the age. These divisions correspond to the seed time and the harvest of the world, to the precursory and final fulfillment of certain great predictions. The four prophecies in the Old Testament are of such a nature that if Christ had been accepted by Israel they could have had their final and complete fulfillment at that time, but as he was rejected, they have had typical or precursory fulfillments and await the final fulfillment at the end of the age. The church is not revealed in them, but a place for it is provided.

First, The statue of Nebuchadnezzar's dream (Dan. 2), interpreted by Daniel, gives the four great world empires that were to follow, seen in their gradual change from absolute monarchy to democracy and final anarchy.

#### Course of the age

1. The head of gold is Nebuchadnezzar, king of Babylon (vs. 38).  
2. The breast and arms of silver is Medo-Persia. Daniel 8:20 shows that this kingdom was considered as one and not two as some pretend.

3. The body of brass is Greece (vs. 29 with 8:20).

4. The legs of iron and feet of iron and clay is Rome, not named but clearly described.

#### End time events

5. The mixture of iron and clay (vss. 42, 43) is the rise of representative governments.

6. The stone cut out without hands (vss. 44, 45) is the coming of Christ in judgment on the nations.

7. The great mountain (vs. 45) is the kingdom of heaven on earth. Isa. 2.

Second, The four beasts (Dan. 7), giving the beastly aspect of world powers and the career of the western "little horn," the papacy as precursor of the beast of Revelation.

#### Course of the age

1. The lion with eagle's wings (vs. 4). This was the emblem of Babylonia. The wings were plucked and a man's heart given to it in the conversion of Nebuchadnezzar (4:25-37).

2. The bear (vs. 5) was Medo-Persia, the three ribs being Babylonia, Media and Persia, and the "much flesh," Egypt, Libia, Ethiopia, etc.

3. The leopard was Greece under Alexander (8:2).

4. The great and terrible beast is Rome (vs. 7), which was divided first into two and then into ten parts.

#### End time

5. The little horn I believe to be imperial Rome revived in the political papacy, and to be revived in the empire of the antichrist. The papacy conquered three of the ten kingdoms and continued the idolatry and despotism of pagan Rome. In its long war against the true church saints during 1260 years of temporal power millions of martyrs sealed their testimony by death.

6. The judgment of this blasphemous power (vs. 26, Rev. 17:16.)

7. The reign of the people of God (vs. 27).

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 2 Peter 1:16.

## Outstanding Texts of the Bible

By Dr. G. W. Rensch

1 Cor. 2:9, 10. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Moffatt's translation reads, "No, as it is written,

What no eye has ever seen,

What no ear has ever heard,

What never entered the mind of man,

God has prepared all that for those who love him.

And God has revealed it to us by the Spirit, for the Spirit fathoms everything, even the depths of God."

In this materialistic age, what has not entered the heart of man? But, however numerous these concepts, and satisfying to the carnal mind, we are assured that some things have never entered the mind of the natural man. And very many people stop with the end of that statement of Paul as though he stopped there. We often forget that great passages of Scripture are often modified by other passages. How often is a great subject in the Book literally jerked from its setting and a half-truth heralded forth before we let God say all he wishes to say upon the subject. And what curious theories are held before the people today, most of which were born by lighting upon scraps of God's holy Word. And men are trying to feed the hungry soul on these theories—froth—as though there was nothing solid in his great revelation to satisfy the soul.

This great text assures us that there are "THINGS which God hath prepared for them that love him." This blessed assurance would be a comfort to me, and for no other reason than that Inspiration has spoken it; but dare we inquire what some of these "things" are, without being guilty of "handling the word of God deceitfully"? (2 Cor. 4:2). We may; for the Holy Spirit through Paul anticipated the longing of the soul and has provided that it shall be satisfied in the very next verse in these words: "But God hath revealed them unto us by his Spirit." What the apostles have revealed, therefore, we may know; we may glory in; we may feast upon.

"But there are mysteries," says one. Yes, of course there is. And Paul is ready to say, "And though I \* \* \* understand all mysteries, and all knowledge, \* \* \* and have not charity, I am nothing" (1 Cor. 13:2). There is enough revealed from God, and which we understand, to float this old world into heaven; the trouble is we are camped on the edge of the promised land theorizing about it, and throwing stones at each other in defense of our theories. We know what love is, don't we? And we know what God had said love to him will do. Oh, no; this old world is not rushing on to hell because we do not know what the apostles have revealed. We do not appropriate what we know.

Mysteries? "Behold, I show you a mystery" (1 Cor. 15:51). Thank you, Paul. Thank you, blessed Holy Spirit. Say on. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

"I show you a mystery." So there is something else to look forward to besides the death-struggle, and then the graveyard. "But we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." As important, and far-reaching as that revealed secret is, how much more important is the use we make of it. Our prayer should be, Blessed Holy Spirit, since thou hast assured us that thousands may be changed without death, in the twinkling of an eye, teach us how to make the best use of this sublime truth as we face the future. Amen.

Another divine secret, "How that by revelation he made known unto me the mystery; as I wrote afore in few words, \* \* \* which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit" (Eph. 3:3, 5). And then, in verse 9, Paul says, "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Scholars who have made special study of the dispensations are agreed that "the fellowship of the mystery" is Christ's own, new institution—the church.

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
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Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASSN. MAGAZINE SECTION

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## A Brief Bibliography of Brethren Church History

By M. A. Stuckey

A request has come to me to print a brief list of books dealing with the history of the Brethren Movement since its origin. I gladly offer this abbreviated, but suggestive list to our readers. Our historical literature is greater in intensity and range than most of us realize. We have a rich and radiant history.

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**STUDYING THE SUNDAY SCHOOL  
LESSON**  
at the  
**Family Altar**  
with  
**Thoburn C. Lyon**

**JESUS AND THE SAMARITAN WOMAN**

Lesson Text: John 4:9-26; Golden Text: I Tim. 1:15

**Daily Readings and Comments****MONDAY**

**Jesus and the Samaritan Woman.**  
**John 4:1-10**

Samaria lay between Judea and Galilee, but we believe something more than geographical position is implied in the words that he "must needs go through Samaria." A little later Jesus steadfastly set his face to go up to Jerusalem, knowing what it would cost him; he declared the Son of man must be lifted up; and he must go through Samaria. In his great commission (Acts 1:8), he did not forget to include Samaria. The Jews hated the Samaritans, but Jesus loved even them, and wanted them to have the water of life, also. Who are our "Samaritans" today? Is our attitude toward them what Jesus would wish?

**TUESDAY****The Water of Life. John 4:11-26**

We cannot talk long with Jesus and keep our sin covered; the only safe and sure covering is his blood. How like this woman we still are: rather than confess her sin she began to quibble about the proper place to worship! Jesus soon reminded her, however, that there are more important things. Let us be sure that all our worship is in spirit and in truth. Just in passing, there are those who say that Jesus never claimed to be the Messiah; that such a claim was made only by his ignorant and mistaken disciples: their attention should be directed to Jesus' positive statement in verse 26.

**WEDNESDAY****The Samaritans Converted. John 4:27-42**

Once this woman had recognized in Jesus the Messiah, she went into the city to spread the good news. Note that she told the men: doubtless she was so despised by the women that they refused to listen to her. However, her water-pot was not the only thing she left by Jacob's well: she left her sins there, as well. Some of the Samaritans believed because of Jesus' own words, when they heard him; others believed because of the testimony of the woman whose joy was so great that she forgot her water-pot. In our service for him, let us neglect neither our testimony nor the words of Jesus.

**THURSDAY****Healing Waters. Ezek. 47:1-10**

Some of the details of this vision we may not fully understand, yet it suggests many things to us. The gospel of Jesus Christ is as an ever-increasing river, bringing life wherever it flows, healing the bitterness of the great sea of humanity. The early Christians, through fear of persecution, often spoke of themselves as "fishes;" here we read that there shall be a great multitude of fish in this holy stream, reminding us of Rev. 7:9.

**FRIDAY****Life-Giving Water. John 7:37-44**

Two interpretations are possible of these

first two verses: one, that the living waters are found freely flowing from the side of Jesus; the other, that he that believeth in him hath this living water flowing from within himself, indicating not only the abundant life within but also the rivers of blessing that reach out to those about him. But which ever may be the correct interpretation (and both are really true), it avails nothing so long as we merely argue: we must heed his invitation, and come unto him, and drink.

**SATURDAY****The River of Life. Rev. 22:1-7**

This passage looks forward to the time when the River of Life shall flow unhindered from the throne of God into all the earth, bringing healing unto the troubled nations. Under the figure of the twelve

manner of fruits from the tree of life, growing by the river, we are shown that there is never a season when we shall lack food for our souls. As we read these precious promises, surely the voice of every believer must echo the words of John: "Even so, come, Lord Jesus."

**SUNDAY****The Promise of Pardon. Isa. 55:1-7**

These words are among the most precious of the whole Book, bringing peace and pardon to the sinner, and joy to the saint. God's ways and thoughts are not as ours; but if we forsake our ways for his, and come to him, we may buy the water of life without money and without price. The things we can buy, after all do not satisfy; but the pardon we find in him satisfieth forever, and we shall never thirst again.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> 	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer</p>
<p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</b></p>	<p>2301 13th St. N. E., Canton, Ohio</p>

**Spiritual Coins and Counterfeits**

By C. D. Whitmer

**INTRODUCTORY NOTE**

We are glad to announce that Brother Whitmer, director of this department is planning a series of articles on "Spiritual Coins and Counterfeits," to be published in our Christian Endeavor department of *The Evangelist*. They are to be short messages on certain fundamental principles and their counterfeits. Following is the first, and some of the others to follow are entitled: "Regeneration vs. Reformation," "Principle vs. Policy," "Faith vs. Feeling," "Liberty vs. Laxity," "Law vs. Luck," "Righteousness vs. Respectability," "Christianity vs. Churchianity," "Fruitage vs. Foliage," "Repentance vs. Remorse." These messages may not always follow one another in consecutive issues, as space will always be given to Christian Endeavor news reports or other urgent material, but they will be kept going as space and time require. And our prayer is that they may be widely appreciated by our Endeavorers.—The Editor.

**GOLD VS. GLITTER**

I should have more faith in Christianity if there were not so many hypocrites in the church. Why, my friend, do you know that hypocrites are among the very best witnesses to the value of real Christianity? Were it not for the imposters in the church, we should have good reason to despise true discipleship. Had there been no Judas among the apostles we might well hesitate about following the other eleven. Do you doubt it? Think a moment and you will agree with me.

What kind of coins are most frequently counterfeited, the gold or the copper? The gold, of course. Why? Simply because they are so valuable. It is not worth while to counterfeit copper, for the counterfeit would cost as much as the genuine, and would be worth about as much. But gold pieces and bank notes of large value tempt the skill of the counterfeiter, and well repay his labor and risk when successful. Imitations of such are therefore numerous. For like reason we may find many pretenders in the Christian Church. They are the tokens of its worth, and the evidences of its

worthlessness. Christianity is among religions as gold among the coins; hence the gospel has more spurious imitations and the Christian Church more hypocrites than any other religious system the world has ever seen. This fact is undeniable. No true disciple need be ashamed that it is so; for this is one of the evidences of the truth of Christianity, not an argument for infidelity.

Another sort of counterfeit by which the currency of the kingdom is often discredited are the falsehoods which Satan is perpetually putting in circulation in the place of Gospel truth. And these counterfeits are so well made that in many cases they deceive the very elect. Mr. Moody said, "There is a lot of stuff men call the Gospel that has no more Gospel in it than there is wheat in sawdust, but some people do not seem to know the difference." He tells the story of a young housekeeper who kept her accounts very carefully, but closed the entries of each week with an item charger to "G. K. W." When her husband asked who G. K. W. was, she replied that as the account never balanced exactly, she put down the balance to "Goodness knows what." And, Mr. Moody added, that when he hears some men preach, he puts it down to "Goodness knows what." He did not know just what they were talking about: but he was certain it was not the Gospel.

As the greater worth of the coin makes any counterfeit the more injurious, involving as it does the greater loss to every one who is deceived by it: so the importance of truth is the measure of falsehood's baneful efficiency. The power of God's truth to save men involves the power of error or falsehood to destroy them.

We have various tests for coins and notes. We compare them with others. We note their ring. We examine them with a microscope. Here is the infallible test for spiritual coins: "To the law and to the testimony. If they speak not according to this word, surely there is no morning for them. Isaiah 8:20.

South Bend, Indiana.

## Suggested Daily Program for C. E. Week

Sunday, January 31st.—Denominational Day—Theme: "Church Loyalty."

Monday, February 1st.—Disarmament Day—Theme: "Toward Peace."

Tuesday, February 2nd.—Christian Endeavor's Birthday—Theme: "Greater Things Than These" (An excellent time for a C. E. banquet).

Wednesday, February 3rd.—Church Co-operation Day—Theme: "Forward Together In His Name."

Thursday, February 4th.—Unemployment Day—Theme: "We Care."

Friday, February 5th.—Christian Endeavor Union Day—Theme: "With Christ in Citizenship."

Saturday, February 6th.—Junior and Home Life—Theme: "Greater Things—In Home Life."

Sunday, February 7th.—Christian Endeavor Sunday—Theme: "Forward with Christian Youth."

E. M. RIDDLE, President.

## A CHURCH WORKSHOP

Especially in city life young persons who would like to "use tools" and "make things" frequently have no means of participating in this useful hobby. Young people's societies and clubs might give thought to equipping a church workshop, possibly in a well-lighted, warm room in the basement of the church building. Such a room and its tools could be used not only by the young people who are interested in such work, but by older members as well.

Using such a plan, the church will find that many minor repairs to its property may be made on the spot by persons who are glad to serve in this special way. Some of the equipment for the church and its grounds that may be built in such a room is as follows: bulletin-boards, tables, and standards, bird-houses, lockers, bookcases, picture-frames, arbors for vines, toys for the children's room.

Some simple rules for the use of the room and its tools should be adopted and posted. It might be wise to keep tools in a locked chest or cupboard, but to arrange so that any qualified young person or adult would have no difficulty in obtaining the key.—Selected.

that he is no longer with us. Nevertheless it is all too true.

"August 28 he returned from Bangui with the diagnosis of inoperable cancer of the liver.

"For the first part of the weeks succeeding he seemed fairly comfortable, had a good appetite and rested fairly well at night. Periods of distress were relieved by tapping—four times four or five quarts of milky fluid was withdrawn. But the fifth time was less successful, and following we noticed a change for the worse. His legs swelled, his feet became like cushions, his appetite failed and generally speaking he became miserable. One week later, his feet opened, and there was a constant drainage of watery fluid. He gradually grew weaker and weaker, could not lie down, but sat on the edge of the bed, resting his head on the back of a chair. He could eat nothing but steamed bananas, the juice of which was the last food he was able to take. Several times his suffering became so extreme we thought the end had come. On November fifth at 11 A. M. he became so bad that Miss Tyson called Mr. Hathaway—who with Mrs. Kennedy and herself remained with him until the end came nearly twelve hours later. He rallied a little at noon, but the intense suffering continued.

"He complained of intense burning in the hepatic region, like the burning of an acid. From eleven o'clock on he could neither lie down nor sit up—Oh, how he suffered! But there was never one word of complaint. He was always so thoughtful and kind. Really the grace manifested during this long siege of intense suffering was wonderful.

"Once he said to the nurse, 'Lay your hands on my hand, and pray that the Lord may take me soon.' Silent prayer was then offered that the Lord should perform his perfect will ... but he looked up and said, 'Pray so that I can hear you and join with you.'

"During the early months of his long illness, he wanted so much that the Lord would heal him in order that he might give a few more years to his service, and he clung to this hope, nothing doubting. It was only after the last tapping that he realized that the Lord wanted to take him. From then on he prayed that the Lord would take him home.

"In spite of the intense suffering which preceded the hour of death,—death itself was easy, no struggle at all. He simply fell asleep, we scarcely realizing it.

"It seems as though God has taken our best but then he always does what is best—and we must just rest in his will now.

"Mrs. Kennedy says: "When Dr. Gribble met us on our return to the field, she said: 'We have much in common in being separated from our children'. Now Mrs. Kennedy says "I am exactly Dr. Dr. Gribble, separated from husband also." Bravely but oh, so quietly, she suffers.

"For four weeks we never left Mr. Kennedy alone either night or day. Mrs. Kennedy watched one night, Mr. Hathaway the next, and Miss Tyson the next.

"Our hospital money is gone and we very likely will close Yaloke hospital now. There is no money for either food or heating. Our personal funds were exhausted long ago. The Banque Francaise is still closed and the latest news is that the Commercial Bank has failed also. These are days when we must keep our eyes on the Lord.

"The letters and papers now come via

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berna, Indiana

## A Message from Dr. Gribble

R. F. D. No. 2, Sunnyside, Washington,

January 4, 1932.

Dear Evangelist Readers:

Letters just received from the field are of such intense interest that we count it a privilege to share them with you.

From Yaloke, November 9th: "We have just returned from Bassai where we laid to rest the mortal remains of our dear Brother Kennedy. You will have long since heard of his going to be with the Lord. It was a long, long testing that the Lord gave him, but his faith was wonderfully sustained. Not once did he complain. "Blessed Jesus," he would pray, "take me, come and take me." He suffered so long that he was very anxious to go. At the end he fell quietly to sleep.

"Mrs. Kennedy was wonderfully sustained through it all. You, of course, are able to realize her suffering. She did not wish to say where he should be buried, but Goumanzi, who was here at the time of his death, said that the Karre wanted him brought back there, so after a short service here the morning after his death, we took the sad trip to Bassai where he was buried the same evening, not far from Brother Gribble's grave. It is such a quiet, peaceful spot. One could not choose a lovelier one.

"Mrs. Kennedy and Miss Byron will live together in the remodelled house. Mr. and Mrs. Jobson are expected back this week. Conference will be at Bassai December 23rd, D. V. Brother Kennedy will be missed very much.

"Naturally we have all gone through a great deal in this trial for we are one body, and we all suffer together. We prayed so much for his healing, but it is all right, as we know the Lord knows best. We cannot understand now, but we can trust. It was

all so pitiful, Doctor. At the last he couldn't rest in any position and had either sat up or lain on his right side for three months at least. To see him at last peacefully at rest seemed a blessing. The natives are much affected by his death, and by Mrs. Kennedy's desire to remain with them.—"

On another sheet the same writer speaks of special opposition in a way of which we cannot now write, but for the overcoming of which we ask your prayers.

An item of interest to our readers will be the capture of an immense man-eating leopard in the Yaloke trap. Human hair was found in his stomach.

Another letter says: "Voloungon is at the chapel at Iremon again. He has been having nearly 200 on Sundays with the chief present, and also good crowds on week days. He was glad to get into the chapel work again. Boumele is at Yambourou and he, too, has been having good crowds. The last we heard his wife had yaws. It is so hard to see this Christian woman suffer with this terrible disease and Miss Tyson has none of her specific remedy for it.

"If Mr. Jobson brings some paint it may not be long until the second permanent house is finished at Yaloke. The doors, screen-doors, screens and shutters should be painted before being put up, else they would smell and be spoiled.

"Mr. Camp (a Baptist missionary) went to the Coast after freight for us, since Mr. Hathaway was unable to leave on account of Mr. Kennedy's illness. Mr. Camp plans to be at the Coast at the time of Mr. Jobson's arrival."

Another letter, the latest received from Yaloke, says under date of November 11th:

"Brother Kennedy passed away November 5th at 10:15 P. M. We just can't believe



Douala and Yaounde. Parcel post only comes by the river route now. A regular mail route has now been established between Douala and Bangui—mail arriving every two weeks at Bangui."

These are indeed days when we must keep our eyes on the Lord. Shall Yaloke hospital be closed? Shall our evangelists and their wives suffer the horrors of yaws unrelieved? Shall yaws continue to spread untreated and unrelieved?

Nay, more, shall Christ be continually honored as he is manifested in compassionate ministry among the heathen? Through this effective means shall souls be saved? For if in this life only we have hope in Christ, we (and they) are of all men most miserable.

Let us continue our labors as effective fishers of men, until he come!

Yours faithfully,  
FLORENCE N. GRIBBLE, M.D.

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent

### NEWS OF THE COLLEGE

School has re-opened with all the students back except one or two who were not expected to return.

The Faculty members spent their vacation in various profitable ways. Professor and Mrs. McClain were at Waterloo, Iowa; Professor and Mrs. Haun in Chicago, where Professor Haun did considerable work on his course in Physics; Professor and Mrs. Black were at his home in Indiana; Professor Puterbaugh was busy with his non-residence advanced work here; Professor Mason was employed with his Doctor's dissertation which he hopes to present within the year; the others were also busy here. The writer got out the copy for the Summer School Bulletin and wrote some articles for publication.

Since last writing, the College defeated Muskingum College on our own floor and was defeated by Ohio Wesleyan, and by Heidelberg.

The College will be privileged in the near future to hear several lectures by Dr. M. G. Kyle, the well known archaeologist. He is to spend some time here with the Seminary students.

The College welcomed a short visit during the holidays by Dr. Hole, Dean of Manchester College.

Dean Mason recently addressed the School Master's Club of Mansfield.

A book by Dr. Bixler of the Department of History, relating to the World War is now in press.

We are anticipating a review within the near future of a committee with which we are cooperating relative to new standards to be applied within the area of the North Central Association. I spent a good part of my vacation getting records and blanks ready for that.

EDWIN E. JACOBS.

### HARRAH, WASHINGTON

A report from the Harrah church has not been sent in for some time. Since the last one a busy summer has passed followed by a busier fall and for nearly two months our fields have been blanketed with the snows of winter. Speaking from a financial standpoint we have little to show for a season's harvest but in a spiritual sense we can say with the Psalmist of old "I will lift up mine eyes unto the hills from which cometh my help," and praise him for countless blessings.

Two important conferences during the summer are worthy of mention. First, our own Northwest District Conference at Sun-

nyside—close enough to enable most of the members to attend. Here we were permitted to welcome home, share in fellowship and receive the spiritual messages of our missionaries, Rev. and Mrs. Jobson.

In July an out-of-doors Bible Conference was held at the State Fair grounds in Yakima where men who love the Lord and his inspired Word gathered from various states and various sections of our own state to make this conference a never-to-be-forgotten mountain-top experience.

Our pastor has painstakingly cared for his flock and given us the spiritual food which is necessary for our growth. He has organized two teachers' training classes, one for the young people and one for the present group of Sunday school teachers. The fruit from this effort is budding as two from the younger group have accepted classes for the coming year.

Our fall communion service held the latter part of October was impressive with the attendance ranking high.

A long felt want in connection with the church has been a parsonage for the pastor and his family. This has recently been realized by the purchase of a house and lot across the street from the church on the south. The structure was moved nearer the front of the lot, remodeled and the family are comfortably settled. Much of the work was done by the pastor and men of the church. On the last Sunday of Brother Bell's meetings a basket dinner was enjoyed in the church basement at noon after which the parsonage was dedicated to the Lord for his use.

The series of evangelistic meetings conducted by Dr. W. S. Bell in the first two weeks of December were a spiritual feast, the result of which cannot be expressed in numbers. Three men, fathers of families, who made confessions and were baptized, completed Christian homes. Twenty-one were baptized on Wednesday night following the close of the meetings. The following day the pastor, his daughter, Elizabeth, Dr. Bell and Mrs. C. P. West left for Vale, Oregon, to conduct meetings. Here they were cared for and ably assisted by Brother and Sister Gould. May the prayers of the Brethren people be lifted for the work at Vale, if it be the Lord's will.

Last, but not least, God has been good in permitting us to have Dr. Gribble with us for a week, in the church both morning and evening during the pastor's absence at Vale, at W. M. S., and with the Sisterhood girls. All have been permitted to look on her sweet face and listen to her messages telling of him. Surely she typifies the words,

"His grace is sufficient for me." We rejoice with her that she is permitted to spend the winter with her daughter.

We have three enrolled at the present time in the Los Angeles Bible Institute, who have gone from us to prepare for a broader life of service for their Master.

Our year closes with a watch service devoted to praise and prayer in the church, New Year's eve. As we enter upon another year may each Evangelist reader meet it with a higher aim than ever before, knowing "with God all things are possible."

MRS. IDA A. LYON,  
Evangelist Correspondent.

### SUNNYSIDE, WASHINGTON

Dear Evangelist Family:

This pastor has sent no report for six months or more, and the church correspondent being sick for several months, Sunnyside church has somewhat deserted the social columns of our church paper.

Perhaps a general report is wise. Our Bible school has averaged 202 for the past year. Two decision services have been held in the last six months. Our four Endeavor societies are carrying on in commendable fashion. On Tuesday evening the pastor's Young People's Bible Class, soon two years old, averages 16. Our own courses taught during the year were: The Acts of the Apostles, and the Life of our Lord in the Flesh. These youth of high school age constitute our Sunday evening choir, for which we practice after the weekly study.

Our women's work is not diminishing. We consider it a missionary work at home as well as abroad. God's true missionaries seek souls wherever they are. Under the leadership of Mrs. Grace Speck, the church choir has added effectually to our worship services. A pipe organ and human voices controlled by trained minds and earnest hearts can give forth inspiring praise to our God.

The church has had no definite campaign of evangelism for over two years. Our additions have been personally won, or brought through the Bible school. Brother W. S. Bell began three weeks' services November 1. We were glad to welcome the first pastor of this church back again, and found that his memory of folks 20 and 24 years ago was keen, and their appreciation of him helped the attendance. We baptized 24, receiving 13. Previously this year we have received 19. Now some 15 await reception, baptism or parental consent.

The Christmas season was observed one Sunday morning by a twenty minute program of Beginners and Primary, on Christmas eve by the Young People's play depicting in prophecy and fulfillment the Gospel Story. A large amount of Scripture was committed in this effort. On Sunday evening, our choir presented a varied program of Christmas music in conjunction with Brother Earl Reed's message. Tomorrow we plan for our annual New Year's basket dinner and business meeting at the church.

Maranatha,  
HAROLD D. FRY.

### GRATIS NOTES

Since there last appeared on the Church News page of the Evangelist, notes from Gratis, many things have transpired in the Gratis church and community. There has been no lull in the work—no idle periods. With "Forward" as our slogan, we have

striven to move forward in all departments of our work.

Beginning with our mid-summer open air meetings which attracted fine attendance, and which were even more popular than a year ago, we tried to make the biggest use of the special days which characterize the autumn season. Rally Day, Marion Lawrence Day, Harvest Home Day, were all splendid events, resulting in much good. In the annual Father and Son banquet which was of the nature of a community affair the men and boys of our church participated enthusiastically.

We made a lot of Christmas. On Sunday night preceding Christmas a great audience witnessed the presentation of two pageants. The quality of the work done was highly deserving of the occasion, and also reflected much credit on all who took part. This was followed later by a Christmas party for the children and mothers of the Primary Department of the church school. And this too was a decidedly worth while number.

It is with continued pleasure that we recall the two appearances this winter of the West Side Church of Christ choir from Dayton. The director of this delightful and capable organization is Mr. Lawrence Weimer, a member of the Dayton Church of the Brethren, with whom I first became happily associated during my Dayton pastorate. Brother Weimer and I have remained the best kind of friends. On the basis of that friendship he has brought his choir to us at three different times—first, during our open air meetings, and twice recently. On the evening of January third this band of consecrated singers and their leader sang for us the beautiful cantata, "The Star of Bethlehem." A capacity audience pronounced it at once the most "red letter" event of a musical nature the community has ever had. Brother Weimer and his fine choir have placed us under very great obligation to them.

Our Sunday school closed a year of good, solid work. The average attendance for the year measured up to the best the school has ever maintained in its long history. On the basis of actual facts we allow ourselves to believe that the Gratis Brethren Sunday school is one of the very best organized and efficient schools in our county. There are only a very few that may be larger—there are none better. But that does not mean that our problems are all solved. It is doubtful if, in a growing Sunday school, the problems are ever "all solved."

We maintain a just pride in our Intermediate Christian Endeavorers. The pastor claims them. He organized them in the beginning. We watched over them in those first months when they were in their "creeping, crawling" stage. And he continues to watch over them every Sunday night, and at our social gatherings as well. Our attendance now runs from twenty to twenty-four and is made up of Brethren, Church of the Brethren, United Brethren (will there be all these different brands of "Brethren" in Heaven?) Reformed, etc. Again and again the writer has been impressed with the thought of how happily free are children from the prejudices which separate adults into all kinds of harmful, silly, unwarranted groups. The best thing we are doing at Gratis is with these Intermediate Endeavorers. And they compliment me in the highest possible way by being just their natural selves in my presence, and by assuring me that my presence does not bore them.

Because we decided to change the time of our special meetings to an earlier rather than a later date, it brought two special meetings in 1931. Which means, among other things, that our Sunday school was carefully gleaned. We continued two weeks, closing December 6th. Brother Weimer was in charge of our singing and he rendered an excellent piece of service, at the same time greatly endearing himself to our people and the community. Our attendance was not only uniformly good, but it was extra good throughout. I have never seen more serious audiences. And I think I am warranted in saying that I never before did two weeks of better, more solid preaching than in these meetings. While visible results might seem to contradict it, many share with me the conviction that it was a really great meeting. Great from the standpoint of impressions made; seed sowed; Jesus Christ held up; the church and religion dignified; the social and moral standards of the community pushed up to higher levels. We must believe that these meetings will have a part in ushering in a new day here. Three adults have been received into the church—two by baptism and one by letter. We hope to enlist others yet and soon. Our morning prayer meetings in the homes were a mighty factor in the meetings. Many new doors are opening before the Gratis church. We hope and pray that the doors may not have opened to us in vain, but rather that we may make the biggest possible use of our opportunities.

The writer is having a happy time every two weeks on Sunday afternoon preaching in his old home church at Miamisburg. This is home to us. The old faces are all gone, and that part of it is sad. I grew up with many to whom I preach. We have fine audiences even if the services are in the afternoon. It is a happy experience.

WM. H. BEACHLER.

#### PUBLICATION'S SUGGESTIONS

Prof. M. A. Stuckey,  
Ashland College,  
Ashland, Ohio,  
Dear Prof. Stuckey:

I note yours in the last issue of the Evangelist relative to a larger publication by combining more of the brotherhood's interest in the one. I certainly approve your suggestions in that direction.

As you suggest in the article the Evangelist is robbed of much of its freshest and newest material by the present scattered publication system. Things of human interest are what people want, and by that I certainly do not mean an exclusion of the devotional aspects. Rather to the contrary. Even a secular publication thrives on things of human interest. It is a foregone conclusion that when the editor of the Evangelist must refrain from dealing with such items as may come to hand for fear of stealing another Brethren editor's "thunder" he is seriously handicapped thereby. With auxiliary departments to his publication, as according to the plan suggested, he could have greater freedom to make his own comments in his own editorial section without so much danger of infringing upon the departmental editor's rights or prerogatives, maintain a new sense of proportion and unity, and have the whole matter for his publication without the various auxiliaries losing their respective benefits.

Again, I believe one well edited publication, artistically done, would gain a larger

hearing than several small organs appearing at different times and touching, perhaps, a smaller constituency. No message can be put over unless it can gain a hearing. Would not one well received paper gain a larger hearing for all concerned than several which might be indifferently received? There is such a thing as a gun scattering its shots so widely that they fail their purpose.

Now I understand, too, the motives that have led the various departments of the church to adopt their own publications. To the best of my knowledge these motives are above reproach, but we are handicapped by the fact that ours is a small denomination. A larger church has a wider field from which to draw both its contributing material and its subscribers. Thus you see that my only real argument against the present system is one of the practicality of the matter.

We cannot overlook the matter of finances. What could not Brother Baer do with the Evangelist if he only had the money! All of us are fully aware that the same money is not going to come by any easy process. They tell us that a dollar saved is a dollar earned (assuming, of course, that one has the dollar to begin with). I believe our other church organs are subsidized, as it were, by their respective patrons, while the Evangelist stands on a different basis. Am I right about that? If so, the Evangelist editor has a monetary concern that the other editors do not have. Why not reduce a disproportionate overhead by the pooling of interests?

With a centralization of interest in the one magazine we could have a larger organ, a more artistically dressed and consequently a more appealing one. The official church paper could be a more vital, newsy and less cramped one because of its freer access to the news of the entire brotherhood. It could more faithfully and successfully represent the various church interests. It could hopefully bid for a wider reading. As I see it, all would benefit by it, although I should prefer the larger church literature were we only in a place to make it highly successful.

Personally, I would like to see some such changes made. Cut down overheads and let the editor use the savings for new cuts, electros, decorations, perhaps type and similar materials. I believe a slightly smaller sheet done on a coated book paper (if price is not prohibitive) and with a colored covering would give a more luxurious "feel" and appearance and would bid for more than a mere passing glance from even indifferent subscribers. Too, this very appeal would lend itself to the securing of new subscribers. Perhaps, too, it would be possible to manage a story department running in serial from some good book, a missionary story, a moving biography or the like.

The fact is not overlooked that much of this is a matter of making an appeal to the senses, but what good is a message without an audience, and how get the audience? Again, I am conscious that at least some of these things, perhaps all, have long been wished for by Brother Baer and likely also by the Publication Board. Thus, while I am aware that I am not making new suggestions, I do cherish the hope that I might be of some service in securing the realization of these hopes and aspirations for our church paper.

Yours in the service of Christ,  
FRANK GEHMAN.

## QUESTIONS AND ANSWERS

(Continued from page 2)

have written both Revelation and the Gospel."

(2) The only external argument that can be made for the late date is based upon an ambiguous Greek verb. This is a quotation from Irenaeus who when speaking of the Anti-christ says: "If it were necessary to have his name directly announced by him who saw the Apocalypse; for it was not a great while ago that (it or he) was seen, but almost in our own generation, toward the end of Domitian's reign." Terry's translation. See also Irenaeus, Adv. Hereses, Bk. V, Ch. XXX. The Greek verb translated "was seen" is *Heorathe*. It is an Aorist, 3d. Sg. and is ambiguous as no subject is expressed. Grammatically it is as correct and legitimate to make John the subject as it is to make Apocalypse the subject of this verb. My point is that Irenaeus' argument is made meaningless if the statement refers to the Book but is meaningful and enlightening if made to refer to John. The statement then would be an appeal to the fact that John lived almost to his own day and had it been necessary to reveal the name of the Antichrist he could have done so, regardless of the time when he saw the Apocalyptic vision.

I believe, as the reader can discern, that John the Apostle wrote all five of the New Testament books that bear his name; That he wrote the Revelation in the sixties, The Gospel and the Epistles toward the close of his long career in Ephesus between 85 and 95; And that a careful, reverent and critical scholarship will abundantly support these conclusions.

## ON LEAVING THE BROTHERHOOD

"The fact is we could not recommend any of our own members to hand in their church letters to any other denomination, where there was no organization of the Brethren church, except to progressive German Baptists (now Church of the Brethren), Old Order, River Brethren, or Brethren in Christ, and even some of these omit services which we hold very sacred. There is just this about this liberality matter: if the ordinances and commandments of the gospel are worth our obedience, then we are better by obeying them, for to obey is better than sacrifice. And if disobedience is as the sin of witchcraft, and stubbornness is as iniquity and idolatry, we can not take very much part in it without loss. I do not wish to condemn anybody, neither shall I wink at their follies, or justify them in their shortcomings."—Holsinger in 1886.

"Church work seems to be moving along slowly; but I am not suited.

We are not half as progressive as I would like to see. There is not the Christian enterprise among us that there ought to be. O for more sacrifice, for the honor and the success of the cause of Christ. "If any man will come after me, let him deny himself, and take up his cross, and follow me." O Brethren and sisters, let us live and work as we think we would wish we had when we come to die. I have never regretted any sacrifice I have made for Jesus and his cause, but I have wished I had another life to offer up, and a better life, a purer life, and a younger life. Let us do what we can, which I feel is all that will be required of

us. May God bless all our people, and all who desire to be his.—Holsinger in Evangelist, 1886.

## OUR LITTLE READERS

## ONE NIGHT AFTER DARK

By Josephine E. Toal

For an hour Norman had been playing "find the north pole," over at Robert's. It had been great fun at first, but ever since the sun had gone down Norman had not been having a really good time—not because he wanted to go home, but because he didn't want to go home right away.

For sundown time was always the time for him to feed the chickens and shut them up. Once he had stayed away from home too long and John, the hired man, had looked after the chickens.

"Don't do it again, John," daddy had said. "That's Norman's chore. He must be responsible for those chickens."

Norman thought of his father's words now as the light faded from the sky. The chickens would be waiting for their supper—old Sam, the big red rooster, and the fat red hens, and Pet, his own little white Leghorn pullet.

But oh, dear, he and Robert were almost at the north pole. They were just going to make the big dash for it. Rover was tugging to start the sled. It was loaded with "supplies"—two sandwiches in a tin pail, a sack of pop corn, and a box of cookies.

"All aboard for the north pole!" called Robert.

Away, away they coasted, down a steep, snowy slope, straight for the clothesline pole. Slap! The north pole fell down. But Rover didn't care. He kept right on, tearing through the back yard, upsetting the sled, spilling off the two brave explorers, and scattering supplies over the snow.

Then the exploring party had to become a rescuing party. By the time all the supplies were gathered up and eaten and the arctic expedition had made a safe return, it was nearly dark.

Norman ran home as fast as he could. Through the lighted kitchen window he could see daddy and mother and John eating supper. It was too dark now for the chickens to eat theirs, and it looked black and scary down at the henhouse.

Suppose he didn't shut the chickens up, just for tonight. No one would know. He could go down there early in the morning and give the biddies a big breakfast to make up for not having any supper. Slowly Norman walked toward the kitchen door. He wasn't a bit happy. He wished that he had come home at sundown and done his work. You didn't feel good when you couldn't tell things.

Suddenly Norman dashed off toward the barnyard. As he ran past the barn he caught a gleam of light through a crack in the door. Good! John had left the lantern burning. That would help.

Soon, with the lantern on his arm and a pan of corn in his hands, Norman was at the henhouse, calling: "Chick, chick! Supper, chicks! Come, chicks!"

What was the matter? Instead of coming down off their perches, the biddies fussed and cackled in fright. Something brushed against Norman's foot and shot out the door—something slender, furry, and brown.

A weasel! Hadn't daddy said that he had seen weasel tracks that very morning? Yes, sir, that fellow was after chickens.

"Oh, I am so glad I did come," Norman whispered to Pet as he lifted her gently from her perch and scattered the corn. "The old weasel might have got you."

When all the biddies had eaten and gone to roost, Norman fastened the door very carefully, saying,

"I'm going to look after you, biddies—tonight and always."—The Sunbeam. —

## Business Manager's Corner

## THEN—FIRST PRESS USED BY HOLSINGER

"Once upon a time" the fairy stories begin, but this is no fairy tale we have to relate even though we may begin it in conventional fairy style. However, once upon a time an earnest, zealous brother had an urge, or perhaps an inspiration, to use a more effective method for spreading the gospel of Jesus Christ than through the ordinary and common method of preaching. In his preaching he could reach but a few hundred at the most on any one occasion, and even then many of the congregation might peacefully slumber during the period of the sermon, and many more would forget what the preacher said shortly after they returned home; but, if he could get what he wanted to say and what some others wanted to say on a printed page and could secure for the publications a proper circulation, he could reach a great many more people with his teaching and it would be in a more lasting form than the simple spoken word. With some such purposes and aims H. R. Holsinger launched his first publications. It was no easy task either from a mechanical standpoint as the work had to be accomplished on such a crude press as illustrated at top of next page.

So far as we know this is the only piece of equipment in existence that was used by Brother Holsinger in his first printing shop, and this press is a part of the equipment of the Brethren Publishing House to this day, and it is in daily use as a "proof press" for the matter that is set up on our Intertype machines.

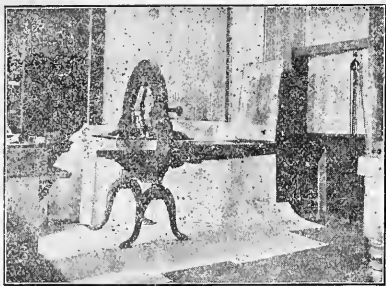
## Modern Equipment

While almost the entire equipment of our plant has been replaced during the last ten or twelve years we can not say it is equipped with the most modern machines and presses, as our capital has never been sufficient to permit that, but we have come a long way from the first Holsinger press illustrated above to the sixteen thousand pound press illustrated below on which the most of our present printing is done. Of course this is not the only press in use in our plant, but it is the largest one in constant use.

The changes in equipment and the advances made in labor saving machinery are no more marked than the changes in the product of the plant which has developed from the one publication originally produced to the ten publications now regularly sent out from this office.

## A Great Problem

One of the great problems that is always before a religious or church publishing house is the problem of making a literature or producing publications of a quality and kind demanded by the churches and Sunday



Holsinger's First Press

schools at a price they are willing to pay. We do not know of a single church publication or strictly denominational church paper that receives enough from its subscriptions alone to pay for its publication. The lack must be made up from advertising or commercial printing, or from contributions and endowments.

Just recently we were in receipt of a personal letter from the credit manager of one of the very largest, if not actually THE largest denominational publishing houses in America, in which the writer stated that they were compelled to go to the bank the first of every month to borrow money to meet their current bills; and just a short time after we received a letter from what is the largest undenominational publishing house in America, perhaps, in which the writer stated that their papers with the smaller circulation were being put out at an actual loss, and the loss was being made up from the profits from their papers with the larger circulation. And we would judge that their paper with the smallest circulation has a larger sale than all our publications combined.

If these largest publishing houses, with their almost unlimited fields of distribution, can not make their papers self-supporting, how can a church with a field as limited as that of the Brethren church expect to put out a literature that pays for itself from subscriptions alone? It simply can't be done.

#### Financial Salvation

During the past ten years one of the largest factors enabling The Brethren Publishing Company to operate and to serve the church of which it is but a part has been the income from the rental of the living apartments in the building now occupied by our printing plant, even though the building was bought entirely on faith, and for the payment of which these Publication Day offerings are made each year.

The income from these apartments was a life-saver for all these years, and it is still a great help; but during the last year the unemployment situation has become acute among the very class of people who made their living quarters in such apartments, and because of unemployment a number of our tenants were unable to pay their rent, and for self-protection we were compelled to ask them to vacate. This has curtailed the income from this source the past year which works a hardship on the Publishing House, so it is more important than ever that a liberal offering be made on Publication Day, that the debt on the building may be reduced and the amount of interest payment be lessened.

Many of our churches face financial difficulties of their own we understand quite

well, and while we are always glad to "rejoice with those who rejoice" we also are willing to "weep with those who weep," and we assure all such churches that they have our deepest sympathy, but we would like to have you remember us also in our need and to have you, even in your temporary distress remember there are others who are in greater need than you, and that you may expect a special blessing because "out of your penury" you have not failed to give support to a cause that is plainly the Lord's.

#### Loyalty Campaign

This issue of The Brethren Evangelist brings to a close the special efforts that have been put forth to develop the spirit of loyalty to all things Brethren among our own people. Of course, if these things we call Brethren were not in harmony with the Gospel of Jesus Christ we would have no grounds for making this urgent plea that has featured our paper for the last couple of months; but we feel that all our publications represent in the best way the Brethren church has ever known the spreading of the Gospel through the printed page. Because of this we have been urging most emphatically a larger and freer use of all publications that come from The Brethren Publishing House. This means the Sunday school, the missionary societies, the Christian Endeavor societies and the church as a whole. Nowhere else will you get the teachings that are fundamental to Brethren people like you will get them in our publications. There may be other religious publications that are more artistically made, they may have a larger staff of editors and paid contributors of marked ability; but they are not Brethren and they can not furnish satisfying food to those who are genuinely Brethren at heart.

#### Evangelist Subscriptions

On Publication Day, Sunday the twenty-fourth, the special price of \$1.35 for new subscriptions to The Evangelist terminates; so if there are others who want to take advantage of this rate we urge the pastors to remind them of it before it is too late.

Last week we added FIFTY new subscriptions to the Evangelist mailing list which was indeed fine, yes very fine, and we rejoiced greatly; BUT, and Oh, what significance that little word but has sometimes, while we rejoiced to add fifty names to our list our hearts were saddened as we were compelled to remove SEVENTY names from

the list at the same time, which was not so good.

Why do so many feel they can not afford to take their own church paper? Only this morning we received a letter from one of our younger pastors who is a loyal booster for all things Brethren including The Brethren Evangelist, and he stated that one of his members who wants to be called a good Brethren refuses to take the Evangelist even though he is earning more than \$300.00 per month. He can't understand it and neither can we. But some day we will all be called upon to give an account for the way we have failed to support the things that are a part of the church we say we love.

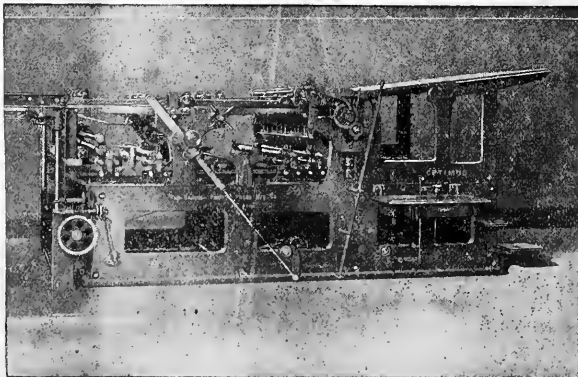
Let us repeat here the special offers for The Evangelist. New subscriptions until January 24th, \$1.35; one renewal and one new subscription, \$3.00; Honor Roll subscription lists, \$1.50.

An Honor Roll church is one that has placed the cost of sending the Evangelist to every family in the church on the budget and renews this list regularly each year; or one that has secured by personal canvass subscriptions from 60% or more of active Brethren families in the congregation; or one that has by canvass secured fifty or more subscriptions for the Evangelist. For such churches a special rate of \$1.50 is made.

#### A Word of Caution

Some business houses that grant a 2% reduction on bills that are paid in thirty days or before the 10th of the month following date of purchase print across their monthly statements, "Don't take the discount unless you are entitled to it." The point we would make is this: some churches that secured the required number of subscriptions a few years ago to entitle them to the special rate and a place on the Honor Roll have had a falling off in the number of subscriptions of recent years, but still they claim the special rate. They may be entitled to it because of the decreasing membership of their local church, but we have no way to check up on it. So we would say like the business houses that send us statements of our accounts with them, "Don't claim the discount unless you are entitled to it." We are willing to leave it to you to check up on your own lists according to the rules and regulations pertaining to the Honor Roll.

R. R. TEETER, Business Manager.



Optimus No. 8 Press

VOL. LIV  
Number 4

THE

January 23  
1932

# BRETHREN EVANGELIST



I am the way, the truth, and  
the life; No man cometh  
unto the Father, but by me.  
(John 14:6)

Pray ye therefore the Lord  
of the harvest, that he will  
send forth laborers into his  
harvest. (Matthew 9:38)

The passion of evangelism  
is the heart of the Gospel,  
the first duty of every  
Christian and the hope of  
the world.





## Signs of the Times

by  
Alva J. McClain

### A WORLD Out of Joint

The floods in China, according to a careful observer, constitute "the greatest natural calamity of modern times." Unusual rains filled the rivers of Central China and rendered all dikes useless. At one place an inland lake was created 900 miles long and an average of 40 miles in width. The submerged areas equal in extent the whole of England, and are the thickly populated sections. At least 50,000,000 persons have been directly affected. Hundreds of thousands have lost everything, houses, stock, implements and clothing. It will never be possible to ascertain how many lost their lives in the rushing waters. Months will pass before those still living can return to their farms because the waters recede slowly. In the meantime an untold number will die of cold, starvation and pestilence.

Were it not for the effects of the financial depression in the United States, we would stand aghast at this Chinese disaster. As it is, many people do not even know there has been a flood in China. After all we do not know what suffering is in this country.

### A COMPLICATED World

In the meantime, while the other great nations are too much exhausted from the last war, to do more than write notes, Japan coolly moves to grab the whole of Manchuria from the Chinese. The word means little to the average reader, but the territory involved is twice the size of Germany with 30,000,000 inhabitants—not a bad day's work!

The idealists condemn Japan's action unsparingly and think the nations should do something to prevent the "steal" from poor China. The more practical statesmen, however, will tell you that Japan will bring law and order into a region infested by warring Chinese bandits with whom the government of China was utterly unable to cope. It is reported that many of the poor Chinese are actually glad to be under the protection of the Japanese soldiers. Their women are safe, and what is taken is paid for; matters their own armies were careless about. Furthermore, you will be told that Japan's possession of Manchuria will forestall Russia (who would eventually take the territory for themselves), and thus provide a bulwark against the eastern march of Communism.

If you are not a statesman, you have something to be thankful for. Their problems are not easy today. It behooves the churches to keep strictly out of these political situations, if possible. If the church sides with China, she will injure her missionary efforts in Japan. If she sides with Japan, China will hate her.

The world, political and economic, needs the authority and rule of the Son of God. When he comes, he will cast out the sleek, well-fed politicians who start the wars and also the predatory financiers who support them with other people's money.

### A COMMON, Mortal Man.

Recently the world was quite concerned over an accident in the Vatican Library. A section of the roof collapsed killing five persons and ruining a number of invaluable works of art. In a speech delivered (yesterday (Jan. 16) the Pope expressed sorrow for the loss of life. For his concern he is to be commended.

But were Pope Pius VI truly the "Vicar of Christ," as he claims to be, he could just as easily have restored to life those who were killed. He claims the office, but cannot do the works, being only one of those weak and shivering organic units that we call men.

### STINGY as Caesar

An amusing story appears in the interesting Calendar edited by Brother Harold Fry, pastor of the First Brethren church at Sunnyside, Washington.

A negro minister of the old-fashioned type once described a well-known, but close-fisted brother as being stingy as Caesar. He was asked why he thought that Caesar was stingy, and replied, "Well, you see, when the Pharisees gave our Lord a penny, he asked them, 'Whose subscription is this?' and they answered, 'Caesar's.'"

Of course, the old colored man was a bit mixed up in his knowledge of the Word, but he had the right idea about giving and his blunder created a good illustration. At that, he doubtless knew more about the Bible than some College and University students do today. A college professor who was teaching the Bible asked in an examination, "What were the food, language and dress of John the Baptist?" And one student wrote, "His food was that of other people, his language was elegant, and he was dressed in swaddling clothes." Another student identified Martin Luther as "the man who started the Catholic Church."

Ignorance of the Bible, strange to say, is not regarded so disgraceful as it is in other fields.

## Golden Words

By Robert T. Kerlin

For some weeks now I have been diligently reading forty-one Protestant church weeklies and the editorial pages of some fifteen metropolitan dailies. I have scanned the columns of these papers in pursuit of significant utterances, prophetic messages; and much I have found too valuable for the limited audiences they reach. Of this, however, more later. At present I wish only to excerpt from an editorial in the St. Louis Post-Dispatch of October 18, entitled "No Peace Without Justice," a passage that should be inscribed in letters of gold above the entrance to every courthouse and every legislative hall, every church and every schoolhouse, every factory, every shop, and every bank in all the land. The words to which I would give such honor are these:

"All internal revolutions are caused by injustice, political or economic. Every revolution in the world has been a revolt against political and economic oppression. Social and political justice are the only cure for national revolutions and disorders. They are

the only cure for the distresses and disorders of poverty. Prosperity, as well as stable peace, national or international, rests upon justice.

"Armaments are maintained on account of injustice."

Is not my praise, which must have seemed extravagant, justified? If not so, read these sentences again and return to the study of history. To them I would apply the command of Moses:

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

"And thou shalt write them upon the posts of thy house, and on thy gates."

The rest of the editorial is not unimportant, but it is mainly elaboration. However, a passage on public opinion is so significant that I cannot refrain from quoting it. It is really needed for the completion of the thought of the editorial. It is as follows:

"These injustices cannot be righted by fiat of any league or combination of nations. They can be righted only by enlightened public opinion. When overwhelming public opinion demands the righting of international, social, and political wrongs, we shall be on the road to stable peace and prosperity. The dominant nations will not be able to withstand that pressure. The chief concern, therefore, of those who are working for international peace and cooperation should be to foster public opinion for justice and the removal of fundamental causes which bar progress toward disarmament, cooperation, and prosperity."—Religious Telescope.

Have nothing to do with dealing out penalties to men who have wronged you! God's mills grind slowly, but they grind exceedingly small, and there is no coward, or sneak, or base man, or sharp-eyed, clever-fingered thief, who has done you wrong that shall not, if he do not repent, be ground to powder.—Joseph Parker.

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Send all moneys to the  
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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 2, 1928

## Fishing for Men

By Dr. G. C. Carpenter

Hey! You fishermen, sitting there in the hot sun and angling all day, who you never give up? You catch nothing but you keep on trying. What a lesson for the professed followers of Christ! How ready we are to give up when we go angling for souls and meet difficulties. And in fact, how very seldom we go fishing for men. And when we do, how lacking are we in that persistency and determination and patience that characterize the average fisherman.

On every hand we are hearing of the lukewarmness and lethargy and lack of the spirit of evangelism in the lives of so many church members. Is it the spirit of the age? Do selfishness and forgetfulness of the fate of others mark us today as being unlike our Lord who set for us an example in living and sacrificing for others? More church members, both ministers and lay members, who are filled with the evangelistic fire, constitute the most pressing need in the church today.

Our Lord's program for his church has not changed. He still says: "Follow me and I will make you fishers of men." He will do that if we will let him. He will do it by the power of his indwelling spirit. He can take a self-willed Peter, a profane fisherman, and make him eminently successful in the art of catching men. He can take a despised Collector of Customs, and make him equally successful, because of his full surrender and willingness to be led and used. Every saved person is saved to serve and not to be served. Let's go a-fishing with Jesus as our Guide and Instructor. Who follows his program will be successful.

"They caught nothing," and three verses farther on we read, "They were not able to draw the net for the multitude of fishes." O what a change! How can we account for it? The late Dr. J. Wilbur Chapman, for many years one of God's most successful fishers of men, said, "That is an easy problem to solve. The first time they toiled in their own strength, the second time in the strength of their Risen Lord." The second time they obeyed the commands of the Divine Director on the shore who said, "Cast the net on the right side of the ship and ye shall find."

The story is often told of an artist who fashioned the statue of an angel from the marble and then sent invitations to his artist friends to look upon his work and criticize it. They were loud in their praises. Michelangelo came among the number, and the artist desiring to hear his comments without being seen, hid himself from view and with fast beating heart heard the great artist say as he examined the work critically, "It lacks one thing." The poor artist was well nigh broken hearted when he heard what seemed to be an unfavorable criticism made by the master. After days of suffering he sent to Michelangelo to hear from his lips what the lack might be, and he heard the artist say, "It lacks only life to make it perfect. If it had life it would move its wings and take its place among the angels in the skies, and would be as perfect almost as God himself could make it." The work of every member of the church needs the Master's touch which gives life. Then and then only will it be crowned with real success.

Successful fishermen study the habits of the fish they would catch and the bait that best allures, for not all fish can be caught by the same kind of bait. Successful soul winners study the people they would win and the best bait to use, and then after much prayer and preparation they go a-fishing. Paul said, "To the Jews I became as a Jew, that I might gain the Jews." He became "all things to all men that he might gain some." He baited his hook according to the fish he wanted to catch. The Lord by his Spirit will help us to know what bait to use, a sermon, a song, a tract, a verse of Scripture, a letter, a personal talk, or something else. We need to study the fish and the bait and successful fishermen.

Have you had one good catch? One great soul winner says, "It

is a great matter to take a trout early in your trial." Go after a big fish and don't give up, for the Lord is with his fishermen.

Forget it not! Love is essential, for none can accomplish much without a heart of love. The kind of love needed is described in the love chapter, the thirteenth of First Corinthians. "Love never faileth." And Love must be mixed with devotion and sincerity. The salesman must believe in the goods he wants to sell. He must be earnest, enthusiastic, never half-hearted. Christians are Gospel salesmen. A religious depression is on and God's salesmen must work harder than ever to sell the Gospel to lost men, for multitudes are averse to buying.

Never say, "It can't be done," but say, "It can be done," and with the help of the Divine Manager "It shall be done." An expert salesman says there are four rules for good salesmanship: 1. Get attention. 2. Create interest. 3. Arouse desires. 4. Get action. The Gospel salesman can well observe these same rules. The lack of such observance accounts in part at least for the lack of more closed sales, the small number who are signing on the dotted line. Let's study the rules and try them out!

We cannot compel people to accept the Gospel and be saved, but we can do our best to sell them. Someone reverses the old adage and then it goes, "You can lead a horse to water and you can make him drink." But how? And he answers: "Give him a little salt before you lead him to the water." The salt for the lost soul may be the personal touch in some way with a genuine Christian fisher of men. We cannot compel but "We can do all things through Christ who strengtheneth us."

Apart from the Holy Spirit the task of soul winning that the Lord gives us is impossible. Worldliness in the life of the church member will rob him of the Spirit's power. Inconsistency spells failure for many who ought and could be "workers together with God" in saving the lost for whom he died. Well can every church member pray, "Search me, O God, and know my heart. Try me and know my thoughts, and see if there be any wicked way in me." Our Master Fisherman requires clean vessels. The abundant life is necessary for soul-winners, far more necessary than many talents. Being right with God is first and foremost.

"Too late! Too late!" O how many are lost by delay. How many fishermen miss a catch by procrastination. Awake! awake! The most pressing need of our church today is more of the passion for souls. More members are needed who are loyal fishers of men. Such are among the richest people in this world. Those who have a record of years of loyalty to the Church of Jesus Christ will be among the richest in eternity. May this year find thousands of members of our churches fishing for souls, each trying to win one soul.

Jesus says: "As the Father sent me, even so send I you." And may thousands answer, "Here am I, Lord, send me."

Smithville, Ohio.

## The Editor Expresses His Thanks

The editor wishes to express publicly his thanks to God who is restoring him again to health, and to his fellow workers both in and out of the Publishing House, who have given so unselfishly, and often sacrificially, of their time to the carrying on of his work during his illness. God is good and merciful and all-sufficient in power, and people are friendly and full of kindnesses and helpfulness beyond what we are wont to think, and the editor is glad to acknowledge having been made more keenly conscious of these things during his affliction. He cannot find words to express adequately his thanks to all who have gone out of their way to be of service in this time of need. He wishes to acknowledge his indebted-

edness to every member of the Publishing House force, all of whom were ready and willing to do all that was possible to help in the emergency. They are a loyal bunch. We must make special mention of Dr. Charles A. Bame, who took over the responsibility of preparing copy, directing the make up of The Evangelist and doing much writing, taking care especially of the "Editorial Review," and also made frequent trips to the bedside of the editor to counsel with him. Dr. Teeter also did us many kindnesses and gave time to editorial writing, as also did Prof. Stuckey and Rev. Belote, and Dr. Carpenter. We thank them each and every one, and also all those who responded, or are responding, so graciously in supplying copy for The Evangelist. Many laymen and ministers throughout the brotherhood have written the editor words of concern and encouragement during his sickness and for all these kind expressions we are truly grateful, and we also thank all who have offered prayer in our behalf. But most of all, thanks be unto God and to our Lord Jesus Christ, the Great Physician.

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## EDITORIAL REVIEW

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Next week we are celebrating Christian Endeavor week in the Evangelist and the beginning of a new half century of Christian Endeavor. For this effort material is being supplied by our National Christian Endeavor officers.

Do not forget to take that Publication Day offering, make it as generous as possible and send it to the Business Manager, and you will help not only your own publishing house, but through it, every other kingdom interest that our church represents.

In a personal communication from Brother R. F. Porte, pastor of the First church of South Bend, Indiana, we learn that he is in a revival meeting in his own church, doing his own preaching, and, as he says, "We are having good attendance and the music is fine, —seven have come forward the first week."

Brother W. R. Deeter of Carleton, Nebraska, wrote on the 10th that they were having ten to twelve inches of snow on the level, but that Sunday school and worship services were being maintained with good interest, having 72 at the Brethren school, 71 at the Methodist school, and 111 at the union church services, the two churches worshipping together regularly with one minister. We are glad to learn that Mrs. Deeter is recovering nicely from her hospital experience.

The intellectual quality of the faculty of Ashland College and Seminary is such that no member of its constituency need be ashamed of it in educational circles anywhere, as certain papers of which President Jacobs makes mention in his College News letter, and others of a similar character, indicate. Along with this, we believe, there is being maintained a moral idealism that alone can give scholarship that pose that will make its leadership safe. The church can be thankful for that.

Another Elder of the Shenandoah Valley recently passed to his eternal reward, as we are informed this week by Brother E. L. Miller, who conducted the funeral and pays fitting tribute to his memory in this issue. It was Brother John W. Thompson, whose passing occurred on January 9, 1932, and who was well known and loved in the Valley. It was not our privilege to have known this brother personally, but we have seen his name on the district conference programs and have learned of his services. We bespeak the sympathies of the Evangelist family to those who are left to sorrow at his going, and pray that the memory of such sincere and unassuming service as he was willing to render may inspire others to be willing to fill up the gaps that are being made.

A letter recently received from Brother Grant McDonald, pastor of the growing church at Ellet, Ohio, informs us that the Lord is continuing to prosper his work there in spite of the depression, which hit Akron as it has few other cities in the country. The Ellet folks have rallied under the leadership of the McDonalds in a fine way, and in a revival meeting recently conducted by Brother and Sister McDonald the Lord blessed with the conversion of souls, —but we are expecting an early report from Brother McDonald and we must not "steal his thunder" by telling more at this time about the progress. Suffice to say, that Dr. J. C. Beal, who recently visited the field, is greatly encouraged over the way things are going.

Brother Freeman Ankrum writes that the first year of his pastorate at Flora, Indiana, will soon be completed and that in that time the Sunday school has made commendable growth and the church membership has increased by thirty, some of whom have become active and responsible members. He has an originally organized young people's group, called "The Quads," which is functioning splendidly and bringing satisfaction to the heart of the pastor. The number and loyalty of the young people of this congregation speak well for the future of the church. Flora is to entertain the next Indiana conference and they seem to be anticipating it with pleasure. Brother Ankrum has been called to remain as pastor for another year, and is to be given time off for one meeting with some other church.

In a personal letter from Brother D. R. Murray, pastor of the Cooperative Brethren church in Columbus, Ohio, we learn that he has been ill and was compelled to undergo an operation for the removal of tonsils and adenoids, but he is rapidly regaining his health, we are glad to say. Brother Quinter M. Lyon and some ministers of the Church of the Brethren helped out in the pulpit work during his illness. A splendid Christmas program was presented and about a decorated Christmas tree "White Gifts" were placed—mainly groceries for the needy. They filled four baskets and were distributed among needy families. Brother Murray says: "We lifted a Thanksgiving offering of \$15.00 for the Brethren church and a Christmas offering of \$10.00 for the Church of the Brethren. . . . We now have all our repairing bills paid. . . . We had 67 at Sunday school Sunday (January 10th) and a good attendance for church." Thus the work goes on under faithful leadership, with signs of progress and encouragement.

Our good correspondent from Milledgeville, Illinois, gives us an interesting report of the work on that field, where Brother George E. Cone is the devoted pastor. Our church at this place is cooperating with the other churches in union Sunday evening services during the winter months, this being the second winter for such program. Three new members were recently received into the church by baptism and two other applicants await baptism in a stream. The young people's choir, under the accomplished musical leadership of Miss Fike, gave a much enjoyed Christmas program, that was said to be in all its parts a witness for the Lord. And that means much. There are many Christmas programs given successfully in every point but that. We commend those who are not careless or thoughtless in this particular. We have a feeling that every Christmas recitation and every musical selection ought to turn the minds of children and adults alike to the Christ, whose birthday we thus celebrate. And similarly, in every other children's or young people's program, a verse or song that is offered to them for planting in their minds ought to be something that is really worth while.

Brother B. F. Owen writes of his recent meeting held at Loree, Indiana, where Brother D. A. C. Teeter is the faithful pastor, and who is devotedly assisted by his capable wife. The meeting began on Christmas night and continued for two weeks and was a splendid success. According to the report of Brother Paul A. Davis, Ashland Seminary student and member of the Loree church, the numerical results were thirty-five confessions of faith, and two who had previously made confession were united to the church by baptism. Brother Owen was greatly pleased with the cooperation given him by the Loree brethren and their pastor, and speaks highly of the work being done by Brother Teeter in spite of the handicap of eye trouble. Prayer is requested in his behalf, and it is especially fitting that we should give him our prayers, as he is soon to undergo an operation on his eyes. The Loree congregation was encouraged in the meetings by the support of nearby churches, and on the last night the evangelist was surprised and complimented by the visit of a large delegation from his own church at Nappanee.

It is good to hear "Bell Jingles" again and to learn of the activities of Dr. W. S. Bell in the great Northwest, where our churches are few and our opportunities are many. Dr. Bell recently held a three weeks' meeting at Sunnyside, Washington, where Brother Harold D. Fry is the faithful pastor. This was no new field to Brother Bell, for he established the church and served it as pastor for many years, beginning with fifty members and leaving it with nearly four hundred. This church has been a real missionary

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## Preparatory Plans for a Victory Revival

By Charles H. Ashman

The Editor has requested us to give you the benefit of our experience and experiments in Preparatory Plans for a Victory Revival. Over a period of ten years as pastor in Johnstown, Pennsylvania, we have tested out a number of plans. The Lord has blessed some and condemned others. Some failed and some succeeded. We recommend only those that have succeeded. Each church has its own local problems, yet all Brethren churches have much in common. We believe these plans will work, if worked, in any Brethren church. It is one thing to "plan your work" and another to "work your plan."

### Prayer Plans

Prayer is the supreme requisite. The ministry of intercessory prayer is sadly lacking today. There can be no Victory Revival without it! Genuine revivals are prayed down, not worked up. We win souls on our knees more than on our shoe soles.

Cottage prayer meetings are good. But, we have adopted the group prayer meeting plan. These are held in the church. After a short opening, the folks are divided into groups according to age and sex. Boys and girls up to 15 are grouped. Young people form a group. Then the men and women are separated. Four groups praying in different parts of the church simultaneously. Nothing but prayer in these groups. Then a closing service together. This affords opportunity for promoting general revival plans. These group prayer meetings should be held at least twice a week for at least two weeks prior to the opening of the revival. We recommend the deacons and deaconesses as a committee to arrange for them and conduct them.

### Personal Workers

"What is everybody's business, is usually nobody's business." How fine if every member would go forth to win the wanderers back and the sinners to Christ! But, the fact is, they don't! The next best is to call for "volunteers" to form a Personal Workers' band. If needed, teach and train these. But, beware of the mechanical and over-specialization, which tends to discourage the workers. This year, we have appointed two committees to arrange for this work. One will give special attention to the unsaved, securing the list of prospects and assigning them to the workers. The other will attend to the "Renewal of Members," working especially among indifferent church members. These two shall work together, of course, but each have its distinctive work. The same "Band" will contain the volunteers for the two phases of the work. This Personal Workers' Band should be ready for the evangelist when he arrives.

### Publicity

We have tried out a number of methods,—public billboards, cards on the street cars, window cards, door-knob hangers, paid "ads" in the newspaper, etc. From all these

and others, we glean those we can safely recommend. A small hand card for the members to give to others is the best method of a personal contact invitation of which we know. An electrically lighted bulletin board and banner in front of the church are of value according as the church is strategically located. A short article in the newspaper each day is productive of great publicity. In most cities, this cannot be secured, however. There is nothing that can take the place of the personal recommendation and invitation of the members. Beware of sensational and exaggerated publicity. A letter to every family of the church two weeks prior to the revival is vital. We have opened meetings at churches where a large percent of the membership did not know about them.

### Slogan

Yes, there ought to be one. Avoid "Campaigns," — that word smells too much of politics. We have used "Old-Fashioned Revival," but it is misunderstood and stirs opposition in the minds of some. The best slogan we know of is "Victory Revival." It inspires faith, confidence, assurance. It challenges. It contains the two-fold purpose of a revival, —to revive the church and gain victory of the devil in winning souls to Christ. We recommend it!

### Music

Music will either inspire or ruin a service. It is either a handicap or a help to the preacher. Careful preparation should be made for it before the revival starts. A chorus choir should be ready. Con-

gregational singing should always be a strong feature of a revival. A consecrated song director and pianist or organist are mighty assets. A revival is not an exceptional opportunity for folks to display their musical talent. Many a soul is either "sung to Christ" or "driven away from him," through the medium of music. Spiritual leadership and singers are indispensable to a Victory Revival.

### Finances

The climax of many a revival has been ruined by wrong financial plans. Whenever the last day must be given over to a "drive for funds," the aftermath of the revival will not be good. We advocate an offering at every service with the understanding that after "reasonable expenses" are deducted for local needs, the remainder shall go to the evangelist, to be supplemented by a special envelope offering on the last Sunday. The envelopes for this special offering should be passed out during the last week.

### Organization

It all depends! If the pastor is to be the evangelist, we recommend the following organization:—as many committees as are necessary to get the work done. We have ten committees this year, with over 60 different persons on them, no one person on more than one committee. This

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#### TEXTS THAT CHALLENGE TO SOUL WINNING

He that winneth souls is wise.—Prov. 11:30.

And they that turn many to righteousness shall shine as the stars for ever and ever.—Dan. 12:3.

How can I endure to see the destruction of my kindred?—Esther 8:6.

He that converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.—James 5:20.

Go out into the highways and hedges and compel them to come in.—Luke 14:23.

When I say unto the wicked . . . thou shalt surely die; if thou dost not speak to warn the wicked . . . his blood will I require at thine hand.—Ezek. 33:8.

And they come unto him, bringing one sick of the palsy.—Mark 2:3.

Lift up thine eyes and look on the fields, for they are white already to harvest.—John 4:35.

The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.—Matt. 9:37, 38.

Here am I; Send me.—Isa. 6:8.

## Some Brethren Church Leaders of Yesterday, as I Knew Them

By Dr. Martin M. Shively

XXXIII—Elder William Keifer

As memory brings before me the group of men about whom I have been writing, there stands among them a man somewhat advanced in years, tall and rather spare of frame, with beard white as snow, and with a smiling countenance. When he speaks, I note an accent that makes me understand that he is of Pennsylvania "Dutch" descent, like the man who stands near him,—as he has every reason for so doing, because these two men have been neighbors and associates in the ministry, in the same congregation, for many years. The man whom I thus note is the subject of this sketch, for many years a resident of Wayne County, Ohio, to which he had come as a lad of fifteen years and in which he spent the remainder of his days. The man who in my vision stands beside him is P. J. Brown, and both were charter members of what is known as the Fair Haven congregation,—the result of the division in the early 80's, in the Church of the Brethren, which is near by. During the earlier history of this congregation, one or the other of these two men served as pastor of the local congregation, Brother Keifer having given in all 17 years of such service. Of course it was pretty largely a service of love, since practically none of our congregations at that time were able to give a full living to the men who served them. Brother Keifer was a farmer-preacher, as were many of the preachers of his day, but let no one think that none of the farmer-preachers were men of ability, for, having heard them often, I know that at least some of them were good sermonizers, and what they said, and the way in which they said it, compared very favorably with many a message I have heard since their retirement from the stage of action. They knew their Book, and some things besides, but they believed with all their hearts that the Book was God's word, and that it revealed his will and his plan of salvation, and that without acceptance of his way, man had no ground for help or hope. Brother Keifer was one of this group, and there was no hint of apologizing in the messages which he gave his people. There may not have been as much of entertainment in his utterances as in many more modern sermons, but in instruction in the way of righteousness, there was little wanting, and the kindly spirit in which the message was given, gave it such weight that it resulted in fruit bearing, which after all, is the acid test of worth. For almost 60 years he lived in the locality in which he died, and here, not far from the body of his team mate,—Brother Brown, lies all that is mortal of this man of God, waiting for the sound of that trumpet, at whose sounding, "the dead in Christ shall rise first."

During the earlier years of my own ministry, most of which years were spent in Ohio, I met Brother Keifer often, if upon no other occasion than at the annual conference, which he rarely if ever failed to attend. I met him first, I believe, during my school days here at Ashland, 1886-87, for he lived only 15 miles from Ashland, and on all special occasions he was here—sometimes as



preacher, and at other times to give such help as he could give, in other capacities. Few if any of the men of his day could foresee the measure of reverence in, or with which, their memories would be enshrined in the hearts of those who were young, when they were growing old, nor could they estimate the degree of their influence on those who would come after them, but now that the writer of these sketches is both bald and gray himself, he most devoutly hopes he too, like these, shall not have lived in vain. Ashland, Ohio.

The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge. A man's gift maketh room for him, and bringeth him before great men. Prov. 18:15, 16.

### "Publish Ye, Praise Ye"

By R. D. Barnard, Member Publication Board

"I wouldn't want to live in a land without churches" is a statement attributed to Robert Ingersol. Of course we knew it, as Christians before he told us, but it revives just a little of the old spiritual fire to hear such a statement from such a man.

I have just been challenged again during the last few days, as I have been reading how much the people of past ages suffered to publish the Gospel that all men might praise him. Men even as late as 1600 A. D. were executed for no greater offence than translating and printing a Bible.

Here today we have Bibles in various translations, we have great amounts of fine Christian literature, and I doubt if many of us ever really stop to thank God for the heritage that is ours. At least not many of us, I dare say, put ourselves out of the way so very much to help the Publication Interests of our own denomination.

Publicity does pay. Every bill board tells us that fact. To most of us the sum spent yearly by the great corporations in just one thing—Publicity—would stagger us. Would they continue it indefinitely if there were not pecuniary rewards? Well, you can just put it down "They wouldn't." I just saw a statement in one of the books of F. H. Case to the effect that a \$7,000.00 publicity campaign carried on in the New York newspapers in the interest of the Near East Relief work had cash contributions traceable to it exceeding \$500,000.00.

But I am thinking of Publicity in relation to the Gospel of Christ. What is it to witness, or preach, or teach, or testify, but to give publicity to the Gospel? As I see it one of the best channels through which this publicity can flow is through the printed page. And pages will not be printed, nor in any great measure approximate our desire, unless they are printed by Brethren people. The purpose of the Brethren Publishing Company is to accomplish this very thing.

Sometimes greater effort is required to carry on this

"Publish ye, Praise ye" aim than at others. Our denomination is small. I am not sure that it really does any good to remind ourselves of the fact. Still God's Remnant was always small, and if my church is counted in as a part of that remnant I shall be eternally grateful. But our denomination IS small, and because of that fact every interest of the church has a hard time of it to keep out of the RED financially and still be faithful to its trust in presenting the Gospel. This is true of our Publishing House.

Some people are saying, "Depressions always do the Church good." That may have been true of past ones, but I am not able to see very many advancements that are being made right now. Might it not be that this very thing points with no uncertain hand to the "End-time?" Be that as it may, we are in a depression right now. Most places have passed the panic time and are just now awakening to the fact that there is a long, slow pull ahead. It has been curtail, retrench, and try in some way to make the dollar do many times as much as it ever did before.

This very fact makes denominational institutions to suffer most. Local appeals and local obligations seem to come first. Hungry mouths and cold bodies appeal to us, and they should. We should take care of the needs of our own church household. But hungry souls are more important than hungry bodies, and an impoverished church interest seeking to serve as a CHANNEL for spiritual food is really a more urgent need than an impoverished family or community. While caring for the poor and needy, we should care for these other things first.

If for any reason the Publishing Interests of our Church should suffer permanent loss, the entire denomination suffers with it. And we should NOT SUFFER loss, we should be MAKING GAINS. I believe we are, but not as fast as we could if everyone of us would just do as much as we really feel in our hearts we should do.

A church paper that it takes an hour to read, and that goes into 5,000 homes might easily be estimated to be demanding 10,000 hours of the denominations' time. That paper should be good. The Brethren Evangelist is good, as are all of our publications, but it should be better and better, and I believe it will be, if everyone of us as pastors, and all the laymen whom we lead, will just give the finest possible support.

Do you say, "Physician heal thyself?" Well, I probably have it coming to me. I take it. I'm going to try to do my best to back up the Publishing House with respect to the Brethren Evangelist, and in the Sunday school literature by using every part that we can use and still meet our local situation. As an interested pastor, I call on every other pastor to help. Let's all put our shoulder to the wheel and make it possible for our Publishing House to give even better literature for our whole Church.

The Publication Day offering is near. It is necessary. It is important. May every individual and every church do the best possible. But there is a greater need. May we give our best during the whole year to help our publishing interests to help themselves.

The store has a showcase. The purpose of a showcase is to reveal what is inside of it. May it please God to make showcases of each one of us, revealing Jesus Christ. Galatians 1:15, 16 is a good reading in this connection. Read it, and may God bless the Publishing Interests, and may he bless each one of you who read this, as together we go into the New Year.

141 N. Orchard Ave., Dayton, Ohio.

## Changing the Subject

### Part I. From What Should We Change the Subject

By Dr. Florence N. Gribble

Custom has a strong way, even in civilized lands. It is not customary to change the subject of a conversation without an apology. Often one continues indefinitely in a conversation which is a bore to all participating, because no one has the courage to change the subject. If anyone does change the subject, he almost invariably apologizes profusely or uses the stereotyped phrase, "not changing the subject." It would seem however, that this, like some other of our customs, is not in full accord with scripture, nor is it in full accord with reason. We may dispense with this latter point briefly by saying that he who never changes the subject is a monomaniac, of whom there are many, both in and out of asylums. Taking up the thought from a scriptural viewpoint we would say that we find therein various things from which we should change the subject.

In the first place we should change the subject from "false religions." How many a missionary has of recent years gone to foreign lands and thought to win souls to the Lord Jesus Christ without changing the subject. How many a Mohammedan and Hindu hearer has been persuaded that since the subject has not been changed, after all his religion must be just as good as the "Jesus road." In Job 13:7-8, we find "Will ye speak unrighteously for God and talk deceitfully for him?" If we would win vital converts, vigorous in their Christian life, we must change the subject of their religion; whether that subject be Mohammed, Brahma, Buddha or a pagan idol.

Again we must change the subject from "evil doers." It is true as we find in Psalm 94:4, that "all the workers of iniquity boast themselves." It is also true that we are enjoined in Psalm 37:1, to "Fret not ourselves because of evil doers." How often, alas, do we fail in this. In time of war how difficult it is to talk of other things. If some depredation has been committed in the community; if a theft has taken place on a Mission Station, how difficult it is to change the subject! And yet, how necessary, not only for our own peace of mind, but also for the wisest dealing with the offender.

Again we must change the subject from ourselves and for ourselves. Ofttimes there are errors in our own conversation. In Ephesians 5:4 we read of things that are not once to be named among us—"neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." How much we need to hold our conversation up to the light of this scriptural test! In Ephesians 4:31, "Let evil speaking be put away from among you." Here we less often fail, yet there are times when even here the enemy comes in like a flood, even in exemplary Christian lives. It seems the Apostles were aware of this, for not only Paul, but Peter gave injunctions against it, "Laying aside all evil speaking," says Peter in the second chapter and first verse of his first epistle. James, throughout the whole length of the epistle is a magnificent commentary on the need of changing the subject. Paul, in writing to Timothy, in II Tim. 2:23, comments on foolish talking, as he does to Titus in the third chapter and ninth verse. In the same epistle, the first chapter and tenth verse, he speaks of "vain talkers." Thus, for ourselves and from ourselves, we need often to change the subject.

Again we need to change the subject from "others." Others, who perhaps may not be classed with the workers of iniquity, those evil doers of whom we have already



spoken. For instance in I Peter, 2:15, we find that we ought to "silence the ignorance of foolish men." In Job 15:3 we are warned against the unprofitable talk of others. In Eccl. 7:5 we are told that it is better for one to hear the rebuke of the wise. Let us who are his then be wise in rebuking the sinner. In James 1:19 we read, "Let every one be swift to hear and slow to speak." In Acts 17:21 we read of the Athenians who went about, having as their chief desire to either tell or hear some new thing. From all these errors and follies of conversation we should change the subject.

When should we change the subject? Paul says in season and out of season. It is theory in polite circles that we must successfully and tactfully guide a change of subject along the same line. It may be possible at times to do this. If so, we may be said to be changing the subject "in season." But there are times of rebuke, times of reproof, and a subject must be changed, so to speak, "out of season." The main prerequisite for changing the subject is not tact, but courage.

To what we should change the subject is a study in itself, and will be found in the second part of this little paper.

### Preparatory Plans for a Victory Revival

(Continued from page 5)

will harness your members to responsibility. The chairmen of these committees form the Pastor's Cabinet. He works with and through the Cabinet, meeting with the entire committee upon request. A meeting of ALL COMMITTEES with the PERSONAL WORKERS' BAND a few nights before the revival opens is the climax of preparation. Our committees are,—Prayer, Personal Evangelism, Membership Renewal, Publicity, Music, Finance, Delegations, Sunday School, Christian Endeavor, and Fellowship. The Fellowship Committee is responsible for welcoming strangers, seeing to it that they do not get out of the church without being welcomed and made to feel welcome. We constantly stress that this "machinery" is not to be a substitute for the Holy Spirit, but an instrument through which he can more effectively work.

### Its

If the church, any church, really wants a revival, it can have one. If we are willing to pay the price of preparation,—all the price,—to the degree that we pay this price, a revival will come. If pastor and people are prepared prior to the opening of a revival, the evangelist would have to be an exceptionally poor one to defeat it. However, if pastor and people are not prepared prior to the opening, it requires an exceptionally exceptional evangelist to bring one. Lord, send a revival to every Brethren Church!

Johnstown, Pennsylvania.

### COLUMBIA UNIVERSITY

The annual report of President Nicholas Murray Butler, of Columbia University, New York, has a cheerful tone against the almost universal depression of the times. He reports an increase in capital of the University of \$28,000,000, a sum unprecedented in its history. Evidently there is money somewhere. The report is interesting also in its criticism of growing lack of refinement in dress and manners. We believe that indictment is fully justified. Most of us have been disturbed now and again by the slovenly manners of people who seem to cultivate the ways of the underworld in their speech, swagger and appearance. Perhaps it is thought to be evidence of freedom, but it is really a mark of vulgarity.

Children of privilege ought to reveal their heritage in manners.

Some of us have had reason to differ with many things said by Dr. Butler, but in his fifty years since graduation from college and thirty years as president of Columbia, he has proven himself a man of strong intellect and great power. Had he not been so wrong on one or two important questions, he might have gone to even higher place. In his report he took a fling at homes and churches for their lack in upbringing and training of the young. He was not wrong in that.—The Presbyterian.

## Editorial Review

(Continued from page 4)

church, two other churches having been established under its leadership. Harrah is one of the offshoots of the Sunnyside church, established under the leadership of Dr. Beal, and now under the pastoral care of Brother Fred V. Kinzie, has gone forward until it has a membership of 150, has live auxiliary organizations, and, beginning this year, is fully self-supporting. A new parsonage has also been recently built. Brother Bell was two weeks with these people in an evangelistic meeting. The numerical results of these meetings are not told us, but we doubt not the pastors will soon make report. A week of meetings was held in Vale, Oregon, a new community in every respect, but the time did not seem opportune for the establishment of a new work, though it is expected, with the settlement of other Brethren families there, the prospects will be good for a new organization.

Brother E. L. Miller, pastor of the church at Maurertown, Virginia, has not overcrowded the Evangelist with newsletters lately, but he knows how to write interesting letters and he gives us one this week. "Brother Ed," as he is wont to sign himself, says the work in his splendid church is going strong in spite of the depression and that the finances have been kept up to normal. The revival meeting under the evangelistic leadership of Brother W. C. Benshoff resulted in eight confessions, which with two others have been received into the church by baptism. The Christmas season was filled with many kinds of service and things done worthy of note. Such a spirit of helpfulness is true to the season and the pastor who leads his church and community into such an experience is doing a good work. Brother Miller tells of his helping in the organization of a new Brethren congregation at Cumberland, West Virginia, last August. There are said to be as many as a hundred members there, being fully organized, having a Sunday school and possessing a good leadership. They have no church buildings, but are sharing in the use of a Seventh Day Adventist church. The outlook for growth is said to be good, but they need a church building badly. This is just one of the many calls for larger support of our Home Mission interests. If we did but give ourselves, every member of us, seriously to this task, what might we not do! Brother Charles H. Wakeman is the pastor of this group. We hope they find the fellowship of our people very satisfying and will enjoy the use of Brethren publications.

## OUR BIBLE STUDY

### Studies in the Prophecies

By Dr. C. F. Yoder

#### IX. Seven great parallel prophecies (continued).

Third, The Ram and the he goat (Dan. 8 and 11). This prophecy begins with the conquest of Medo-Persia by Greece 334 B. C. and deals with eastern events as chapter 7 did with western.

#### Course of age

1. Babylon is a province of Medo-Persia.
2. Medo-Persia represented by the ram.
3. Greece is the he goat and Alexander the Great the notable horn.
4. The four horns are four generals, successors of Alexander, whose kingdoms were later merged in Rome.



**Precursory and end time**

5. The little horn (8:23, 24; 11:21-35) is Antiochus Epiphanes (168 B. C.) who took away the daily sacrifice and defiled the temple by offering a sow on the altar. He was to the Jews what later the false prophet, Mohammed was to the church in the east and the papacy in the west. He was a type of the "king" of Dan. 11:36-45.

6. This king is the dreadful apostate called the "false prophet" in Rev. 19:20 and the second beast of Rev. 13.

7. His destruction (Dan. 8:25; 11:47).

**Fourth, Israel and the Messiah (Dan. 9).**

This is a remarkable prophecy because it gives us the exact date of the manifestation of the Messiah, and, incidentally, the key to other chronological prophecies.

**Course of age**

1. The seventy years captivity (vs. 2).

2. The restoration (vs. 25).

3. Seven "weeks" (49 years) rebuilding Jerusalem (vs. 25).

4. Sixty-two weeks (483 years) more to the rejection of the Messiah.

These are Jewish calendar years of 360 days.

**Precursory and end time**

5. "Another week" (vs. 27). "He shall confirm the covenant with many." As the Messiah is the subject of the prophecy some think that it is he who makes the new covenant in his blood and takes away the old sacrifices by having fulfilled them. But grammatically, "he" refers to "the prince that shall come," that is, Titus, the Roman general who destroyed the city. He was a type or forerunner of the beast of Revelation. In its precursory fulfillment this week stretches out like the legs of Nebuchadnezzar's image, or the little horns of Dan. 7 and 8, and the "last days" of Joel (Acts 2:17).

6. The taking away of the daily oblation, and desolation of the city.

7. The consummation, the restoration of the kingdom.

**Fifth, the eschatological prophecies of Christ (Matt. 24; Mk. 13; Lk. 21).**

These are given in answer to the question of the disciples (Mt. 24:3) "When shall these things (destruction of temple, etc) be? and what shall be the sign of thy coming and of the end of the world (age)?" Comparing the three chapters we may group the predictions as follows:

**Course of age**

1. False teachers and Christs (Matt. 24:5; Mk. 13:6; Lk. 21:8).

2. Wars and persecutions (Mt. 24:6; Mk. 13:7-9; Lk. 21:16, 17).

3. Iniquity and apostasy (Mt. 24:12; Mk. 13:12, 13; Lk. 21:16, 17).

4. Signs and signs (Mt. 24:7; Mk. 13:8; Lk. 21:11).

**End of age**

5. "The abomination of desolation" (Matt. 24:15; Mk. 13:14; Lk. 21:20). This last reference marks the time by the armies of the enemy (the beast) surrounding Jerusalem.

6. The hour of great tribulation (Rev. 3:10; Matt. 24:31; Mk. 13:19, 20; Lk. 21, 22).

7. The appearance of Christ (Matt. 24:30, 31; Mk. 13:24-27; Lk. 21:27).

**Sixth, the prophetic parables of Matt. 13, giving the view of the kingdom in the aspect of its mystery or church form (vs. 11).****Course of age**

1. The sower and diverse soils, representing the evangelization of individuals and their various reactions to the Gospel.

2. The good seed and the tares, representing the evangelization of society by the scattering of missionaries, and the opposing work of satan.

3. The mustard seed, representing the over-growth of the church through the entrance of unconverted multitudes.

4. The leaven in the meal, or the entrance of false doctrines.

**End of age**

5. The hid treasure, Israel, in dispersion, to be regathered.

6. The pearl of great price, the church (Eps. 5:25-32).

7. The dragnet,—the return of Christ to claim his bride, judge the nations and establish his kingdom.

Seventh, the book of Revelation. This great prophecy in turn opens out into seven parts which will next be considered.

**Outstanding Texts of the Bible**

By Dr. G. W. Rench

2 Tim. 3:10, 11, 12. "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution." Moffatt has this: "Now you have followed my teaching, my practice, my aims, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings—all that befell me at Antioch, Iconium and Lystra, all the persecutions I had to undergo, from which the Lord rescued me. Yes, and all who want to live the religious life in Christ Jesus will be persecuted."

Over, and over again has God pointed out, and warned, that the life of the Christian, living godly in Christ Jesus, will not be like other lives. Old Testament examples and New Testament examples, through parable and direct teaching, has this fact been pointed out. The outstanding strength of Paul's life, and his Master's before him, to the cause of Christianity, rested on the fact as to how they behaved when under the fire of persecution because of their religion. To escape trials consequently on a high type of religion as set forth in the New Testament, we prefer to live like other people around us. Again, and again, has the truth of God been yielded because we did not wish to break with friends. Who hears anything about the vast amount of teaching in God's Word concerning "separation from the world?" Doesn't this age need it? Does not the church need it? Where is the church's power? If a few ministers do not endorse everything which comes stalking down the pike, he is thrown into the discard. But, in the light of the above scriptures, what of that? There's a great day farther on.

J. G. Holland said, "Every man who strikes blows for power, for influence, for institutions, for the right, must be just as good an anvil as he is a hammer."

Many a brave young man starts out in life determined "to hit the line, and to hit it hard." He knows he will not be able to right all wrongs, but he feels the urge of his great mission so strongly that he hopes to make a dent at least. But alas, he has not calculated with what force this old world will strike back. A few exchange blows, and he is ready to pursue the course of least resistance, if not say, "it can't be done." The world fights back. We expect it through foe; but when it comes through friend, as many times it does, nothing but the fact that we are good anvils can save us from complete rout. The majority of us are experts at striking; and our hammers may stand the blows. But the question is "Can I be as good an anvil as I am a hammer?"

Paul was a good soldier of Jesus Christ; he struck great blows which shook cities and rocked to their foundations heathen temples and toppled to the ground heathen gods; and likewise he endured hardness—all because he was an unyielding anvil. When struck a blow that would have felled the average minister, he stood, perhaps stunned, but ready to fight on.

We must know God as Paul knew him; serve him as he served him; teach him as he has instructed us to teach him; abide in him as he dwelt in him, and endure hardness for him as he endured for him, if we are to establish his truths in the world as he established them. If we, having the light, cowardly assume a compromising attitude for fear we will lose some friends, how can we expect the world, having nothing but darkness, to walk in that light? If the church has lost the pioneer spirit, how far away from the spirit of the martyrs have we drifted? What a wide chasm between the religious atmosphere which Paul built up, and the atmosphere in the average church of today. And who is responsible for this modern craze of frolic and fun in the average church? The church needs New Testament faith more than it does money. It needs a lot of self-denying service more than it needs profession. It needs to be brought face to face with the Cross more than it needs organization. If we are to be used of God to hasten the kingdom of God on earth, where the will of God is to be done on earth as it is done in heaven, it is high time we get busy beating back the waves of worldly programs which is creating the demand for the tabernacle-movement, springing up like wild-fire over the country. Do you know whither we are drifting? New Paris, Indiana.

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.  
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## The Beloved Disciple's Gospel

By John Alfred Faulkner, D.D.

It is one of the ironies of history that John the Beloved Apostle, who has more to say on love than any other writer in the New Testament, should have become a storm center of modern times. It suggests a poetic nemesis of the cruel question of his early yet unchastened days, when Jesus came to a Samaritan village and was rebuffed by it because he was determined to go on up to Jerusalem: Lord, wilt thou that we bid fire to come down from heaven and consume them? (Luke 9:54). These storms have been around two of the most arresting books of the New Testament, the fourth Gospel and the Apocalypse or Revelation.

But these storms are late. For almost eighteen hundred years there was hardly a breath of suspicion on the genuineness of John's Gospel, that is, as the work of the apostle. That did not mean there were no critical minds before 1800. The Epistle to the Hebrews as to author was subjected to examination over and over again. I do not refer to the Alogi, the No-Logos people, who in doctrinal grounds about 175 threw out the fourth Gospel. They were few, and cut no ice. The first who had trouble with John was a Church of England minister in 1792 who became a Unitarian in 1778, was honest enough to resign his charge and taught school the rest of his life. There was a queer twist in our Evanson, for he not only rejected John but all the Gospels except Mark, and even the Epistle to the Romans and several other epistles. Falconer took care of his arguments (1805) in his Bampton Lectures of 1810.

The superintendent at Gotha, Bretschneider, one of the greatest scholars of the first half of the nineteenth century, a calm, clear, intellect, as cold as steel, published a book on our Gospel in Latin in 1820 which unfolded the case against John so thoroughly that few new points in that matter have been advanced since. But Bretschneider put forth his considerations against John as "Probabilia" (title of his book) and came to no decisive judgment. Of course his book raised a storm, and many replies were forthcoming. These he carefully studied, and in two years came out with a retraction, being convinced that his objections had been answered. This he repeated, and finally declared he thought the question settled in favor of John. Such candor or change resulting from it is so rare as to suggest that Bretschneider was a man of miraculous frankness to truth and receptivity to new light.

The next chief attack—not less powerful because indirect—was the famous David Friedrich Strauss in his "Leben Jesu," 1835. He was a left wing Hegelian, and from the standpoint of the immanence of God conceived in the most absolute way eliminated miracles and therefore, the documents which contain them. This lugging in a new dogma to get rid of old facts seemed hardly fair, for he frankly admitted that only in that

way can we put out miracles. "If the Gospels are really historical, miracle is not to be gotten rid of from the life of Jesus." (Leben Jesu, 17). Therefore John's Gospel goes with the rest. But strange to say, (that is, from his standpoint), the more he studied that Gospel the more he was in doubt whether his first rejection was justified. So in the third edition, though he does not declare in favor of the Gospel, he is no longer convinced to the contrary. This was an impossible position for one with his premises, and he later went back to his former denial.

Strauss' character was stronger than his mind. Otherwise, how can you account for his variations? He made 1835 a year of fame in history by coming out with the mythical view of Christ. That is, the disciples of Christ started with a doctrine of what he was or ought to have been as Messiah, and then they invented facts to embody and make living for the people that doctrine. The mythical theory was started in 1812 by Neibuhr in his Hoster of Rome, though he did not elaborate it. It was applied by DeWette to the Old Testament, by Strauss to the New. As having to do with Christ it was shattered by the dilemma of Ulmann, that either the apostolic church invented Christ or Christ founded through the apostles the apostolic church. I would say that whoever invented Christ was far greater than he; and if the apostolic church invented him she performed a miracle beside which the miracles in the Gospels are the small dust of the balance. Strauss held that the discourses of Jesus in Matthew were genuine. The growth of myth required time, he said; therefore John's Gospel could not have been written by an eyewitness, as John the apostle was. That is, throw out John, in fact all the Gospels, by four hypotheses: first, miracles never happen; second, therefore the Gospels which contain them are false; third, the attaching of miracle to an historic character requires time; fourth, the Gospels are late; fifth, the Fourth Gospel could not be written by John. But these hypotheses must first be proved. Therefore the ground is clear to discuss the authorship of John's Gospel on its merits. But with various veerings Strauss went farther to the left from 1835 till he passed in 1874.

Baur, Professor in Tubingen from 1826 until his death in 1860, stimulated study in early Church History as no man has ever done before or since. During a life of perfectly amazing literary activity he came out with a new theory of how things went on in the first age of the Church which put old views topsy turvy, and in this theory our Gospel had its well defined place. In the first period (to 70), says Baur, there was a sharp conflict between the Jewish and Gentile sections of the Church, the one being represented by the Book of Revelation by the Apostle John and the other by the only genuine writings of Paul, the two Corinth-

ians, Galatians and Romans. The second period (70-140) shows a moderating in this conflict by both sides, when we have most of the New Testament books. The third period (after 140) we have the pastoral epistles (Timothy and Titus) and the fourth Gospel, which is the ripe fruit of the union tendency; a Gospel made up largely out of the whole cloth by some thoughtful Christian Gnostic of 160-170, to show that the parties had come together on the new high doctrinal conception of Christ, the eternal Logos or Word of God, and on a compromise on the paschal question. Baur was of the left wing of the philosopher Hegel, and tried to run early Church History in Hegelian moulds: conflict of opposites, thesis and antithesis, higher unity. It was wrecked by the study which it prompted, even by some of Baur's own pupils and followers, as, for instance, by Ritschl who favored it in 1850, but threw it overboard in the second edition of his "Die Entstehung der altkatholischen Kirche," 1857.

Only five years after the death of Baur the eminent commentator Meyer could speak thus of the passing of his cult:

"We older men have already seen the time when Dr. Paulus and his inventions were in vogue; he died and no disciple remained. We lived through the Strauss storm thirty years ago, and in what loneliness might the author now celebrate his jubilee. We saw the Tubingen constellation arise, and even before Baur departed hence the brightness had waned. A renewed and firmer basis of the truth which had been attacked, and a more complete recognition of it were the blessings which the wave left behind; and so will it be after the present surge."

Slight acquaintance with the literature of the second century—say from 97 to 170—ought to show how impossible Baur's datings of New Testament books were. As to any vivid, strong, religiously vital and illuminating work such as the poorest New Testament Book there is complete absence. Read 2 Peter and the Epistle of Clement of Rome, or Shepherd of Hermas,—you are in another world. That is, 2 Peter springs out of an apostolic circle and time, the other two do not. Baur had learning, but did he have spiritual and literary discernment?

An interesting illustration of the instability of the negative criticism is seen in Schenkel, professor in Basel and Heidelberg (d. 1885), who thought that most of the speeches were genuine and the historical details added later. Then he came to regard the whole book as an ideal composition, 110-120, though indirectly connected with the Apostle John and Ephesus. After that he gave up all Johannine connection, and made the Gospel either from Asia Minor or Alexandria, about 150. Schenkel, like most German professors, was a voluminous author, though I think the only book of his ever translated was that on the Character of Jesus, by the Unitarian Furness, Boston, 1866.

One of the freest minds who ever devoted his life to Biblical studies was Ewald, a free lance if ever there was one, who cared for nothing but what he considered truth. He could find no support for the radical critics.

"That John is really the author of the gospel, and that no other planned and completed it than he who is at all times named as its author, cannot be doubted or denied,

however often in our times critics have been pleased to doubt and deny it on grounds which are wholly foreign to the subject. On the contrary, every argument, from every quarter to which we can look, every trace and record, combine together to render any serious doubt upon the question impossible."

Ewald says again:

"That the fourth Gospel must be traced back to the apostle John has been, it is true, stoutly denied in Germany in recent times. Nevertheless the fact (that it can be traced back) is certain; and since 1826 I have all along publicly maintained it, and more recently (about 1865-70) given detailed proof of it. Whoever considers that the fourth Gospel is a spurious work ascribed to John had not learned to distinguish between original and not original, between books written in a simple unartificial style (as John) and those written artificially in the name of an earlier more famous author. The fourth Gospel does not bear a single trace of having been written in another's name; indeed it would be impossible to comprehend what reason an author would have had to ascribe it to this apostle. If Papias (about 120-150), as has recently been inferred from a fragment, really testified that John published the Gospel himself in his lifetime, that accords with everything I have previously said on the matter. . . . John wrote from his own most personal and vivid representations. . . . All the gospels are written with simple love of truth and faithful spirit."

(To be continued)

## STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
with  
Thoburn C. Lyon

### JESUS FEEDS THE MULTITUDE

Lesson Text: John 6:1-13, 48-51; Golden Text, John 6:35

Daily Readings and Comments

#### MONDAY

Jesus Feeds the Multitude. John 6:1-14. Many are the lessons we still need to learn from this story: The same Jesus who in the beginning created all things (John 1:3), still has power to change and multiply them; then there is the importance of our little part in the program, the offering of our loaves and fishes for his power to bless; the way in which he far surpasses the expectations of our faltering faith. But most comforting of all, perhaps, he is really concerned about the needs of men. These people were in danger of real physical distress if they had no food, and his great love provided for their need. We may be sure that he cares for our needs as well.

#### TUESDAY

The Bread from Heaven. John 6:22-40. The Jews got things mixed almost as readily as we do today! Jesus told them they were too much concerned with the material things of life while they neglected the spiritual; they gave Moses the credit for what God had done; they had, only the day before, literally been fed with bread from heaven, yet now they asked for a "sign!" With just a little reflection it may be realized that we haven't changed much.

How fitting a symbol of our Lord is the bread from heaven: real food for our souls, that lifts the starving, emaciated spirits of fallen men into abundant life and happiness that shall endure forever. May our sincere prayer be, "Lord, evermore give us this bread!"

#### WEDNESDAY

The Living Bread. John 6:41-51

How we should praise God for the Living Bread—Emmanuel, the Word made flesh and dwelling among us! Without his having lived among us, as one of us, he could never have been the perfect Savior that he is (Heb. 2:10). I like to think that when Jesus said: "The bread that I will give is my flesh, which I will give for the life of the world," he included not only the final offering of his flesh upon the cross, but his daily wearing of the flesh for us, leading up to that sacrificial offering.

#### THURSDAY

Life-Giving Bread. John 6:52-59

After the various food kitchens have offered us their unsatisfying dishes, what a treat when we finally reach real food again! Just so, after we have tasted the best that this world can offer, do we turn to Christ and find the food that satisfieth! Perhaps if we had been with the Jews that day we should not have understood what Jesus meant, yet he makes it very clear, it seems, in verse 57: Jesus was not in any physical sense eating God the Father, but the Father was providing for his every need, and the very substance and being of God were so interwoven in the being of Jesus that he could truly say: "I and the Father are one."

And in exactly the same way, "He that eateth me, even he shall live by me." "In him we live, and move, and have our being."

#### FRIDAY

Choosing the Bread of Life. John 6:60-71

There is no foundation in verse 65 for the so-called doctrine of predestination. The meaning is certainly not that God calls some and does not call others, who must therefore be lost in spite of any efforts; rather, (see Rom. 2:4), it is God's goodness and grace, his many undeserved favors and blessings, that turn the hearts of his creatures toward him. All may choose, as did Peter, the Life-Giving Bread, or we may turn and walk with him no more—but the choosing is ours!

#### SATURDAY


Every Need Supplied. Rev. 7:13-17

When God calls a man for a certain work, it is certain that he will supply the needs of the worker, in some way or other; yet that does not mean that we shall never lack or suffer in this life. These that John saw had come out of great tribulation, but now they were to be ever in the very presence of God, who should supply all their needs according to his riches in glory. If we lack or suffer in this life, let us not lose faith in him who will supply all our needs.

#### SUNDAY

Jehovah our Provider. Ps. 34:1-11

"This poor man cried, and the Lord heard him, and saved him"—the cry of every saved sinner today. Like David, we feel humble when we realize our own need in contrast with the power of God. O taste and see that the Lord is good!

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>C. D. WHITMER, 217 E. DuSall Ave., South Bend, Ind.</p>		

## Spiritual Coins and Counterfeits

By C. D. Whitmer

(Continued from last week)

The gospel of worldly wisdom today is attuned to the key of "Reform." The apostle of this age is a reformer. And his message is Reformation. This is the panacea of social ills. This is the cure of every disease in the body politic. This is the remedy for every personal trouble. This is the crying need of the church of Jesus Christ. This is the hope of every individual soul.—Reformation. "If men will only adopt my scheme and follow my plan they will be all right, the world will be happy, the millennium will be here.

The Gospel of Jesus Christ, on the other hand, knows no such partial idea as reformation. Our Lord was no mere reformer, slashing right and left at existing institutions, and locating the source of all evil in things and methods. Though evils abounded on every hand, the apostles made no direct attack upon them. Theirs was a deeper, grander, more permanent work. They aimed not at the reformation but the regeneration of men.

Their motto was, "Except a man be born anew, he cannot see the kingdom of

heaven." After all, what is the difference? Is it vital? A man says, "I have reformed." and what does he mean? Simply that he has taken off his old coat and put on a new one. The new garment may be genuine wool, or it may be shoddy. It looks well in any case so long as it is new: but when it is become worn and old it may be just as ragged as the former old one. All the while the man remains the same.

Every scheme of reform looks well till its freshness is gone: then it is no better than that which it displaced. Men always find out in the end that, "New Presbyter is only old Priest writ large." Let a profane man reform, for example, and his newly acquired interjections will soon get the ring of the old-time oaths. Tomorrow's oaths and yesterday's slang will have about the same meaning. As well hope to civilize the savages of darkest Africa by sending with every cargo of rum a corresponding cargo of dress coats and patent leathers as to redeem humanity by the process of reformation.

Regeneration, on the other hand, implies

first of all a change in the man which will inevitably be followed by a change of habits and plans, and often even of clothes. Regeneration always begins at the heart. It rectifies the ideals. It transforms the character. It transfigures the spirit. And so working outward it gradually but surely brings the entire being into harmony with the divine law. It justifies Emerson's apothegm, "Right ethics are central, and go from the soul outward."

Counterfeits are of many kinds. Sometimes the entire coin is of base metal made to resemble gold or silver. In other cases the surface is genuine, the middle of the coin having been removed and replaced with the base metal. Reformation is a spiritual

counterfeit of this kind. It is all right on the surface. The external marks are quite perfect. It responds to all superficial tests for genuine metal. The acid and the microscope do not detect the fault. But test it by its ring, or dig beneath the surface, and the sham is quickly made apparent. Reformation is not as good as regeneration.

Reformation can never redeem the race. It can never bring the Millennium. Reformation makes a man respectable; regeneration makes him righteous. Reformation makes society comfortable; regeneration make it Christian. Reformation makes the world decent; regeneration makes it divine.

South Bend, Indiana.

on occasions as many as twenty or twenty-five are beaten in harmony. One is never complete by itself.

In the Northern Congo, part of a tree trunk is shaped with a somewhat flat top and legs underneath the body. It is then hollowed, leaving surfaces on which to beat. Sometimes projections are left to form seats for the drummers. These wooden drums give out a surprising amount of sound.

Not all the drums in Africa are used for heathen dances. On the Adua Mission Station we use drums to call the people together for worship. Owing to the number of the meetings we sound different beats for different purposes, and also have introduced a gong—actually part of the wheel of a railway truck. It may not be as tuneful as a bell but the sound is not disagreeable.

All through the week our drums call men, women and children to school, Gospel meetings, catechism and Bible classes. On Sunday the day breaks to the crash of drums. Then the gong sounds for prayer. After the prayer meeting the Christians go out into the villages to invite others to the Gospel meeting. The drums call the people to come and listen to the Old Old Story. Again the drum calls villagers to Sunday school when native Christians instruct six hundred of their own people in the Way of Life.—Missionary Review of the World.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

### African Drums and Their Uses \*

By Rev. A. E. Voller, Adua, Western, Nile District, Uganda

Africa is a land of drums. The rhythmic throb of the big drum and the fascinating roll of the small ones that stir the whole district at home, communicating itself to the feet or fingers, is the same in Africa. But there is a difference. There is no pleasure in the African dance drum, but rather terror.

The grandeur of the dawn is spoiled by the death cry. Someone has died and the cry tells of the agony of those who have no hope, that are beset only by the powers of evil. During the morning the body of the one who has died is buried in a sitting position in a small round hole in the hut, or near by. The relatives stand around in a rough circle, the women clapping hands in unison as they wait out their sorrow. One of the men may be tapping the drum. There is the regular rise and fall of the voices as one of their number pours out her grief and the rest repeat it in a kind of chant.

On the morrow the dance begins. The death of a child is not much considered, but many gather to dance for the one who has taken his share in the life of the tribe. The more important the person the bigger the dance and the longer it lasts. People from all the clan collect. The chief mourners are daubed with white clay from head to foot. All the men are decked with cowrie shells and feathers and carry spears, bows and arrows. Drums are placed in the center and beat practically incessantly for a whole day, sometimes for several. The drum beats out a monotonous thrumming, the women and girls clap their hands, the sad chant continues, while the whole assembly jog up and down, without lifting their feet from the ground. The noise of the dance largely drowns the voices except at intervals when the song rises almost to a shout, or when a change of drummers is made and the chanting and clapping is heard alone.

Constantly throughout the day men run out of the circle singly or in pairs; fiercely poisoning their spears and then throwing them at some evil spirit discerned in the grass, they quietly return and others in turn go out.

They keep this up throughout the hot day till evening when beer is served. Thoroughly exhausted, they spend the evening in beer drinking. It is well that night falls over the repulsive scene.

The sound of the drum carries far in this land, and since on moonlight nights they continue till morning, it is seldom that there is no dance drum to be heard.

The African is beset by evil spirits in every circumstance and every action. More than all he fears sickness and death. He discerns the hand of the evil one all around but he does not know of the One who delivered us from so great a death, and doth deliver, in whom we trust that he will yet deliver.

The drums of this part of Africa are hollowed sections of trees covered top and bottom with skins, laced to each other by thongs. Often cow-skin is used, but the ear of an elephant is most sought after because of its elasticity and durability. The drums are of all sizes. Some are about as long and as broad as a man, others are three or four feet high and nearly three feet broad. They look very neat with thongs of different colors. At the court of Uganda,

#### A MISSIONARY PRAYER

*I go among unloving hearts:  
Lord, go Thou with me there  
And let me breathe Thy love always,  
Just as I breathe the air.*

*Let each day's hard and thankless task  
Be temple-work for Thee,  
And every meal communion  
And a feast of love to me.*

*May I through all the noisy streets  
In Thine own peace rejoice,  
And hear above the noise and strife  
Thy Spirit's still small voice.*

*So shall Thy glowing love be lived  
Ev'n in the common place;  
And hearts unloving feel the throb  
Of Thy rich, seeking grace.*

—World Comrades.

#### AMOY DECLARES A HUMAN DIVIDEND

The tall American found himself under intense scrutiny from the young Chinese seated opposite at a recent Century Club dinner to the Commission of the League of Nations for study of educational conditions in China.

Finally—"Good evening. Don't you know me?" said his vis-a-vis.

"Your face—yes, but I can't attach the name. Just give my memory a lift won't you please?" replied the tall American. The response was a greeting in Amoy Chinese.

"Oh, now I have you. I knew your father well twenty-five years ago," said the American. "Which one of his sons are you and what in the world are you doing in New York?"

"Lecturing at Columbia and special research work," was the reply in Harvard English. "I'm the fifth son."

By this chance reunion Dr. Warnshuis picked up the threads of a life that was in its early childhood when he left Amoy. Its subsequent record has been a brilliant one. First preparatory work in the missionary high school at Amoy, next a course at St. John's University, Shanghai, then post graduate work at Harvard, and finally, two years at Leipzig, where he earned his doctor's degree. He became a professor in the National University at Peking. Today he occupies a prominent place in government counsels and in foreign affairs, including the League of Nations.

His father, a Christian pastor in the primitive village of Poa-a, was supported in his work by the Reformed Church in America through the Amoy mission. He had six sons, of whom three have been or are university professors and one is today an international influence.

So has the Christian missionary stimulated the intellectual life of China. The modernist movement in that land of 400,000,000 souls is a reflex of the missionary impulse. But by no means have all the

\*From Inland Africa.

minds opened thus to Western culture followed through with Christian training, and the ultimate trend of China's new life is unpredictable today.

China at this stage is a challenge of the most inspiring sort to the faith and fighting spirit of Christianity—a challenge and a priceless opportunity.—Selected.

by the community. The church is making progress and growth under his ministry.

We had an enjoyable three weeks in proclaiming the gospel and thank God for those who accepted Christ as Lord.

#### Harrah, Washington

This church was established only a few years ago under the ministry of Brother Beal who at that time was serving as pastor at Sunnyside.

The church is located about thirty miles from Sunnyside on the Yakima Indian Reservation. Most of this land is owned by the Indians and leased by the Whites, so that the population is not very stable, but gradually the Whites are buying land and becoming permanent settlers.

The work was started here by three families from the Sunnyside church, who moved to the Reservation; they were the Goulds, Stovers and Faws. Brother Fred Kinzie was called to be the first pastor. He and his family are specially adapted to this field, sharing with the people the inconveniences of the frontier life and throwing themselves wholeheartedly into the work. Under his ministry the church has grown and gone forward: They now have a membership of about 150, a live Sunday school and Endeavor societies and an active W. M. S.

This year the church withdrew from financial aid from the National Mission Board and the people are maintaining their own work. They have a good church building and recently built a new parsonage.

I held a two weeks' meeting here in December. I enjoyed fellowship and work with the pastor and his people. The church got behind the work unitedly and the Lord blessed their efforts and souls were saved.

#### Vale, Oregon

This is a new project and land opening in southeastern Oregon. Some of our people have bought land here. Brother Gould and his family moved here about two years ago and is developing land. Brother Gould and others requested me to go over the project, hold a short meeting and feel out the situation for locating a church. Brother Kinzie of Harrah, with his daughter, went down with me to assist and look over the field.

It took plenty of nerve, courage and faith to hold a meeting with only three local people as members of the church. We secured the old city hall room, but after holding one service, we were run out with a leaky roof. The County judge gave us the use of the Court Room at the County Building, where we held services for a week. It was my first time presiding in court. The interest and attendance was encouraging. We did not think it best to go too far in the work and perfect a permanent organization at this time, but to wait until two or three more families who are established in the faith move in.

There is no fundamentalist church in the community. There are several who are interested in our church and I believe will unite with us when we establish a church there. Brother Gould and family were the ones who took the lead and in a large degree were responsible for starting the work in Harrah, Washington. They have located in Vale for the purpose of building up a church there; just as soon as we have two or more families move in, we should organize and start a church.

This field will offer an opportunity for a man who can preach the Gospel of Christ, who is willing to endure hardness, make some sacrifices, share with the people in the

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

It may be of interest to the readers of this paper to know that Dr. Charles L. Anspach, formerly dean of this College but now dean at the Ypsilanti State College in Michigan, had an article in the last number of the journal Social Science on the general topic of how newspapers report divorce.

Dr. Caldwell of the department of Sociology at Ashland has had several new articles accepted by some of the outstanding journals in America.

Also the writer has had one accepted for publication in Social Science on, The Biological Aspects of Vice. Also several book reviews for the same publication.

At the last meeting of the Faculty Club, which met at my house, Professor Garber read a very interesting paper upon the subject of the need of, and prophecies concerning, a new social order.

I report the above facts to show that one factor in a college with the standing we boast of, is the intellectual life of the teaching staff. I can think of little that is more important than this. President Butler of Columbia University recently defined a college as a society of scholars, with the power to grant certain academic distinctions and degrees, surrounded by young men and women who want to become scholars. There is a kernel of truth in this statement.

The College recently played Wooster on our own floor, in an over-time game of basket ball, ending with a victory for Ashland. Score, Ashland 39, Wooster 36.

Miss Mary Ann Scarborough, junior, of Nova, Ohio, was recently elected May Queen. The Maid of Honor who will crown her will be selected in the near future. A rather elaborate pageant is being planned for May Day, which makes the early choosing of the actors important. With the new Redwood Stadium and a fair day, the event ought to be a very attractive one.

The Commencement speaker for the College next June will be Dr. Beverly O. Skinner, the newly appointed Superintendent of Public Instruction of Ohio. Dr. Skinner is a very able speaker and also sympathetic with the smaller denominational colleges in Ohio.

EDWIN E. JACOBS.

### BELL JINGLES

These reports are from the Northwest where I have been for the past two months holding meetings and doing general work.

#### Sunnyside, Washington

I held a three weeks' meeting with Brother Fry in the church I established and served for many years.

With my family, I first came to Sunnyside in 1909 to build up our work in the Northwest. At that time we had about fifty members of the church that had located in the Yakima Valley and were identified with the Federated Church; which was com-

posed of the Congregational, Presbyterian and Brethren.

After a period of about eighteen months, the Federation was dissolved and each denominational group established a work of its own. Our people purchased the Federated building, remodeled it, installed a pipe organ and built a parsonage. Inside of five years we had a membership of nearly four hundred.

This church was never on the Mission Board, nor received any support from it, but has contributed largely to developing other fields. The work at Spokane and Harrah was first started by this church. It was while I was pastor here, that we started the work in Spokane. At that time there were only four families in Spokane—Bowers, Gouchnours, Mellingers and Graybill. I had the honor of baptizing the first converts, conducting the first communion and holding the first meeting. Sister Detwiler came later on, built up a Sunday school and conducted Bible study groups.

The church at Sunnyside has contributed her share of workers to the church at large: Among these are Alva J. McClain, Dean of the Seminary at Ashland; Loree Cutright Sickel, Missionary to South America; Earl Reed, active in the Evangelistic Laymen's Movement; W. S. Belcher, now in preparation for the ministry at Ashland College. It was here that L. S. Bauman was first brought to the Pacific Coast and found a wife, who has been an aid and inspiration to him in accomplishing the great work God has used him to do out here. To this early group who gave of their money, influence and personal service the work in the Northwest owes its beginnings. Among these families were S. J. Harrison, Chris Rowland, H. M. Lichty, W. S. McClain, John Miller, Dan and Joe Early, Ben Hoover, P. J. Lichty, Frank Weber, Dan Minnick, Joe Blough, Otho Sisler, Grant McLean, Clarence and Julia Zook, Dan Yoder, Will Morgan, Chas. Heath, and others. **SUNNYSIDE IS AN EXAMPLE OF WHAT OTHER GROUPS OF BRETHREN MIGHT ACCOMPLISH, IF THEY WOULD UNITE THEIR EFFORTS IN BUILDING UP A BRETHREN CHURCH WHERE THEY ARE LOCATED.**

The church here has lost heavily by death and removals, several transferred their membership to Harrah in building up the work there. We still have a fine membership left, devoted, loyal and faithful to Christ and the church. The people in the Valley have gone through testing times the past few years—low prices for their products, high taxes and the expensive overhead of irrigation is causing many to lose their homes.

I was graciously entertained in the home of the pastor and enjoyed fellowship and closer acquaintance with him, Brother Fry is loved by his people and held in esteem



experiences of the frontier life, secure a home and build up a church.

This project has some good opportunities for irrigation farmers, who have had experience and know how to develop sage land. Water is now available and this tract will be settled and put under cultivation in the next year or two.

For information, write to E. B. Gould, Vale, Oregon (Box 384). It is people with the faith and determination of the Goulds that build churches. May their tribe increase. I returned with Brother Kinzie over the mountains of ice and snow as far as Pendleton and from there went to Portland to see some parties. I spent New Year's on the high sea, as I came from Portland to San Francisco by boat, which is a three days' trip. I expect to be in California for January and February. Mail will reach me addressed to La Verne, California, in care of Rev. A. L. Lynn.

W. S. BELL.

#### MAURERTOWN, VIRGINIA, CHURCH

In all the hurry and rush of things I have become somewhat slack in reporting to the Evangelist. We are on the job in spite of the well known depression and hope to keep there in spite of it all. In fact, our financial report for the last quarter would say that the depression has not made any impression on the spirit of our folks to give. The total was up to the average of our best years, and that is something to feel good about. I know that some places the gifts fell down a little, but there were other places that called and a proper distribution of funds gave all some to go on and made a total as said above.

During August, when our vacation should have been had, we went to Cumberland at the behest of a group of folks from that fine growing industrial city and there had a hand in organizing a new church that has perhaps as many as a hundred members by this time. They are fully organized and have a Sunday school that has run over the hundred mark and a live group of workers who know how to carry on church work. They have no permanent church home as yet and are meeting in a Seventh Day Adventist building until better arrangements can be made. From the number of folks, they will soon have to have a place of meeting of their own, for the place where they are meeting temporarily is too small for them already. Brother Chas. H. Wakeman is in charge of this work and has the confidence of all his associates and of the people of the city in general. Oh, that we had a fund for helping at once to consolidate such groups and set them up permanently! I understand that the Home Mission Board is interested in this work and no doubt they will give what assistance they can give. Elder Geo. A. Copp of Strasburg was with me in the organization of this group at Cumberland.

From this work we went to Winona and enjoyed the conference to the full. Upon returning we prepared for our Rally Day and it went across in nice shape. On Rally Day we held or received an offering for the church debt and received nearly three hundred dollars. Then came communion and a fine time we had again. This was followed by a meeting in an outpost church where for two weeks we held forth with results visible and of course the usual invisible results too. Then Brother Benshoff came with us for a three weeks' effort. He took fine

here and the folks enjoyed his sound Gospel pronouncements to the full. He was received in the homes of the community from time to time and I dare say he enjoyed the Virginia cooking. The time was all too short to get around to all the people, but we did our best. The attendance at the services was real good, Sunday evenings finding the house filled. And that is something in these days and in a rural community. During the meetings the young folks and children as well as the men were given special notice in services where they were the guests of honor. And how those young people and children did sing! No doubt seed that will bring forth fruit of which we think not was sown and besides eight made the good confession during the meeting. Ten were baptized the last afternoon of the meetings, the eight mentioned above and a young married lady who had come out previously and another young married lady who came with us from another church, so that she might be with her husband and that they might have their children with them in the one church. I can say that Brother Benshoff is welcome to come our way at any time again. I believe the things he saw while in our midst made some impression on him, for we have some great natural wonders in our valley. The general scenery is fine and then the underground scenery in our caverns is also superb. Sister Benshoff and the family were with us on Thanksgiving Day and helped use up some of the surplus stock of turkey and the like. Come again, folks.

Following the meetings we were in Christmas preparation. We had one fine Christmas season here. With community tree and services, caroling, and the regular Christmas program in the churches, we were going some and yet enjoying it all. The Mary and Martha girls remembered the prisoners' camp south of town with a treat for each of the one hundred and two men held there, and who are putting a wonderful highway through our valley. We also participated in the Almshouse services and tried to make Christmas mean something to those not so fortunate. Some also assisted in the services in an outpost church and they also had a fine time lifting an offering at the close of the service for the Children's Home at Richmond. This is the spirit we tried to keep up in the community the past Christmas season. And we also lifted the White Gift offering for the Sunday school board and its work.

Then came New Year's eve and a special Watch Night service. We had the regular prayer meeting at the usual hour and then left for our homes or other places of waiting after which we returned to the church at eleven o'clock and had a nice service, saying good-bye to 1931 and welcome to 1932, hoping that the incomer would hold more of satisfaction than did the outgoing. The M. and M. girls again assisted, a dozen of them, and we had a nice candle-light service, or pageant, prepared by the pastor and it made quite an impression on the nice crowd present. It rained all that evening and night but they came anyhow, not perhaps as many as would have come had it been fair, but it was our largest Watch Night crowd yet.

So now we are well entered on the new year and its work. We expect the W. M. S. and the Sunday school to keep up their good work and we look forward to meetings with the Bethlehem folks and also here at Easter time with pleasant anticipation. The

prayers of God's people are asked in our behalf. Thanks to all who remembered us during all the blessed Advent season.

BROTHER ED.

#### FLORA, INDIANA

Likely the Editor of the Evangelist is commencing to think that we have forgotten that he desires a report from each congregation at least every three months. The report from Flora has not been delayed because we were awaiting something to report. There is no need to state that time passes rapidly when a person is busy, because all you readers know that, yet the first year of our pastorate here will soon be history. This has been a period of forming acquaintances and familiarizing ourselves with the work. One usually expects to use one year before becoming fully acclimated, as it were, in a new pastorate. During the time so far since coming here we have had the joy of seeing the Sunday school grow, until the largest honor roll of recent years was announced to the school by the superintendent, Miss Esther Roskuski. Thirty new names now adorn the membership roll of the church. A number of these have stepped right into positions of responsibility, which will cheer the heart of any pastor. The young people's organization, "THE QUADS," an organization of our own forming, has met once a week on a week night for their programs. This organization has functioned and thrived beyond expectation. They are at the present time undertaking the presenting of the pageant, "Brethren Progress." The young people who make up the organization are far above the average, with whom it is a pleasure to work. The attendance for church services, both morning and night, is splendid. Something to encourage the pastor is the large number of young people in the morning and night church services.

The work here has been exceedingly difficult because of the fact that Flora is a rural town, in a fine farming section of the state, and many of the farmers have seen their products leave them for prices far below the cost of production. Naturally conditions like these do not produce optimism.

We have been called to continue the work here as pastor, the second year of the work really starting the first of April. We have been given time off for one meeting during the next year.

We are making plans for many details of the coming year. A class is now being started to meet the middle of the week on Wednesday night for strictly Bible Study. The Dispensations are being taken up. A brief Bible lecture is given to the Quads at their programs. The State Conference will meet with the Flora church the first full week in October, and naturally we are expecting to be host to many of Indiana's Brethren. Soon after the conference closes we are entering a soul saving campaign to start October 16 and closing November 6 with Brother R. Paul Miller on the firing line.

We covet the prayers of God's people that the work here might continue to grow. Not only here but throughout the brotherhood. In this report we have tried to present the high lights. We are not putting down on paper the heart aches, the trials and the disappointments of the past months. No mention has been made of sleepless nights, frustrated ambitions and many failures. All these things that we may call "success" are



brought about by him who gives power to the powerless.

FREEMAN ANKRUM, Pastor.

#### MEETING AT LOREE, INDIANA

The writer was called by the pastor, D. A. C. Teeter and the Loree, Indiana, Brethren church, to come to them on Christmas night and remain with them for two weeks in an evangelistic effort. The church furnished the program on Christmas night in the way of a Christmas pageant which I believe laid a splendid foundation for the following evangelistic campaign. It is always customary for these loyal Brethren to begin their revival on Christmas night and begin in the manner they did this year. But I want to emphasize the splendid spirit that was manifested by these people, as indicated to the incoming preacher, that they had a mind to work for the Kingdom of Christ, which was the outstanding feature of the pageant on that ever-to-be-remembered Christmas night.

My opportunity came on the Saturday night following Christmas day. It was my first appeal to the Loree Brethren and they received me splendidly. I was quite satisfied and deemed it a privilege to work with these people, who, from the very first night, supported me in every way possible. I take this opportunity through the Evangelist of thanking them one and all for everything they did for me in making my stay pleasant. The Loree Brethren church has a membership that any pastor can well be proud of. Any conference would gladly welcome them into fellowship. They are a loyal flock who support their pastor and try to do their part in upholding the standards of the New Testament and the Brethren Church. I like them.

Brother and Sister Teeter are loyal to the Brethren cause and it's a pleasure to work with them. I cannot find words to express my appreciation to these good people for the splendid way they treated me while with them in their home and around in our visitations. We worked together and the Lord blessed us both. When Brother Teeter sends his report of the meeting you will see by it that he has not been asleep on the job. It is remarkable how Brother Teeter has kept this church together when we think of his present handicap. He preached a funeral while the meetings were in progress and he astonished me. I wondered if I could handle the situation, had it been I with eye trouble, a trouble which Brother Teeter has been encountering for a few years. By the way, brethren, let us pray for Brother Teeter that the Lord, should it be his will, might restore Brother Teeter's sight. He is a valuable man and has done good work for the Brethren church and all the brethren should bear him up and remember him to the Lord. What a miracle it would be if the Lord would fully restore him! We had the glorious pleasure of seeing Brother Teeter leading a brother eighty years old to Christ in these meetings. It did Brother Teeter good to walk down the aisle with this man, whom he has been praying for ever since he took the pastorate. Let the Brethren pray for Brother Teeter that his sight may be restored, peradventure we shall rejoice at answered prayer. God be with you, Brother Teeter.

We want to say a word about the cooperating churches who gave splendid support to these services. I cannot remember to mention them all by name, so rather than to be

partial, my appreciation, with that of Brother Teeter and the Loree church, goes out to all in the word THANKS. I cannot for the life of me refrain from mentioning the fact that 35 members of the Nappanee church drove 80 miles on the last Sunday night to attend the services at Loree and surprise their pastor. It was a surprise! I haven't gotten over it. Eighteen of the 35 who came were from our men's chorus. They came to lend their service in song. We have a chorus of 25 and they can sing. If you don't believe it, come and hear them. These men go freely and willingly to our churches in Northern Indiana and other churches and sing the Gospel into the hearts of listeners. They render valuable service to the churches. I like the boys.

Loree! The Lord will bless you for the way you have stood by your pastor, Brother Teeter. Brother Teeter and his good wife will appreciate what you have done for them. I believe it has proven true in the glorious way the Lord has blessed the Teeters and your labors in the glorious harvest which the pastor will let the brotherhood know about when he writes to the editor.

May the richest blessings of Father, Son, and Holy Spirit abide with the pastor, his splendid wife and all the members and friends of Loree. Pray earnestly for Brother Teeter, who will soon undergo an operation for his eyes.

BENJ. F. OWEN, Pastor-Evangelist,  
Nappanee, Indiana.

#### THE REVIVAL MEETINGS AT LOREE, INDIANA

Brother Owen, pastor of the First Brethren church of Nappanee, Indiana, came to Loree on Christmas night, and began the two weeks' revival campaign. The people were well prepared for his coming, as well as for the meetings, having communed with God, and read special portions of the Scripture in order that they might be fitted to do the Lord's will. The members with one accord worked together, and with their pastor and the evangelist, in order that souls might be saved. The results were evident in that an intense interest was shown every night by a large attendance not only of Christians, but also by the unsaved, of which number thirty-five yielded their lives to Christ; and two who had confessed before showed more faith in Christ by going down into the waters of baptism and united with our church. As is always the case, Satan was on the job, and hindered some from accepting Christ, who expressed a desire to do so.

There are many who want to hear the word of God in this community as was shown by the repeated attendance, and interest of those who attended the revival services. The young people came regularly to the meetings, and took part in various ways. Some pledged the loyalty to the choir, while others rendered special musical numbers in the form of song, and instrumental music when called upon by the music committee. The young people helped readily in the meetings, and they attended the meetings more regularly than the older people according to the size of the community.

Members of other congregations and churches in all parts of the county as well as from other states attended the revival meetings from night to night. Other denominations, namely, the Methodist, and Evangelical, also the Baptist, helped out in the meetings, by rendering special music,

which fitted in with the subjects proclaimed by Brother Owen, and which he appreciated. The Christly spirit was well manifested in that all Christians worked together and in harmony regardless of church affiliation.

Our pastor, Rev. D. A. C. Teeter, and Brother Owen made a good sound working team. They worked with one accord in the community, and among the people; proving themselves true Christian brothers, working the will of God.

Rev. Owen preached an uncompromising gospel based on the Scripture, in such a way that many who had held on to the world could not see any way of salvation, save through Christ who is the True Way. Rev. Owen surely allowed the Lord to use him, and the Spirit to guide, because the music harmonized with the messages, and the statements he made convicted those who thought they could hold out in their own strength. His pleadings met every conceivable argument men could put up for rejecting Christ.

Many saw almost a miracle wrought when they saw an elderly gentleman come to Christ, when they thought he would not yield. He was eighty years of age.

The revival campaign was a total success, in that all who were fed on the Word were pointed to the Christ, and Christ had sway in the community.

PAUL A. DAVIS.

#### ELDER JOHN W. THOMPSON

On Saturday afternoon, January 9, 1932, we laid away all that was mortal of our Brother John W. Thompson. Brother Thompson departed this life on the evening of January 7, at the age of fifty-seven years, three months and three days. He was born not far from where he passed on to be with his Maker. Brother Thompson was an elder in the Dayton church for some years and had preached for different ones of the valley churches during his eldership. He acted as city mail carrier in Harrisonburg and also looked after the work of a farm on which he lived. Yet with all this he was willing to answer calls for service in the weaker churches of his section of the district.

Brother Thompson was loved by all his neighbors and lived the kind of life that will bring such results. He loved the Word, and, as an elder of the Mennonite church who assisted in the funeral services testified, Brother Thompson would always talk about the Scriptures whenever a conversation of any length was carried on. He had been anointed two weeks prior to his departure, but the Lord had use for him and he was called. Yet what a satisfaction to know that the service of anointing is not only for physical healing but also for forgiveness of sins.

A very large crowd of folks was present at the funeral services and that spoke well for the brother in that it was one of the worst days we have had here for a long while. The snow and rain made travel almost impossible, but yet they came out to do honor to him whom they had come to know well and yet to love.

Within the past six years this is the sixth elder of this district at whose services I was present, either as the one in charge or assisting. And five of them were active right up to the last days of their lives. Where are the ones who are going to take their places?

Brother Thompson leaves a wife and three

daughters and two sons as immediate loved ones who shall meet and miss him. His genial smile and cheerful greeting will also be missed by the rest of us who used to meet and fellowship with him at times. There are those who knew him longer and better, who could have written a better appreciation of the departed brother, but having had charge of the funeral services and also having been a friend of some years' standing, I felt it my duty to the brother and his family to say these few words regarding one who lived in service to his Lord and who enjoyed such service to the full and who tried to be all that a Christian gentleman should be in home, church and community. May God comfort the loved ones left to meet and miss the one gone on before.

E. L. MILLER.

### MILLEDGEVILLE, ILLINOIS

It seems that pastors feel that others than themselves should report the church news occasionally and so here is one of the "others."

Nothing spectacular can be reported from here but we keep busy with the many duties that are ever before us.

### Community Services

Since Thanksgiving the four churches of the community have united in Sunday evening community services, each church taking its turn. The sermons are delivered by the local pastors. Usually there is a prelude of special music, and sometimes a reading too is furnished by the church in which the service is held. These union meetings were so successful last year it was voted by each denomination to have them again this winter. Our young people are planning to put on the entire service when it comes to our church again.

### Christmas

The young people's choir under the able directorship of Miss Vivian Fike, put on the entire Christmas eve program of music and a reading. The full chorus and special numbers were all enjoyable features. The quietness of the large audience attested the enjoyment derived from the music, every number being a witness for the Lord. Miss Fike not only understands music but has a beautiful voice and has done broadcasting. As usual the church was beautifully decorated.

The pastor's family, they tell us, was well remembered again with gifts from members and friends.

### Christian Endeavorer

The Christian Endeavorers are not remiss in their work as large attendance and good meetings are reported. A Junior Christian Endeavor meets each Saturday afternoon. Two of our gifted young ladies take care of this work.

### W. M. S.

The W. M. S. and three Sunday school classes were instrumental in sending two full bags to Krypton, Kentucky, in December. Two and a half days were given to sewing more than ninety garments, made mostly from new materials.

The February W. M. S. devotional program will be held at the church in the evening when the church and friends will be invited to meet with us. A social time will follow the program and light refreshments will be served. We are anticipating a most delightful evening of worship and social fellowship.

### Baptisms

January 13 at the Bible study and prayer meeting three applicants received the rites of baptism and were received into the church. Two more are awaiting baptism in the running stream.

### Sunday School Work

The Sunday school seems to be doing good work with Mrs. J. C. Lenhart and a full corps of officers and teachers guiding it. We are using all Brethren literature.

### Golden Weddings

November 30, Brother and Sister W. L. Miller celebrated their golden wedding anniversary and also her birth anniversary. Their brothers and sisters and a few others with the daughter and her husband were invited in to participate in their happiness. Because the bride of years ago is not in the best of health dinner was ordered at a cafe where twenty-two were seated at a prettily decorated table. The afternoon was spent in the home where the hours sped all too rapidly.

January 1, 1932 Brother and Sister J. E. Miller reached their golden wedding milestone. Sister Miller being in bed with a broken hip, their only guests were their daughter and her husband, Mr. and Mrs. W. P. Beard, and two children, of Pierre, South Dakota, who were here for the holidays, and Mr. and Mrs. John Livengood, of Lanark. However it was a happy day, as Sister Miller was able to sit up in bed several hours that day. Both these couples have been and are still active in church work and are held in high esteem by all their acquaintances. Brother W. L. Miller has been for years our efficient church treasurer. The many friends of these young-old couples wish them many more years of happy wedded life.

Our pastor, Elder Geo. E. Cone and his good wife, find busy days in their work among us. Sister Cone is patroness of the S. M. M., is always with the Christian Endeavorers in their meetings and teaches a class in the Sunday school.

In November the parsonage was under quarantine when Mrs. Cone's sister, who was visiting, was stricken with infantile paralysis. We are happy to report her recovery with no ill results.

We solicit your prayers in our behalf that our work here may be ever a witness for the Master and for his glory.

Alice Livengood.

If you wish to be a candidate for success, you will have to run; but the goal is more important than speed.

## OUR LITTLE READERS

### FAT MRS. MOUSE

*'Twas when the moon was shining bright  
That sober Mrs. Mouse  
Once spied a crack within the wall  
And gnawed herself a house.*

*And through the open cupboard door  
She'd jump upon a shelf,  
And of the cheese and pies and cakes  
She'd freely help herself.*

*She grew so fat that Mr. Mouse  
Would sit and laugh and tease,  
When through the small door of her house  
His wife tried to squeeze.*

*So while she shook her head and sighed  
"I see it is no use,  
I'll have to let up on the cheese;  
I really must reduce!"*

—The Christian Sun.

### THE HORSE THAT COULD READ

Molly and Tom and Don came home in great excitement. "There's a horse over in Lincoln Street that can read!" they cried all together.

Grandmother Layton was very busy, so she did not pay much attention to what they said. She knew a man had been in town a few days before with trained animals, so she supposed he was still wandering about getting what money he could by making the animal perform on the streets.

"Did you ever see a horse that could read?" asked the children.

Grandmother never had, but she was busy; so they ran to tell the wonderful news to Grandfather Layton. "Well, one time I saw a trained horse that could push blocks together with his hoof and spell out words," said grandfather.

"But this horse was hitched to a big covered wagon," said Don.

"And nobody told him what to do," said Molly.

"And he could read just as well as anybody," said Don.

"And there were no other animals along," said Don.

"I wish we had run home and taken you over to see it," said Don. "I just know they've gone to some other town by this time. I looked for a man to come with a hat to get the pennies, as they do when the monkey does tricks, but there wasn't anybody."

"And we couldn't stay long," said Molly, "because we had promised grandmother to hurry back with a loaf of bread."

So all hope of seeing the wonderful horse was given up until next day, when they were over on Lincoln Street playing with the Grove children.

"O, there's the iceman?" said Robert Grove, "and mamma forgot to hang out her card, I'll run and get it."

Robert hurried to hang out the big red card, and just as he did so the horse hitched to the ice wagon came across the street. The iceman was in another house getting the ice into the box, but the big horse came without him.

"Oh, it's that wonderful horse that can read!" said Tom. "You just watch him!"

Sure enough, the minute the iceman went into the house to put Mrs. Grove's ice into her refrigerator the big horse went right up the row of houses until he came to one with another red card out, and there he stopped.

"There! You see he passed a bread card and a laundry card and went right to where it said 'I-C-E'!" cried Molly. "I wonder who taught him to read."

The iceman laughed and laughed when they told him that if he would pass his hat they would put some pennies into it.

"You see, he learned the route, and he knows our customers," he said. "It isn't because he can read."

But the children believe to this day that the horse can read. "How else can he tell a bread card from an ice card if he can't spell out the words?" they said. "Of course he can read."—Hilda Richmond, Presbyterian of the South.

VOL. LIV  
Number 5

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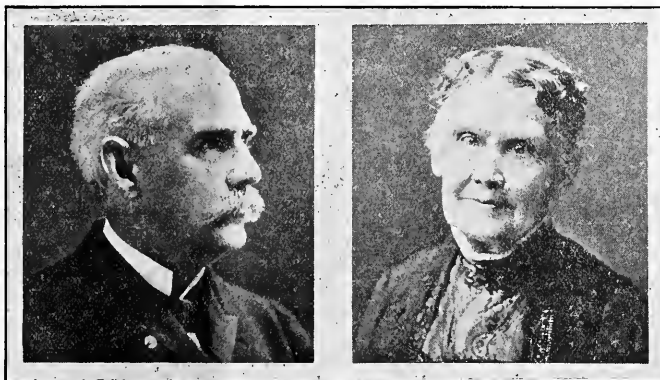
January 30  
1932

# BRETHREN EVANGELIST

## WHAT Wilt Thou Do With the Year?

By Mrs. Francis E. Clark

*"What wilt thou do with the  
year  
That is dawning so fresh and  
clear,—  
Dawning in whiteness,  
Dawning in brightness,—  
What wilt thou do with the  
year?"*



Dr. Francis E. Clark  
Founder of Christian Endeavor

Mrs. Francis E. Clark  
Mother of Christian Endeavor

I have chosen this verse for our thought as we begin, not only a new year, but a new half-century of Christian Endeavor. We have celebrated our Golden Jubilee, and we have thanked our God for all the way His hand hath led us, all these fifty years. And now as we enter upon this new year which our God hath given us, let us ask ourselves very thoughtfully, each one, "What wilt thou do with the year?"

I am hoping that we shall take our Christian Endeavor Pledge very seriously. Let us ask ourselves, "Am I earnestly striving 'to do whatever my Lord would have me do'?" "Do I ask Him each day what He would have me do, and wait for his answer?"

Let us study our Bibles more prayerfully, trying to find there what is God's will for us,

and asking daily for guidance and help. Let us try to make our prayer meetings more helpful spiritually, with more prayer, and more faithful testimony; and especially, let us prayerfully prepare each month for our Consecration Meetings.

Let us always remember the purpose of the first Christian Endeavor Society, and of all true Christian Endeavor societies:—"To lead its members into an earnest Christian life; to increase their mutual acquaintance; to make them more useful in the service of God."

May God bless us every one, and help us to go forward into this new year with "goodwill, doing service as unto the Lord."

Newton, Mass., January, 1932.

## Signs of the Times

by  
Alva J. McClain

### OHIO Protestant Pastors Renounce War

At their annual conference held in Cleveland, the Ohio Pastors passed a resolution declaring that they will never sanction or participate in any war; never use pulpits or classrooms as recruiting stations; never give financial or moral support for any war; and calling upon the church to disassociate itself forever from the whole "war-system."

Remembering the horrors of the late war, it would be difficult not to sympathize with such an uncompromising declaration. And this is especially true of us who belong to the Brethren Church, a body of Christians who have opposed war for over two hundred years. But several things about the pastors' action should be pointed out.

### THE Popularity of Peace

Just at present the world, not merely the preachers of Ohio, is undergoing a violent reaction against war. We are like the drunkard who wakes up the next morning with a splitting headache and a dark brown taste in his mouth. At such a time it is not hard to get him to sign the pledge and make all manner of good resolutions. Because the world is still suffering from its after-the-war headache, the attitude of peace is immensely popular. In fact, it is doubtful whether the United States could command serious support for any kind of a war short of an invasion of this country. Frank Simmons, famous war correspondent, calls the present interlude of peace "the truce of exhaustion." The statesmen of Japan know that now is a fine time to help themselves to Manchuria. What ordinarily would precipitate a war with the other Great Powers, at present only stimulates them to write notes. No use to declare war. Even the professional soldiers are tired of war and its consequences.

### WHAT about the Next War?

In view of the situation, it is not mere cynicism to suggest that the acid test of the resolution so recently passed by the Ohio pastors will come with the next war. For, do not forget it, there will be a "next war."

When the fires of war hysteria begin to burn, as they have always burned, what will the Protestant pastors do? If we may judge from the past, the answer will be as usual: A few will follow their convictions, no matter where they lead; the rest will follow the crowd, just as they are doing today.

Perhaps it is unkind to recall some experiences in the past, but it is difficult to forget that the bitterest persecution of Brethren pastors for their position during the late war came not from government officials, but from certain preachers of other denominations. On this point, Brother Louis S. Bauman could relate an experience of his which today would seem an utter impossibility. And I hope he tells the story sometime in print, if for no other reason than to make us face what can actually happen during war. And other faithful ministers, outside the Brethren Church, suffered from

the same type of persecution. Dr. Biederswolf, well known evangelist, while conducting a union campaign in a western city during the war chanced to criticize the Red Cross for sending cigarettes to the soldiers, and was attacked almost ferociously by most of the very preachers who were supposed to be supporting the campaign for souls.

### HOW Men Justify War

Certainly, men may change in their views, and due credit should be given them for this. But whether the change is genuine or merely a superficial reflection of the popular feeling will not be determined until war breaks out again. Then, strange to say, men who have renounced war will often try to rationalize its support by saying that this war is a different kind of a war. Many of the former uncompromising peace advocates defended the World War because, they said, it was a war to end war. Man always finds some way to justify what he wants to do. It may seem impossible, just now, to find any rationalization for another war, but wait until the situation arises and then men will frame their reasons. And those reasons

(Continued on page 15)

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

4. What are the chief causes of the too short pastorates and how do you suggest they may be overcome?

I have answered this question in its various forms in the past. I will say briefly that my observation, covering many years, has convinced me of the great advantages of the long pastorate. I believe this is true with our own brotherhood and I have seen many illustrations of it in other denominations. Why then are there so many too-short pastorates? Several reasons may be given. I do not pretend that my answer exhausts them. Here are three. 1. Too many ministers exhaust the full limit of their resources during a comparatively short time. In all such instances it is best for the change, for both pastor and congregation will profit thereby. Many excellent men are thus limited. They can and will do a splendid piece of pastoral work for a brief period of years. They should do so. With the man who is compelled to move frequently through sheer intellectual laziness and unwillingness to do real study I have less sympathy. Such men become mere parrot-like repeaters in pulpit and prayer meeting and tire the people. They neither inspire nor instruct; they can not lead and are often unwilling to be advised. People grow weary of listening to them and the only thing that remains to be done is to change pastors.

2. A second reason why some pastorates are short is not so pleasant to contemplate. Many a good minister's work has been ruined by the selfishness of leaders or would-be leaders. I have noted all too many instances within my church experience of men who wholly lacked the Spirit of Christ,

who were openly living in sin themselves, or who were utterly incapable of leadership but who were nevertheless in positions of authority or leadership in the church. Let such men be reproved by the straightforward preaching of a true man of God and there is trouble in the offing. Sometimes the leadership is capable but selfish and unspiritual. Sometimes leadership is stubborn and unpopular with the membership of the church. Sometimes the minister is capable but unbalanced in judgment, or dictatorial or concludes that leadership means to have his way. In all or any such instances what might be an otherwise successful and extended pastorate is ruined. If men could just learn that in a successful enterprise all concerned must be willing to yield personal preferences and that good "team work" will always win more than anything else, we would doubtless all be happier and more successful.

3. A third reason may be found for some changes. I may call it the selfishness of congregations, or of the pastor involved in the change. I do not like to say this. But is it not true that sometimes the larger and more influential congregations determine to secure the pastor of another church and one in which the man is doing a fine piece of work? Is it to be wondered then if sometimes the minister's enthusiasm over what seems an opportune and advantageous personal advancement may be charged also with self-seeking? I have known, and to my sorrow and confusion, instances where ministers have been at least very unethical if not sinful in their efforts to dislodge a brother minister and make a place for themselves. Well, at any rate what I have here indicated is another cause of some short pastorates.

But how may we remedy this situation? Briefly. 1. For the future we must train an efficient and thoroughly competent ministry,—such men as shall have ability and resources to make a life-time job of a single pastorate and thus build a great Church.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Make It Christ--In Christian Endeavor

The Evangelist is cooperating with the young people this week in celebrating Christian Endeavor week. We have just passed the first year of the second half century of its existence, Dr. Francis E. Clark having organized his first society in Williston church, Portland, Maine, February 2, 1881. Christian Endeavor has had a wonderful history of work with young people, inspiring, developing and training them for the service of Christ and the church, and extending its helpful leadership into every phase of youth's life and problems. No other youth movement has done so much to lead boys and girls and young men and young women into an appreciation of, and into service for, the church. The very ground-work of its emphasis has been activity for Christ, as expressed in its name, Christian ENDEAVOR. The pledge that is the center of its life begins thus: "Trusting in the Lord Jesus Christ, ... I promise him that I will strive to do whatever he would like to have me do." Doing things for Christ has been the theme of its devotion and the purpose of its endeavor. It is a great goal that has been, and is, held out before its membership, worthy of every encouragement that can be given.

There is just one thing that we would stir up the minds of young people about, as they contemplate the challenge to activity in the name of Christ, and that is, the source of inspiration and power by means of which all this work is to be done. It is anticipated in the opening clause of the pledge,—"Trusting in the Lord Jesus Christ for strength." In other words, it is expected that young people shall depend on Christ and not on their own wisdom and power as they engage in Christian activity. That was Paul's confidence, when with the daring spirit of a youth he said, "I can do all things through Christ, who strengtheneth me."

Such divine trust is an important consideration to success, for it means not only dependence on the strength of God, but waiting on the wisdom and way of God. And that is quite essential. The mere doing of things is not enough. The right things must be done, and they must be done in the right spirit and from right motives. It is possible to be everlastingly busy doing things connected with the church and its work and yet to accomplish little or nothing that counts for the glory of God and the real success of his Kingdom. All must be done in the name of, by the powers of, and according to the will of Christ. "We are to be workers together with God" and not apart from him. That must be borne in mind and never forgotten, lest we rush carelessly and independently into the doing of many things that have not the favor nor the blessing of God. Christ must be in it all, or Christian Endeavor is a misnomer.

If Christ is in Christian Endeavor we shall be assured that our activities will be a real contribution to the advancement of the reign of the will of God in the world. Our efforts will be spiritually inspired and consequently they will be the right things done in the right way. We shall undertake only after prayerfully seeking the divine will. We shall go forward only under his leadership and instruction. We shall not rush ahead nor lag behind, but will keep in step with him. If we do that, we can feel fairly certain that our activity is truly Christian and will result in a hastening of the Kingdom of God.

If Christ is in Christian Endeavor the activities of our societies will be a real help to the church, building up loyalty to it, cherishing the ideals it holds, contributing to the work it seeks to do and developing a leadership devoted to its service. Christian Endeavor is a noble institution, however it is not independent or self-existent, but is universally an auxiliary to the church and exists for the church's sake. Let this not be forgotten. It is the church that the Lord loved and for which he gave himself (See Eph. 5:25), and that is the only institution in all the world that has that distinction. Christian Endeavor can only share in that love divine

and participate in the sustaining and protecting care of Christ as it contributes directly and purposefully to the welfare of the church. If there are Christian Endeavor groups that have contributed to the building up of a society loyalty separate and apart from loyalty to the church, as occasional complaints of pastors indicate, and have influenced, consciously or otherwise, their members away from, rather than towards, attendance of the services of the church, let them take warning that they have lost the true aim of their worthy organization and stand in need of more Christ in their Christian Endeavor.

If Christ is in Christian Endeavor the young people in its fellowship will be built up in the knowledge and grace of our Lord Jesus Christ. That is one of the true aims of the Society. That is what the pledge has in mind when it calls for daily prayer and Bible reading, and regular attendance at prayer meeting and the worship services of the church. That is the very thing that the Christ-inspired apostle urged his readers to do when he said: "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18). And whenever and wherever Christ has been in Christian Endeavor it has done that very thing for its members in a wonderful way—built them up in the love and knowledge of God and of his Holy Word. It has caused young people, full of life and ambition, to separate themselves from the world with all its allurements and enticements and to allow themselves to be transformed by the renewing of their minds, holding themselves with set purpose to the higher things until they have "grown up in him in all things, which is the head, even Christ" (Eph. 4:15). And what it has done, it will yet do, and much more, if Christ be allowed to be the inspiration and the motivation and the sustaining power of all that Christian Endeavor envisions or attempts to do for its members.

If Christian Endeavorers will see to it that Christ is kept at the very center of their thoughts in all their Christian activity, they will thereby guarantee the future of this great training agency of the church as nothing else could. That will so empower and vitalize it as to cause it to be looked upon as indispensable in every place where it exists. It is Christ in it that has given it such a profitable life of more than fifty years, and by that same Presence the second half century can be made one of still greater achievements and glory. Let us in very truth make it Christ—in Christian Endeavor.

## Church Paper Mergers Continue

These "hard times" continue to tell on the life and welfare of religious publications, and on many other publications, too, for that matter. But church papers are finding it especially hard to make ends meet, and in the face of the steadily decreasing circulation throughout the land and in every denomination and the cost of publication showing very little decline many papers are finding it practically impossible to exist. We have noted frequent mergers and combinations in the past, and still they come, and still others are being talked of. Just now, it is the Pittsburgh Christian Advocate that is discontinuing publication and being absorbed by the New York edition of The Christian Advocate. The Pittsburgh paper has been published since 1834, and since 1840 has been an official journal of the Methodist Church. Editor Urmy states the reason for the action as follows:

"Recently and more particularly in the pinch of the present financial depression, the Publishing Committee has found it increasingly difficult to maintain the paper as a self-supporting enterprise, such as it had been through many years. Thousands of delinquent subscribers throughout its territory have hastened the coming of a crisis to which the economic depression, especially severe in this industrial region, gave the finishing touch."

Dr. Urmy, the editor, becomes a member of the editorial board,



composed of the various Advocate editors, and will have his office in Pittsburgh.

Among the Presbyterians there has been a decrease in the number of church papers in the last few years due to lack of support,

(Continued on page 8)

## EDITORIAL REVIEW

The Evangelist wishes to express its appreciation and that of its Christian Endeavor readers to Mrs. Francis E. Clark for her good message that appears this week on our front page.

We learn that they have had, or are having, a splendid revival at Warsaw, Indiana, with the pastor, Brother E. M. Riddle, doing the preaching. At the time the information was sent, which came in a round-about way, ten had made the good confession, and on "Young People's Night" seventy young people were in the service.

Brother Charles H. Ashman, who favored us last week with some valued suggestions as to methods that contribute to a successful revival, is in the midst of a revival in his own church in Johnstown, Pennsylvania, and he asks for prayers in its behalf. He says: "We are setting no closing date, but will continue as long as we feel led."

We are giving space in this issue to a reproducing of the "goals for 1932" as outlined by the Second church of Johnstown, Pennsylvania, printed on cardboard and distributed among the membership. Brother George H. Jones, the pastor, and his co-workers have done a splendid thing in planning so definite and practical a program. It may prove suggestive to others.

Brother N. W. Jennings, pastor at Turlock, California, says the Lord is still blessing them in their work, and though he admits they have been hit hard by the depression, yet he says, "We are trusting him who has said, 'I am with you alway.'" That is a good attitude to take towards "these hard times." Perhaps we would all be better off if we trusted more and complained less. He informs us that Dr. W. S. Bell is to be with them for a week's meeting during January.

The church at Masontown, Pennsylvania, is in the midst of a revival, in which their pastor, Brother Floyd Sibert, is doing the preaching. Sister Sibert is in charge of the music and the Bible reading contest. Enthusiasm for the meetings has developed remarkably, the auditorium of the church being crowded and overflow meetings have been conducted by Mrs. Sibert and her helpers. The meetings had gone into the second week and twenty-two had made the good confession.

A card from Brother S. C. Henderson says: "Our work is moving along fairly well at Roanoke (Indiana). The church at Huntington is picking up. The Sunday school is growing; we have as high as eighty-four and never less than fifty, averaging around sixty." But churches have shown appreciation of their pastor's sacrificial labors by bringing in donations. That is a fine thing to do. There should be more of it, especially on the part of those churches that are unable to pay their pastor a living salary.

Brother George C. Pontius informs us that he is in the midst of a revival at West Alexandria, Ohio, where he is pastor. He is having the assistance of other Miami Valley pastors in his meetings. Brother Barnard of Dayton preached on Monday night, Brother King of New Lebanon followed on Tuesday night and the remainder of the week Dr. Beachler of Gratis was to preach. A splendid interest is said to have developed. Along with West Alexandria, Brother Pontius is shepherding the church at Clayton, Ohio.

The editor received a card a little while ago from Brother W. A. Gearhart, who, with his family, is spending the winter at Harlingen, Texas, saying, "Brother Horace Yoder and Kelso's are about the only Brethren people here." But he is anxious that any Brethren who may be contemplating going to Texas shall come into his section, with the hope that they may have a "Brethren get-together." It's a good suggestion. Such a nucleus has more than once resulted in a Brethren work.

Though long delayed, the letter in this issue from Sister Orville D. Jobson will be read with interest. Brother and Sister Jobson sailed from New York on September 30th and were thirty-three days at sea. At the time of the writing, they had not arrived at

their missionary station in French Equatorial Africa, but were expecting to arrive before Thanksgiving. They, of course, have now been long on their field, but their recital of experiences on their trip is still of interest.

Brother R. Paul Miller, Home Mission Secretary, reports a meeting recently closed at Mexico, Indiana, where Brother Mark B. Spacht is the faithful pastor. Brother Miller found it a good place to be and greatly enjoyed the fellowship and the support given him. The evangelist's wife was with him in this meeting, and that, of course, added greatly to his enjoyment of the campaign, and, no doubt, to its success also. We shall be glad to hear promptly from the pastor as to the number of souls saved and added to the church.

After a long absence from the columns of The Evangelist a report of the work at Morrill, Kansas appears this week. The faithful pastor, Brother L. A. Myers had a greatly appreciated opportunity to visit his old Virginia home during the summer and to take in the blessings of the General Conference on the way home.

While the Morrill church seems to have had more than its just portion of hardships and misfortune during the past year, yet its faithful members, led by a faithful pastor, have not lost courage and are pressing forward toward victory, regardless of past failures or present handicaps.

Brother Sylvester Lowman, after serving a successful four year pastorate at Portis, Kansas, came to Oakville, Indiana last October to begin his second pastorate at that place. After leading the people in making some repairs on the church property, he conducted a two weeks' revival meeting, which resulted in four being received into the church by baptism. He compliments the loyalty of the Women's Missionary Society and the fine work that organization is doing. We are glad to learn that Sister Lowman continues to improve, even though slowly, and we pray that she may continue until her recovery is complete.

A great revival was held at a little country church known as East Riverside, twelve miles out from Uniontown, Pennsylvania, by the Uniontown pastor, Brother William H. Clough. Sixty-nine souls made the good confession and the church was crowded every night. At their regular week-night service following the close of the meetings, four more confessed Christ as their Savior. Twenty-two are reported to have been baptized and received into the Uniontown church, and others await the rite. God is abundantly blessing the ministry of Brother Clough in that district. Those who are older in the church will recall East Riverside as one of the places where the late Brother J. B. Wampler preached just before he was called home.

Prof. J. Raymond Schutz, the popular pastor of the church at North Manchester, Indiana, writes of an evangelistic campaign recently conducted by Brother Willis E. Ronk, of Meyersdale, Pennsylvania. The attendance was good and a splendid interest sustained through the meetings. The numerical results were twelve received into the church by baptism, and besides, the membership is said to have been greatly benefited by the messages of the evangelist. Brother Schutz and his efficient corps of Sunday school workers keep their field carefully gleaned by the emphasis of evangelism in their religious education. It is a wise method, and more and more our church leaders are beginning to realize and to practice it.

In a personal communication from Brother S. E. Christiansen, of Allentown, Pennsylvania, we learn that though his church is feeling keenly the effects of the depression, yet there are some very loyal folks among them. The average attendance at both morning and evening church services for the year 1931 was seventy-five per cent of the membership, and that so far this year the average is still better, and in addition there are "ten to fifteen strangers out each Sunday." To help out the unemployment situation in his community, he is personally soliciting work among those who have employment and others who can afford to offer a few hours of work to those in need. He is urging those who are able to "create work," so that others may be helped by helping themselves, and he is challenging each family so situated to provide "at least one hour of work each week." And it is the plan to so distribute the work that each one in need may have a little. It is a fine idea and a worthy piece of work, and we commend this energetic pastor on his enterprise and resourcefulness.



# CHRISTIAN ENDEAVOR ANNIVERSARY WEEK

## The President's Message

By Rev. E. M. Riddle

Already a new year has dawned upon us. What it holds in store remains to be discovered. In our Christian Endeavor field from the standpoint of our own union, some things have been accomplished during the past year. We cannot enumerate all in this message. Several new societies have been organized, Expert Christian Endeavor classes have been conducted at both Shipshewana and Winona. Two local societies have plans in the shaping at present for such classes in their own churches. This we most heartily encourage. Our support for Krypton has been practically the same—financial help through the Home Missionary Board and boxes of gifts and clothing. It has been the writer's joy to appear personally in several of our societies during the year, as well as to speak in two conferences. In view of these facts, we look to the new year with the C. E. objective for Christian Endeavor Week in mind: "Greater Things Than These."

First, that young people may face seriously the demands of Jesus Christ, in terms of experience, knowledge, sacrifice and service.

Second, that young people may have proper recognition in the program of their denomination.

Third, that the principles and other values of Christian Endeavor through fifty-one years may be recounted and their application to young people of today be clearly shown.

Fourth, that young people, in large numbers, may be inspired to take a forward step in their Christian living.

Fifth, that fellowship and social and religious interests be promoted, and effectively supported.

Pastors and leaders! this the anniversary of the world's greatest youth movement, is the time to reflect a bit as to the organization of one or two societies in your church to care for your young people. Sorry indeed am I to know that some of our leaders see no field for and have no time for a Christian Endeavor society. Surely there must be a lack of knowledge as to the place, scope and value of this work, to the training of proper leadership for our churches. Christian Endeavor gives practical experience. It trains the PRAYER Life. It teaches STEWARDSHIP. It teaches MISSIONS, PURITY, and TEMPERANCE in every phase of life, and is an ardent exponent of PEACE.

Christian Endeavor is adaptable. The International Society works through the denominations and does not require any society to lose a single bit of its own identity with her local program or denomination. Even as to

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## "Christian Endeavor's Endeavor"

By Rev. F. C. Vanator, Associate National President

We are right at the doors of Christian Endeavor Week and we are asking ourselves what we can do to make Christian Endeavor stand out before the brotherhood. It seems that we have long since lost the real foundation upon which this organization is built and we are searching hither and yon for something that does not exist. We have come to look at the great outstanding organization of International Christian Endeavor and are forgetting

that the main issue is not what the whole army of Endeavorers are doing, but what are we doing in each of our societies to advance the cause of Jesus Christ through the medium of work among our young people.

More than fifty years ago, when Frances E. Clark organized this body, the aim was how to cope with the problems of the young people. It seems to me as I view the matter from the pastoral side lines that we are forgetting that after all the success of the whole movement does not so much depend on what an international organization is doing as it does on what our individual societies are doing. As I write this article I am wondering how many of the societies in our brotherhood are looking at Christian Endeavor through the telescope instead of the microscope? It is the latter that we wish to use in this brief thought.

I have a desire to know how many of the societies are observing this C. E. Week. I am wondering how large a place the young people themselves are having in planning this program. I am also wondering whether the older heads have not taken in hand the work of this planning and then handed over to the program committee a program which is "cut and dried" and as "dry" to the young folks as it is "cut" by the elders? I

am sure that one of the outstanding things that motivates the young people to work is a knowledge that they have been instrumental in putting forth a work of their own hands.

Then what will be the text of the program? What will be the real purpose that shall be set forth? Will it show to the adult membership of the church that our young people are developing into thinking, working, active Christians, who are endeavoring to prepare themselves for the duties which in so few years shall fall upon them? These thoughts should be the means of bringing some sort of a reaction in your minds as you read these lines.

To me there are two purposes in the organization: inward and outward. Our inward purpose finds expression in the local work of the society and is the means of bringing out in the lives of young men and young women a

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## Suggestions to Young Christians

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1. Trust the Lord fully. He is able to keep you.
2. Read the Bible daily as God's message to you.
3. Keep a daily trust with God, as you would your lover.
4. Speak to some one daily and helpfully about your Master.
5. Attempt difficult tasks for God. There is joy to the worker.
6. Be happy in the Lord. The devil cannot harm a joyful Christian.
7. Declare your allegiance to Christ openly. It will give added strength.
8. Do something for the aged, helpless or poor. This sweetens soul and character.
9. Cultivate the consciousness of God's presence. He is your strength and life.
10. Live in the light of heaven. Press toward that goal. The best is yet to come.

### The President's Message

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program, if that suggested by the Christian Endeavor World does not always meet with our expectation, we can be free to substitute our own subject or text. In a recent publication, it was suggested that we have a series of topics of our own choice, with our own comments and instructions, all included in a separate publication. That would be all well and good surely, if we were ten times larger as a Brethren Christian Endeavor Union. A fellow-minister recently said in my hearing, "In our church we are walking around knee-deep in church literature, so deep that we can't find time to read the Bible." Is there not some danger at least that according to our membership, we may be equally as deep. If any of our societies desire a Biblical course for a few weeks, secure some good outline, and present it. The idea is fine but a separate publication for such is next to impossible in these times with a small group.

We wish for every society in the Brethren Church a most happy experience this year. We urge a whole-hearted support for Krypton, our Endeavor goal. We pray for a deepening of the spiritual life of every young person.

Yours for Christ and the Church.

Warsaw, Indiana.

### "Christian Endeavor's Endeavor"

(Continued from page 5)

deep and undying devotion to the cause of Christ and his Church. It is the place of developing talent. It is the feeder for our College and Seminary. It is the place where many a preacher is either made or broken before he ever stands before the congregation and behind the sacred desk. It is the place where Christ stands out as a young people's Christ. And so the inward purpose of C. E. is to develop young manhood and young womanhood into living, moving and vitalized Christians. I know of no other organization which will do it better, if well directed.

But the outward purpose finds its expression in an earnest desire to help others. That is why the Brethren Christian Endeavorers are placing their emphasis on our work in Krypton, Kentucky. That is why one of our earnest Endeavorers with his good wife are working there in the hills of Kentucky that those who are less fortunate than we may have the opportunity to learn to know the Endeavorer's Christ.

And so at this time we are asking you to especially think along the lines that we have suggested and take a microscopic view of the work that is before you and labor from the inside out.

Peru, Indiana.

### "What Are You Worth?"

Christian Endeavor Week Sermon by C. D. Whitmer

*"But lay up treasures for yourselves in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." Matt 6:20.*

That is a popular question in the minds of Americans. Most people are not impolite enough to ask it directly, but the question is often uppermost in the minds of men. We value so many things by their monetary worth that the question requires of most people an answer in terms of dollars. After all, that is really the answer most people desire to their question. But it is not the answer of most importance. It is entirely secondary.

#### I. Certain Answer from a Monetary Standpoint

1. **The Chemist's Answer.** The chemist, it has been noted, has a ready answer to the question. It has been figured out exactly what a man is worth physically. If he weighs 150 pounds, from a chemical standpoint he is worth about \$8.00. In a man of this size there are enough by-products to make an ordinary iron nail, enough salt to fill an ordinary salt cellar, enough sugar to fill a small sugar bowl, enough phosphorous to make a dozen matches, etc.

2. **The Political Economist's Answer.** He has figured out that the man at twenty-one is not worth what it has cost to bring him up. The business world must place a minus sign before his name. By the time he reaches the age of thirty, the average man is worth \$16,000, that is, the \$4,000 which it has cost to bring him up to that age, plus \$12,000 in gross earnings. But it has also cost \$10,150 for his maintenance; and thus his net gain is \$5,850. When a suit of damage is brought against the railroad for the accidental death of an adult man, \$5,000 is about what is awarded.

What are you worth? The financial estimate is the most discouraging one to most of us. And even if we have accumulated real estate, stocks and bonds to some extent, for most of us that does not make possible a very

encouraging answer. Let us ask, therefore, "what are you worth?" with a fairer and more satisfactory answer as a possibility.

#### II. A Person's Worth to Himself

1. **Self-Comradeship.** That may not sound very important to some. To others it may seem to deal with selfishness. But it is a very important question. Everyone must face it. One cannot be of very much value to other people unless he is worth something to himself. Besides, personal satisfaction is possible only when one is conscious of the fact that in him is a personal worth. A man's value to society may be fairly measured by his value to himself. A man ought to be able to live alone and not have to feel that he has escaped all that is personally valuable.

2. **Personal Spiritual Values.** Real values are of the heart. True wealth is spiritual. Milton is right when he says: "There is nothing that makes men rich and strong but that which they carry inside of them. Wealth is of the heart, and not of the hand." When you consider this undeniable truth, what are you worth to yourself? Some people are worth very little to themselves because they do not have spiritual values.

Some people are worth very little to themselves because they have failed to make real the vision of their soul. Do you have something in your being which you have lived for that is of real value? Can you face yourself and know that there is worth inside your soul?

#### III. What One is Worth to his Fellowmen

1. **Is what you possess materially, benefitting anybody?** Dr. Frank Crane tells an interesting story which, while it is unique, is suggestively typical. An old man fainted in the Pennsylvania railroad station in New York. Those near him carried him to the booth of the Travelers' Aid. When he became conscious, he said that he was 65 years old, had no friends, and only fifty cents in the world. He wanted to go back to Serbia to die, but said that all his money had been stolen. As he was ill, they took him to Bellevue Hospital. For twenty-six days he grew weaker

his old, soiled clothing which had been removed from him when he came to the hospital. It proved to be a gold mine. Cash, jewelry, bonds and deeds were crammed into his pockets and sewed into his clothing.

What worth was that man to himself or to society? What worth was his money to anybody? What worth is the miser's wealth to anybody? What good does it do his fellowmen? Is a man worth as much as it costs society to keep him going?

**2. Men who were Liabilities.** Most people so consider Kaiser Wilhelm. Napoleon cost the world millions of dollars. Yet he did not leave the world anything of real worth. Others have done nothing to make the world a better and a happier place in which to live.

**3. Men who were of Positive Worth to Society.** But some there are without whom the world could not well have gotten on. Socrates, Plato, King Alfred, Lincoln, Washington—these were men who did much for the world.

Agassiz lived in Switzerland, on the border of a lake. He had a little brother, younger than himself. One day the two were to go and join their father at a certain point. The lake was covered with ice. An anxious mother watched to see that the two made a safe journey. They came to a place where there was a crack in the ice a foot wide. The mother's heart failed her. She thought: "That little fellow will try to step over. Louis will get over all right, but the little fellow will fall in." She could not call to them; they were too far away. She could only watch. She saw Louis get down on the ice, put his feet on one side of the large crack and his hands on the other, like a bridge. Then his brother crept over him.

It is no idle story taken from the life of one of the world's greatest men. It sets forth for us the spirit which controls all people who are really worth anything in the world. They do something to benefit society. They help their fellows. They make safe the highways of life.

What can we do? We can be of some such worth today to the world. If you help in some way to rid the world of war, you will be of real worth. The world badly needs men and women of this kind.

#### IV. Your Worth to the Church

**1. Financially.** Some people think immediately of finances. And it is in order that they should. Most of the people who think of finances probably need to do so.

**2. By Practical Help.** There are those who could do much to help the church. They could give it a chance to do something by solving its many financial problems. But many of them are liabilities, rather than assets to this organization. They hinder its progress. A friend of mine tells of a church he served in which there was one rich man who did not want anybody to do more financially than he did for the Church. That could be a praiseworthy ambition. But in this instance because he was selfish, miserly, and money loving, the man gave very little. But he gave it so that no one would give more than he. Others could have and would have given more, but he held the situation in his own hands.

**3. In Spiritual Strength.** What are you worth in the deeper spiritual life of the church? When Robert Murray McChesney died, someone said, "Perhaps the heaviest blow to his brethren, his people, and the land is the loss of his intercession."

#### V. Your Worth to the Kingdom of God

What are you worth to the Kingdom of God on earth? What are you worth in service, making men inherit the life of God in Christ? This is the really vital question about a man's worth.

**Here and Now.** In a recent address Bishop Hughes

spoke of a deacon in a certain Congregational church in Boston who many years ago said to himself: "I cannot speak in prayer meeting, I cannot do many other things in Christian service, but I can put two extra plates on the dinner table every Sunday and invite two young men who are away from home to break bread with me." And that man did just that for more than thirty years. He became acquainted with a great company of young men who attended that church.

Many became Christians through his influence. When he died, he was buried at Andover, thirty miles distant. Because he was a well known merchant a special train was chartered to convey the funeral party. One car was set aside for the young men who had become Christians through his influence. One hundred fifty of them came to honor the memory of the man who had meant so much to them in the deepest and best sense of the word.

What are you worth to the Kingdom? Is the King able to count on you? What are you worth to God? What are you worth to God in bringing in his everlasting heaven?

#### Your Future Worth

What you are worth to the Kingdom will determine your worth at the judgment. The purpose of life after all is to so live that at the end one will leave a fortune in character. It is the kind of fortune ONE CAN LEAVE, and also TAKE WITH HIM.

#### Conclusion

What will you be worth when the Great Accountant looks over your records? Material things will not count then, save as they have been expended for something better. If a man had money, and he is really worth something, it will be said to him: "Inasmuch as you gave it to good causes, or inasmuch as you left it to worthy institutions and needy individuals, you gave it unto me."

South Bend, Indiana.

### Changing the Subject

By Dr. Florence N. Gribble

#### Part II—To What We Should Change the Subject

In Philippians 4:8 we find—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "Out of the abundance of the heart the mouth speaketh." In other words, that of which we think becomes the subject of our conversation. Here we have a seven-fold classification of the kind of subjects of which we should think, and therefore speak.

Whatsoever things are "true." In II Cor. 6:8, we find the words "By glory and dishonor, by evil report and good report, as deceivers, and yet true, as unknown and yet well known; as dying, and, behold, we live." In the midst of the long list of tribulations in this paragraph, like the center stone of an arch, stands out the word "true," even though we may be thought to be deceivers. Perhaps in no other way can we realize the high and exalted place in which truth is held in the thought and mind of God, and therefore should be held in ours. In the first epistle of John, second chapter and eighth verse we find—"Again, a new commandment write I unto you, which thing is true in him and in you, because the darkness is passing away, and the true light already shineth." The commandment which he wrote was true, the light which he sought to disseminate was true. His thoughts concerning these commandments and this light were true. And why? The

and weaker. Then he finally died without revealing who he was or who were his friends. As they prepared him for the potter's field someone suggested that they search answer is in the same epistle, the fifth chapter and twentieth verse "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." No wonder the Apostle Paul says in the injunction in Philippians—"whatsoever things are true, think on these things"—for he himself is true, and we like him, should be true in thought and conversation.

And then, whatsoever things are "honorable." We find the mention of honorable men and honorable women several times in both the Old and New Testaments. In I Samuel 9:6, we find the story of a man of God, a man who was held in honor, of whom it was said, "All that he saith cometh surely to pass." We know who that man was, the prophet Samuel himself, an honorable man, held in honor, thinking of and speaking words of truth. In this he was like the Master, whose coming was yet in the future. In Psalm 45:9 we find the words—"king's daughters are among their honorable women." It has been said that women, more than men, are prone to stoop to frivolous and unprofitable subjects of conversation. It is comforting, then, to know that even in David's time there were honorable women, women thinking honorable thoughts and speaking honorable words. In Acts 13:50 we find the phrase "devout women of honorable estate" and in Acts 17:12, we find reference made to the Greek women of honorable estate, many of whom believed. This latter may have referred to worldly honor, yet it is significant that among these honorable ones were many of those who were chosen to eternal life. In Psalm 111:3 we read of One to whom all honor is due, "His work is honor and majesty; and his righteousness endureth forever." Truly, here is a subject for conversation! Here is a subject for meditation! Let us cry out with the Psalmist—"Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer!" But the Scriptures are plain in their teaching, that if he is honorable, we ought to be honorable too, for it behooves the disciple in all things to be like his Master. "As a man thinketh in his heart, so is he." Therefore let us seek honorable subjects of meditation and conversation.

And then the Apostle says "whatsoever things are 'just.'" As we glance through the Scripture we find that men are sometimes spoken of as being just. As the climax among these references, we find in Hebrews 12:23, a reference to "just men made perfect." We have a right then to speak of our dear departed ones. We have a right to think of them, for they are just, and their spirits have been made perfect. We read too that God's judgments are just. We read that his commandments are just. Happy is he who meditates and speaks upon God's judgments and his commandments, and upon his just and holy Name. For it is the name of Jesus which has brought forgiveness of sins. It is Jesus of whom it is written in I John 1:9, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And so again we come to the wondrous privilege of meditating upon him who is our Lord. "Then they that loved the Lord," says the chronicler of the early church, "spake often one to another." Were he more the subject of our thoughts, he would be more the subject of our conversation.

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## Church Paper Mergers Continue

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and there is talk of still further merging of church papers among this denominational group.

The Northern Baptist Convention recently got rid of *The Baptist*, as a denominational enterprise and let it go into private ownership. though the paper continues to serve the Baptist church, being published from Chicago.

The Brethren Evangelist has long been unusually well supported, considering the size of our constituency. For a number of years our circulation was the largest per capita circulation of any paper about which we were able to get figures. And still, from the standpoint of membership, we stand well up in the list. But when you consider that our church is "the least of the tribes of Israel," numerically, you can see that it behooves us to keep our circulation high per capita. It will simply "be too bad" if our constituency becomes as careless about subscribing to their church paper as are the people of many of the larger denominations. And this depression is causing many of our hitherto faithful supporters to feel that they must discontinue their subscriptions. When you consider what it means to the church, it is a serious thing to stop your paper. It is not merely the paper's welfare that is hampered, but the church's future. Think it over.

The Baptist, published in Chicago, tells us that

The Russian Baptist Church, at the Baptist Tabernacle, Manhattan, is carrying on a unique ministry in relief to the hungry, in connection with the Bethel Restaurant, managed by the church. Free meals are served daily to the unemployed and hungry ones who throng the neighborhood. The cook, his helpers in the kitchen, who are women of the church, and the waitresses, serve without pay.

It is a fine work to feed hungry bodies, but what an opportunity these church folks have of adding to their praiseworthy service that of feeding the hungry souls of men and women at the same time! Sometimes the good that we do blinds our eyes to the infinitely better that we might do, and we might well give heed to the Master's words: "These ye ought to have done and not to have left the other undone."

### "BY FAITH, NOT BY SIGHT"

The pastor of a large city church who has faced both bodily illness and financial problems during the past year writes in a personal letter: "We had a wonderful Christmas service last Sunday, and for once my sermon seemed to have value. I preached on *The people that walked in darkness have seen a great light*. People are discouraged, and many of them are getting somewhat bitter, but they are ready for a clear word of faith in God and the things that abide. For myself, it is true that the past year has been a trying one, but it has also brought some of the richest compensations of my life. Never have I known a people to be more considerate, affectionate, and loyal than my present congregation. And I myself have come to a feeling of assurance and peace such as I have never known before. We have our loads to carry in this church and sometimes I cannot see the way more than a step ahead, but I have resolved to walk by faith and not by sight."—The Congregationalist.

## OUR BIBLE STUDY DEPARTMENT

### Outstanding Texts of the Bible

By Dr. G. W. Rench

Rom. 16:5. "Likewise greet the church that is in their house." Moffatt has this: "Also, salute the church that meets in their house." In I Cor. 16:19, Paul says, "The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house." In Col. 4:15, Paul exhorts, "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house." Stiffler, in his comments on Rom. 16:5, says: They had a church in their house at Ephesus (I Cor. 16:19);

Nymphas, whoever he was, maintained a church at his house at Colosse (Col. 4:15). (See also Philem. 2.) Paul had never been at Colosse, but he knew of Nymphas's church just as he knew of this one with Priscilla and Aquila. Paul was not ignorant of details, but carried "daily the care of all the churches" (II Cor. 11:28). The apostolic churches in the various cities do not seem to have had a permanent meeting-place where they could come together regularly, but the brethren met in groups in the houses of the brethren as here. Such a group regularly meeting was called a "church."

Yes, "And salute the church that is in their house." It was in a private dwelling where I obeyed my Lord in my first communion-service. It was there, too, where I made my first public prayer. Not much of a prayer, I'll admit, but it was the best I could do, and in that respect I have never been able to do any better since that time. And just so I am longing for some one with the gift of speech who would tell the story and uphold the glory of the little church.

That humble congregation meeting in the house of Priscilla and Aquila in New Testament times, is yet an inspiration to me, for its small membership was doing the best it could; but it was doing something. Whose house? Just tentmakers were Priscilla and Aquila, living in the world's capital city; neither apostles nor prophets, nor high church officials, but they had a church in their house!

Will not some one help me sing the glory of Christ-touched souls, groups but few in number who have met in village, in country, in crowded city, where the chief attraction is the blessed presence of one another and the greater Presence of him whom having not seen they love? Will not some one help me extol the virtue of that little group of men—bent of back and with calloused hands; of women—"in the incorruptible apparel of a meek and quiet spirit?"

"The men who are good and the men who are bad,  
As good and as bad as I."

"The church that is in their house." Brave souls, earnest of heart, who knew the warmth of their first love, separated themselves from the big noisy groups, crucifying the pride of great numbers, fed their religious desires with the peace born from above. Here, indeed, is the potent—yea invincible body—"little enough to enter the home, and big enough to girdle the world."

All honor to the little church; the big one can take care of itself; for the chances are its officers were ground in the faith while housed in some Aquila's and Priscilla's dwelling, or in some school-house nearby; and its minister is breaking the bread of eternal life with the patience and tenderness of soul bequeathed as a rich inheritance from "the church that is in their house." And out of such little groups with divine ideals have come our James A. Garfields, our Herbert Hoovers, our David Lloyd Georges.

Joseph A. Vance has well said: "We must think in types, not of the big, successful, outstanding churches, but in terms of arousing the weaker churches. We must help to get efficiency out of the little churches that are not doing anything. We must enter into helpfulness with churches whose spirituality is dragged down, and must awaken them to the great challenge, must convey the thrill of the heroic that is in the work of the Christian Church. We must ourselves be an example."

I had rather have a few deacons whom I have associated with in giving the little church a chance, deacons with horny hands of toil and hearts warm with brotherly love, bear the casket which will contain all that is mortal of me, to its last, long resting-place, and have a few faithful brethren drop a tear of sympathy for having together tried to make worthwhile the commands and promises of the Christ, than all the stately trappings of potentates and kings.

Christ takes all life into his hands, but not for confusion and monotony. The law which in the higher natural forms confers individuality upon fruits and flowers is his law. He aims to make us one in him and yet different, a glorious unity, more gloriously diversified than any community of men upon the earth. The new name is the expression of Christ's knowledge of our individuality. So he named his disciples. And of his flock in heaven and on earth he says, "I am the good shepherd; and I know mine own, and mine own know me."—Isaac Ogden Rankin.

## Studies in the Prophecies

By Dr. C. F. Yoder

### IX. Seven great parallel prophecies

Seventh, The Book of Revelation.

In the University of Chicago library there are over two hundred books on Revelation, and scarcely any two of them are agreed. Such is the diversity of interpretation of the mysteries of this book. Yet a good pastor said to the writer, "Revelation is the easiest book of the Bible. You just take it as it reads." However, the clue the book itself gives us (1:20) indicates that a large part of it is not to be taken as it reads. The meaning of its many symbols must be learned by comparisons with other passages throughout the whole Bible.

The present study is only a chapter and not a book, and does not pretend to do more than suggest an interpretation in harmony with the preceding six great prophecies already outlined. We have seen that each of these may be divided into seven parts, the first four giving the course of the age from the time of the prophecy onward, and the last three dealing with end time events.

Revelation, the seventh of these, divides into seven similar divisions, each of which in its seventh part opens into seven others. The book is not a list of events in chronological order, but a series of visions, each of which, by backward and forward glances, sweeps over the entire age. They are as follows:

1. The vision of the Son of Man.
2. The messages to the seven churches.
3. The seven seals.
4. The seven trumpets.
5. The seven vials.
6. The seven dooms.
7. The seven new things.

First vision. The Son of Man, among the golden candlesticks or Christ among the churches (1:9-18). This description is repeated item by item in the messages to the seven churches, showing that each item is appropriate to the message. The vision therefore covers the same period as the messages, that is, the entire church period.

Course of age

1. Seven stars in the right hand (1:16). See message to Ephesus (2:1). The Chief Shepherd guards his pastors.
2. The "first and last" (1:11). See message to Smyrna (2:8). The proto-martyr (Christ) speaks to the church of the martyr period.
3. The sword proceeding from the mouth (1:16). See message to Pergamos (2:12). The Lord sharply condemns the union of church and state and consequent corruption, begun in the Pergamos period.
4. Eyes and feet like fire (1:14, 15). See message to Thyatira (2:18). This means judgment on the papal apostasy, the bloody Jezebel of the dark ages.

End time

5. The seven spirits and seven stars (1:16). See message to Sardis (3:1) denouncing the incomplete work of the reformation churches, which in turn become state churches.
6. The golden girdle (1:13). See message to Philadelphia (3:7). The true and righteous Head of the church, in contrast with the pretended vicar, commends the faithful members.
7. "The amen" (1:18). See message to Laodicea (3:14) the final word to the apostate church.

Second vision, Rev. 2 and 3.

The messages to the seven typical churches.

Course of age

1. Ephesus (2:1-17), the apostolic church, already losing the fervor of its first love.
2. Smyrna (2:8-11). The period of pagan persecutions.
3. Pergamos (2:12-18). Union of church and state, beginning under the Emperor Constantine in the fourth century.
4. Thyatira (2:18-29). The dark ages of papal dominion, the sixth to the eighteenth centuries.

End time

5. Sardis (3:1-6), the post reformation churches which became formal and lifeless because subject to the state.
6. Philadelphia (3:7-13), the faithful believers of the end time.
7. Laodicea (3:14-22), the unfaithful believers of the end time.



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## The Beloved Disciple's Gospel

By John Alfred Faulkner, D.D.

(Continued from last week)

The apologetic value of a man like Ewald maintaining without wavering to the end (1875) of his long career as a Biblical student the Johannine (apostolic) authorship is immense. Since his day nothing valuable has been added as objection. Speaking of the New Testament, I might say that once Dean Stanley called on him when he happened to be staying at a hotel in Dresden. Seizing a little Greek Testament lying on the table Ewald said, "In this little book is contained all the wisdom in the world."

The very liberal Karl August von Hase, Professor of Church History in Jena for 60 years—happy man!—1830-90, lived to see eleven editions of his *Lehrbuch of Church History* (1834, '86) and the proofs of the twelfth, (1900),—that wonderful manual with its pregnant characterizations. He says that the 4th Gospel has the same spiritual and world historical conceptions of Christianity as Paul's Epistles. Now these are the first writings in the New Testament, which would argue for a fairly early date for John. On the other hand not too early, because the sharp conflict with Judaism has gone by. Again the author does not write as desiring to defend anything, or to vindicate a position, as though he were conscious of a difference from the other Gospels a different or higher conception of Jesus,—nothing of this kind. If we assume, says Hase, that the Book of Revelation is earlier than the Gospel, the advance in one generation from Revelation to Gospel is explained by two facts, first, by the inner genius and deep feeling of John, and second, by his being the beloved of the Lord,—both of these giving him that wonderful insight into the inner life and soul of Jesus and into his deeper sayings and addresses. Now these points of Hase ought to have led him into a hearty acceptance of John the apostle as author, but the German atmosphere of doubt threw over him later a fog of reserve, so that all he will say for sure is that John gave the Gospel orally but some faithful disciple wrote it down after the old man passed on.

This conclusion of the eminent historian seems to me rather lame. Why couldn't John in his old age write his own Gospel? or, if his arm was entirely helpless, dictate it to this "faithful disciple," and then vise, correct, indorse, and pass it on. One of these two is the most natural thing in the world for an old man to do. It is not infrequent for men between 85 and 100 to be fresh and vigorous in intellect and strong enough in body to write and our John may well have been so. Why should we prefer the less to be more probable?

Since von Hase, this disciple-of-John theory has been a favorite. It has an advantage: it enables you to keep all of John you want to keep, and to bring in a disciple, a double, a helper, wherever you wish. Auguste Sebatier does this, von Weizsacker, Wendt, and several of the modern radicals.

As to the reliability of the Gospel, some prefer the speeches to the narrative parts, others vice versa; and so the critics cancel each other.

In the first edition of his "Introduction to the New Testament" (1868) Samuel Davidson believed strongly in the authenticity of our Gospel; in the second he devotes 163 pages to overthrowing it, and when you have read these 163 pages as I have done you have everything that can be said or imagined—except one or two more recent suppositions—on the negative side. In that case you need not read J. J. Tayler, Cassel of Supernatural Religion fame, Martineau, and B. W. Bacon's radical "Fourth Gospel in Research and Debate" (1910). The latter is so prejudiced that he puts in quotation marks the words defenders and defense in referring to those who uphold the Johannine authorship. Don't refute your opponent on a literary question, scorn and ridicule him.

On the other hand men who rejected evangelical religion and the faith of the New Testament and others who were mainly evangelical but entirely free in critical questions, remembering that all such Biblical territory is purely a matter of evidence,—these men, I say, held strongly to Fourth Gospel as by the apostle. I have already spoken of Ewald. The celebrated Schleiermacher (died 1834, aged 65) was free in his treatment of New Testament and of theology, and yet was a warm advocate of this Gospel.

"It is right good that this matter is discussed, and all grounds against the Gospel of John brought together; that is what Bretschneider meant to do, and later as good as took back his hypothesis. But no one will think any longer that among the single points any one is of sufficient importance so that in the face of the total impression (which the Gospel makes) any one could doubt its genuineness. (Many an earnest Christian besides Schleiermacher has been held captive by what he called the Macht des Totalindrucks. The spiritual vigor and drive of the Gospel made him place it above the synoptics (the other three), and by it they were to be judged. In fact he even went so far as to think that the Jesus of the other Gospels could not explain the triumph of Christ). How it could be possible for a Jewish rabbi, with humanitarian sentiments, a somewhat Socratic system of ethics, a few miracles (or what were taken for miracles), a talent for introducing happy maxims and parables,—how a man like this could have produced a new religion and church is something we cannot explain."

But I think here the eminent preacher and theologian depreciated the Jesus of the synoptics. Judge for yourself. Read carefully from beginning to end say the shortest and most matter of fact of the Gospels, Mark. What do you get? Divinity. The unconquerable feeling that here was more than

a man. But no one claims he was an angel. Therefore he was the Son of God, and if so with the Father to be worshipped and adored. You get that even from Mark, to whose picture of Jesus as divine John adds nothing in substance. What does it to enlarge and deepen the effect by a longer and more spiritual experience of his Master, and by a profounder inspiration.

For the present let us close with the ever beloved Church Historian Neander, one of the sweetest, most learned, most noble spirits God ever made. He knew all there was to be known on John's Gospel and on the half-century (say before 140 or 150) to which "advanced" critics have assigned it. Like his colleague and friend at Berlin, Schleiermacher, he was hampered by no former views, shared the freshness, clarity, and frankness of his spiritual vision,—perhaps one reason why the radical view of the Gospel came and found nothing in him. For one thing he was sure that the second century was impossible for the creation of such a Gospel. He says:

"Could an age involved in perpetual contradictions, an age of religious materialism, anthropomorphism and one-sided intellectualism have given birth to a product like this (John's Gospel) which bears the stamp of none of these deformities? How mighty must have been the man who in that age could produce from his own mind such an image of Christ as this! And this man too in a period almost destitute of great minds remained in total obscurity!"

He says again:

"The whole development of the church from the time of Justin Martyr (say from 125) testifies to the existence of such a Gospel which operated powerfully on men's minds. Its existence cannot be explained from any mental tendency in the following age, nor from the amalgamation of several. Indeed it existed as a higher unity, as a reconciling element in the contrarieties of that age, and could exert an attractive power over minds so opposite as Heracleon (Gnostic, first half of second century, commented on Scripture), Clement of Alexandria, Irenaeus and Tertullian (eminent Fathers of last part of second century and first years of third, all keen, wide-awake, informed men who accepted John's Gospel). Where could we in that age find a man who was raised above its contrarieties by which all were more or less moved? And could a man of so high a Christian spirit have crept in the dark and made use of such a mask, instead of appearing openly in the consciousness of all-conquering truth and with a feeling of his mental superiority? A man so exalted above all church teachers of that century need not have shrunk from the conflict. He must certainly have placed more confidence in the power of truth than in those arts of darkness and falsehood. (This argument against falsification of history of Christ by such a writer as that of the 4th Gospel, or its spurious authorship, is valid). And how can it be shown that such a man, if we look at him in the light of his own age, would have been kept by no reverence for sacred history, or scruple, from falsifying a history, the contents of which were holy to him, through arbitrary fictions for a purpose, through falsehoods for an object? How queerly he must have acted if to get his object he set forth Christ's history just opposite to universal tradition? Truly only from an apostle such as John, who received into his own breast the impression of that



unique Personality could proceed a work which stands in such relations to the contraries of the post-apostolic age! A thoroughly first-hand work, and cast in a single mould. Only the divine in its own essence contains this power of composing differences; and never could such a fresh originally powerful piece of work spring from a designed cleverly constructed composition of differences. The Gospel of John if it did not proceed from the apostle John, and point to that Christ, the seeing of whom by the apostle alone gave birth to it, would be the greatest of riddles (and I might add, the greatest of miracles!)—"Christian Faith and Life.

Madison, New Jersey.

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
with  
Thoburn C. Lyon

### THE SLAVERY OF SIN

Lesson Text: Matt. 24:45-51; John 8:31-36;  
Golden Text: John 8:34

#### Daily Readings and Comments

#### MONDAY

##### The Slavery of Sin. John 8:31-36

We are a free people. That is our boast today, even as it was the boast of the Jews in Christ's day. But Jesus was not slow to remind them that there is a worse slavery than political serfdom, and perhaps we are not more free from that awful slavery today than were the Jews. Our nation today is rather generally enslaved to pleasure, self-will, self-indulgence, greed, and suspicion. May we who call ourselves by the name of Jesus continue in his word, that we may be his true disciples, and that the truth may make and keep us free!

#### TUESDAY

##### The Consequences of Sin. Matt. 24:42-51

Nearly two millenniums ago the Roman Empire waxed great until its power was felt through all the world that was then known; so great was its power that its influence may still be traced even in our world today. Yet Rome fell into the slavery of sin and is no more, finding that the consequences of sin are death (Rom. 6:23). When the people of Christian America willingly enslaves themselves to sin, it is as though they said in their hearts: "My Lord delayeth his coming." But let us not be so deluded; verses 50 and 51 are plain enough. He that hath the blessed hope of his Lord's return will walk even as Jesus walked.

#### WEDNESDAY

##### Sin Debases. Isa. 28:1-8

All sin debases. This is a truism, and any further words in proof thereof would be wasted. Drunkenness is sin, and is therefore debasing; verses 7 and 8 of this passage, especially, give the testimony of God's word on this point. The drunkenness that existed in greater degree before prohibition, that men might get gain from the weakness of their fellow men, debased our nation; the graft and disregard for the laws of men and God that have followed prohibition are scarcely less debasing. The Christian people of today should demand that ALL laws be respected, and that drunkenness and, as far as possible, any other great debasing

sins, be forever stamped out of our national life.

#### THURSDAY

##### Sin Disinherits. 1 Cor. 6:1-10

No one who has named the name of Christ needs to be reminded that sin disinherits. It is true that most of us have never committed any of the vile deeds that are especially referred to in verses 9 and 10, yet it is not necessary to do these vile things in order to be unrighteous, and "the unrighteous shall not inherit." Verse 11 should certainly have been included in our reading for today: "And such (unrighteous) were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God!" Praise God there is One who can cleanse us from ALL unrighteousness!

#### FRIDAY

##### An Example of Self-Control. 1 Sam. 24:1-11

This is indeed one of the noblest examples of generous self-control of which we have any record. Every dictate of reason or common sense, even the very word of God, seemed to urge that David should not spare Saul, yet he spared him. It is akin, at least, to the Spirit of God in so long sparing and

suffering sinful men. God give us men to-day who can place duty and devotion to an ideal above personal gain and privilege, both in the church and in the nation!

#### SATURDAY


##### An Example of Abstinence. Jer. 35:1-14

The Rechabites were put to a severe test: the prophet of God led them into the house of the Lord, and there in those sacred surroundings placed wine before them and bade them drink. Yet they stood true to the command of their earthly father. Jeremiah made a wonderful object lesson of the incident to the Israelites, who had refused to obey the commands of their heavenly Father. May we as Brethren ever be as true to the commands of our Master in all things.

#### SUNDAY

##### True Freedom. Rom. 8:1-10

If any man be in Christ he is a new creature. That which was born of the flesh has died; that which was born of the Spirit now lives in his body, and is subject only to the laws of the Spirit, being made free from the law of sin upon the death of the old man of sin. May his Spirit dwell in each one today, and may many souls be born anew!

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>C. D. WHITMER, 217 E. DuBail Ave., South Bend, Ind.</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## New Societies

A new Christian Endeavor organization has been started some few months ago at Oak Hill, West Virginia. This group felt the need of just such an organization in their church. Their pastor, Brother Eppley, is taking steps toward conducting an Expert Training class in his society.

Another new society has been organized at Lanark, Illinois. The letter follows:  
Lanark, Illinois,  
January 11, 1932.

Rev. E. M. Riddle,  
Warsaw, Indiana.  
Dear Rev. Riddle.

This is just to let you know that there is a Christian Endeavor Society in Lanark, Illinois, at last. After all our prayers and longings, we have at last received an answer in the form of one of the most active and "peppy" societies in, I should say, three or four counties.

We organized last October, and have been going strong ever since. Our committees are composed of wide-awake and thoughtful young people and our officers—well, you should see them for yourself.

Following are our officers: President, Myron Gossard; Vice President, Kenneth Seiler; Secretary-treasurer, Amanda Wilson; Corresponding Secretary, Bernice Diehl; Chorister, Harry Tallman; Pianist, Marjorie Putterbaugh.

Many societies are composed of all ages, but ours is strictly a young people's society, one of high school and college age. We now number about 25, with splendid prospects for doubling that number soon.

Yours truly,  
(Miss) Bernice Diehl.

This is certainly an enthusiastic society,



DR. POLING

The present world  
leader of Chris-  
tian Endeavor and  
Counsellor of  
young people.

and well reported. We shall be glad to receive other such splendid reports. Tell us what you are doing.

E. M. RIDDLE, President.

## From the General Secretary

To date the Peru and Nappanee, Indiana Christian Endeavor societies are the only ones that have forwarded any money toward this year's support of Krypton.

These two societies are to be congratulated, and we sincerely trust that all others will be taking up the matter of either making a pledge toward this work, or forwarding the pledge already made as soon as possible. Eight other societies have pledges which were made at the late Conference.

Let us as Brethren Endeavorers give "ol' man depression" a real knock-out this year, and let's work with all our might to support this work better than ever before. It is surprising what folks CAN do when they have a mind to work together!

If you prefer to send your money direct

to R. Paul Miller, at Berne, Indiana, it will be all right with the Secretary, **BUT BE SURE** and notify me at the time you do this, so that our C. E. records may be kept up to date.

While our hearts are yearning for the Return of our Lord and we keep "looking up" for that Blessed Hope, let us remember that this work of witnessing to the Kentucky folks for Christ, has been entrusted to us by our Heavenly Father. Are we going to keep the trust as Good Stewards?

GLADYS M. SPICE.

## Selected Committee Helps

### RIGHT ATMOSPHERE FOR SOCIALS

By Marjorie Bengtson, Social and Recreation Superintendent of the California Christian Endeavor Union

To make a social successful it is necessary to provide for a pleasant atmosphere. This can be done in various ways.

There are five factors which contribute to an attractive atmosphere.

1. **Light.** A brilliant light outside will suggest cheerfulness and happiness. Inside, the lights can be changed to depict ideas. Dim lights should be used in a quiet part of the program.

2. **Color Costumes** and colored lights may be used on many occasions. Colors suggest emotions, such as purple, royalty and wealth; blue, night, cold, and mystery; red, sunsets, home fires, warmth, and cheer. Every detail of the decorations should be on the same color scheme, and they should be simple.

3. **Action.** An active, alert, vivacious attitude on the part of the leaders reacts in

Another  
view of  
Dr. & Mrs.  
Francis  
E. Clark  
  
Father  
and  
Mother  
of  
C. E.



action among the players and maintains an "alive" atmosphere.

4. **Expectancy.** An active, alert, vivacious group should be kept in constant expectancy.

5. **Music.** Little need be said of the value of music as an element in providing a pleasant atmosphere. The emphasis, however, needs to be on good music. Church social recreation has no place for jazz tunes and cheap songs. Secure the best possible music in advance. Special music during refreshments will provide a background of pleasant melody for conversation and good fellowship.—C. E. World.

Send Foreign Mission Funds To  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

## A Delayed Message from the Jobsons

Accra Gold Coast ,  
October 27, 1931,  
On Board S. S. West Kebar,  
Port Kribi, Cameroons.

Dear Friends:

We have been at Accra two days, unloading freight. The commodity of this boat is freight, not passengers. However, there were twelve passengers on board as far as Free Town. All of these were missionaries and we were very happy to have the fellowship of these friends.

We have made several stops along the coast which helps to break the monotony of the trip. Our first stop was Cape Verde Islands. We took a small steamer and went on shore. Most of the white people were Portuguese, so we could not converse very well with them.

October 15th we arrived at Dakar, a large French Port. There are about two thousand white people living here. We were happy to send our first mail to U. S. A. Also had Air Mail service which left the next day for France.

In the afternoon we drove out to see the Botanical gardens about one mile out of

town. Also visited the Governor's palace. Then, curious to see all there was to be seen, we asked the driver if there happened to be a "Zoo" in the city. He said, "I will take you there." After driving for some time we came to a large field where many goats, sheep, cows and donkeys were grazing. This of course was interesting for the new missionaries.

Each Sunday we are privileged to have one of the missionaries speak to us. The captain attends these services and we are as one big family.

October 19th we arrived at Freetown in Sierra Leone. Five of the missionaries landed there—three who were members of the Wesleyan Methodist Mission, and a Doctor and his family, members of the United Brethren Mission.

We were invited to visit the United Brethren Mission home here. Mr. and Mrs. Schutz are in charge of the mission house. Mr. Schutz is a brother of Rev. Schutz at North Manchester, Indiana.

Sunday, October 25th, we attended a native service at Takarado—on the Gold Coast. This being an English town the services

were held in English. After the service was over we were informed that we arrived too late to be witnesses at a native wedding. However, we saw the distinguished bride and groom. It seemed that Solomon in all his glory was not arrayed as these were! We tried to secure a car to take us back to the boat, but were informed that the wedding party had engaged all of the cars. We were obliged to wait for an Elder Dempster bus.

Last evening, October 28th, we arrived at Lagos, an English Port. We visited the American Southern Baptist Mission here which has been opened since 1875. Two ladies are in charge of the work.

The Lord willing, we expect to arrive at Kribi, November 2nd. There being no dock there, we shall be let down in a basket to the deck of a small steamer and be taken ashore. And the faithful "West Kebar" steams off down the coast to Matadi, where nearly all of our missionaries disembarked before we adopted the new route via the Cameroons.

We have had a very pleasant and profitable voyage. No one has been seasick. This has been our longest time at sea at one time—just 33 days!

We hope to arrive on our Station for Thanksgiving day. We shall have about 800 miles to drive inland. This being the dry season we are hoping to have good roads all the way.

Wishing the Evangelist family a very Merry Christmas and Happy New Year.

Yours in his Service,

MRS. ORVILLE D. JOBSON.

P. S.—We left New York September 30th.

## Baptist World Strength

Many of the Evangelist readers will be glad to learn of the status of other denominations now and then, and we give herewith a statement from Dr. Rushbrooke, General Secretary of the World Baptist Alliance, regarding the strength of the Baptist church throughout the world. It is encouraging to note the growth that has been realized in this largest Protestant denomination in the world, yet it must be confessed that an 80,000 increase is not very flattering when considered from the standpoint of their vast numbers and wide reach. Nor are the Baptists unaware of that fact, for Dr. Rushbrooke himself says that "in too many parts of the world," they are "marking time." But let this Baptist leader speak for himself, as he did in a recent issue of *The Baptist*:

The reports received by the Baptist World Alliance down to December 31, 1931, give the following world totals (excluding Russia):

Continent	Members	S. S. Scholars
Europe .....	662,410	629,332
Asia .....	389,575	169,587
Africa .....	85,182	32,893
America:		
North .....	9,402,007	5,536,938
Central and West		
Indies .....	70,020	59,599
South .....	42,643	39,719
Australia and New		
Zealand .....	37,378	48,962
Total .....	10,689,215	6,517,030

Regarding these figures, a few comments may be offered: (1) The most encouraging feature of the present report is that the totals of Sunday scholars show an advance in

every continent. The largest numerical increase is in North America and the largest proportionate increase in South America.

(2) The Church Membership shows an advance of approximately 80,000, of which the larger part is in North America, though there is also advance in Europe, Asia, South America and Australasia. Africa and Central America show slight losses, but in the case of the former, this is explained by the absence of any statistics regarding the German Baptist Mission in the French section of the Cameroons.

It is satisfactory to note that British Baptists have had their due share of the advance in Europe. The figures from Asia are in view of disturbed political conditions, pe-

culiarly gratifying. In China the churches are substantially holding their own; from India almost every district reports advance.

(3) From Russia no statistics have been received. The unions and associations of Baptist (and all other) churches in that country have been dissolved by administrative action under the repressive laws of 1929.

(4) The comment upon last year's statistics must, despite the elements of encouragement, be repeated. It is still the case that we are, in too many parts of the world, "marking time"; and there is little evidence that the churches are availing themselves of their infinite resources in the Lord Jesus Christ.

The real blessing of the meeting was sixty-nine souls made public confession of Jesus Christ as their Savior. Each night from the first souls came forward, weeping up the aisle in true repentance ... The range of years was most beautiful, ranging from 9 years to 73. One couple came forward, the wife being 68 and the husband 73. Another man aged 72 (I believe) came. Most of the converts ranged in age from 21 up.

These meetings should have been carried another week, but due to our work in Uniontown this was impossible. The Tuesday night meeting following the closing of the meeting on Saturday, January 9th, four stepped out for Christ.

On Sunday evening, January 10th, in our own church here in Uniontown, twenty-two were baptized before the evening service and received into the fellowship of our church. There are several others who are going to unite with us, but who await baptism. We are praising our God and Savior Jesus Christ for the blessings and desire the prayers of the brotherhood that he may continue to use us in leading many more to Christ while he tarries.

In his Service,  
WILLIAM H. CLOUGH.

#### THE REVIVAL AT MEXICO, INDIANA

This is one of the oldest churches in our brotherhood. It has a congregation of some of the strongest, staunchest Brethren people that there are. This is the home of our Elder L. W. Ditch who is now retired from the active ministry, although I am told that he is still able to preach some powerful sermons when an occasion demands. Brother Ditch was one of the most faithful attendants and supporters of the meeting. Would God that a number of our younger ministers could come under the loving, brotherly influence of this man of God.

Our meeting with these people opened January 4th and closed on the 17th. The weather was rainy a good deal of the time but that did not seem to bother attendance much. On the most rainy nights we seemed to have the fullest house. I never preached to more appreciative audiences.

Nowhere in all the brotherhood have I found a sweeter, finer, more large hearted fellowship and hospitality than here. The homes and hearts of the people were wide open. Mrs. Miller was with me through these meetings and this made the experience the richer for me. We were privileged to share the home of Brother and Sister Carl Fisher and a more pleasant experience could hardly have been ours. It was home to us in every sense of the word.

We believe that there is a future for Mexico church. They have some fine leaders and workers in that church that only need to be harnessed up. A church with a real gospel is needed in that community.

Brother Mark B. Spacht is the pastor of this church and has his hands full with his two charges. He has the Corinth church a few miles away to care for besides. He is planning some new Bible classes to follow up the revival and I believe they will be attended well. He was out with me nearly every day in personal visitation and did all he could to make the meetings a success.

The meetings were too short to really gain a large harvest, but we confidently expect the pastor to reach many in his follow up work. Two weeks is too short a time to have a real revival in any church unless the

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



#### MORRILL, KANSAS

A number of weeks have passed since we were represented on the pages of the Evangelist. A variety of things have transpired since that time. Some of them we never could have even suspected, others were accomplishments the church worked for. The so much discussed depression has been here too, as everywhere, and has helped embarrass the business side of the church. The bank failure came in addition to the general depression with a paralyzing stroke, totally unexpected. Most of the church money is tied up and some of our strongest financiers are heavy losers. Yet all are working together with faith that when the storm subsides our work will continue.

Since our last writing five have been baptized into the church. Two of these, a man and wife, and the others young people. Our average attendance at all the services has been good. The weather and muddy roads have cut the average some in the last two months.

The pastor was granted a vacation which was happily spent, in August, which permitted a visit with relatives and friends in the Virginias. The family also came home by way of Washington, D. C., visiting Mt. Vernon, George Washington's old home, and other historical interests. We returned home from Conference September first, not much rested but happy to be back home.

The auxiliaries of the church have done their part well. The W. M. S., the Bible school, the Sisterhood, have all been very faithful to the work. The good spiritual state of the church has been of the best type. An excellent spirit of fellowship and friendship has prevailed, and continues, in spite of the business upheaval which has caused much anxiety. We are looking for better days ahead after this period of discipline has gone on.

L. A. Myers.

#### REVIVAL AT NORTH MANCHESTER, INDIANA

Sunday evening, January 17, the North Manchester church closed a two weeks' revival with Brother Willis Ronk of Meyersdale, Pennsylvania, as the preacher, though in the dead of winter, we had almost perfect weather, and night after night everything was inviting and consequently good

audiences from the first, growing to overflow audiences on both Sunday nights. The interest was good from the beginning and was sustained to the very end. It was the result of clear, forceful and scriptural preaching by Brother Ronk, and faithfulness and prayer on the part of the congregation. In confessions the result was an even dozen, all of whom have already been baptized and added to the church. Ours is a closely garnered field; our young people coming regularly through the Sunday school, the result of evangelism in Religious Education. We feel therefore that the results can not be told in numbers. The greater worth of this revival of the church is the heartening of the entire membership, and the upbuilding of the entire congregation.

The other churches of the town cooperated to the extent of dismissing the customary union meetings during the National Week of Prayer to help us out. Special music was provided each night by various groups including such large and useful bodies as the Young Mothers' Chorus of the P. T. A., The Isaac Walton League Chorus and others.

It was a good meeting in every respect and we thank Brother Ronk for the sacrifice he made to lead us. Also his church for their willingness to let us have the services of their fine pastor.

J. RAYMOND SCHUTZ.

#### FIRST BRETHREN CHURCH

Uniontown, Pennsylvania

Dear Brother Baer:

Two weeks after closing our revival in Uniontown we began a two weeks' meeting at East Riverside Community church, the results of which have been so wonderful I feel I should write you a brief word regarding it.

East Riverside is a small country church twelve miles from Uniontown where I have been filling the pulpit on Tuesday nights since September. The little building will seat comfortably about 125 people. The crowds that filled the church every night from the first more than doubled the seating capacity. This in itself was remarkable when we think of how far the people have to travel, and many walk even four and five miles.

church is in excellent condition. We feel that the work was not finished by any means. It will not be hard to receive an invitation to return to this church and actually finish the work we merely started.

R. PAUL MILLER.

### VICTORY REVIVAL

The folks of Masontown Brethren church asked their pastor and wife to conduct an evangelistic service beginning with the first week in January. They complied and the meeting is now in progress. We are in the midst of the second week and members are saying it is one of the best they have ever had. Pre-prayer services were conducted. An abundance of special music; two choirs, one of which is an enlarged Sunbeam chorus consisting of one hundred youngsters of grade school age. The interest and attendance has been excellent from the start. The house was filled from the first night with an overflow on Saturday night when the kiddies gave their program. Mrs. Sibert has charge of the choirs and special music and Bible reading contest. An average of about 5,000 verses a day has been read. With the beginning of the second week the crowds have increased to such an extent that an overflow meeting has been started in the Sunday school annex where Mrs. Sibert and her helpers conduct services for about a hundred, who cannot be seated in the auditorium. Aisles and rostrum have been filled with chairs and people, and still they come. Twenty-two have made the good confession since the meeting started and the spirit is still claiming victory. We give him all of the praise and credit.

FLOYD SIBERT.

### SOME DOINGS AT OAKVILLE, INDIANA

Of course we ought to have written long ago, but amidst a lot of work and our special home cares we have put it off until now. Because we have not written is no reason to think we are dead; we are not.

We came here the first of last October from Portis, Kansas, where we had served as pastor for four years and they were very blessed years with that large growing church. We haven't got a more loyal hard-working group anywhere, and they have one of the best young people's groups that it has been my privilege to work with. But on September first I turned it all over to James Cook to wrestle with.

May God bless the Portis, Kansas, church and its leaders and the new shepherd.

On coming here we found a lot of repairs to our property were needed and by the loyal help of the brethren and sisters we have that part pretty well done. Thank you, brethren.

We conducted a two weeks' revival meeting in October and November as an immediate result four were baptized and several seemed deeply moved, but would not take a definite stand.

At the close of this meeting, we held our fall communion.

At Christmas time the Sunday school gave a nice program and a treat to the children and received our White Gifts. Our W. M. S. is a live, growing, going concern. They work, they give, and cooperate with the pastor in a mighty fine way, and they are not using any claptrap methods to flich money out of the worldly folks either. We praise the Lord for this.

I want to take this opportunity to thank

our friends of the Brethren Church for the many cards sent to my wife at Christmas time. They came from seven different states. Wife is slowly getting some better.

Thank you for your prayers and will you still continue to remember us in your prayers, for we realize you too have your struggles and disappointments.

Let us all watch and pray, for we know not the day nor the hour when our Lord may come.

S. LOWMAN.

### GOALS FOR 1932

The Little Brick Church on the Corner  
Second Brethren Church of Johnstown, Pa.  
Grove Ave. and Bond St.  
George H. Jones, Pastor

#### I. Spiritual Goals.

1. A ten % increase in membership.
2. Scripture read and a prayer daily in every home. S. S. Lesson selection read.
3. Attendance at Church of every member, not less than 4 times in the year.
4. Every home visited at least once in the year.
5. Every member in one of the Church organizations, S. S.—C. E.—W. M. S.

#### II. Educational Goals.

1. A Sunday school with an average of 100 in attendance.
2. A C. E. society with an average of 15 in attendance.
3. A W. M. S. with an average of 15 active workers attending.
4. Every financial obligation met by December 31st.
5. A Tither's group organized by the end of the year.
6. Every member a supporter: every supporter giving for others as well as for self.
7. All Church officials functioning regularly.

#### III. Social Goals.

1. One great "get together" meeting during the year.
2. A church picnic during the year.
3. A camping period for every girl and boy over ten.

4. One social meeting for each S. S. class in a different home during the year.

#### IV. Physical Goals.

1. Our building improved and better equipped.
2. More class rooms.
3. Definite progress toward a new piano and church pews.

(The above program was prepared and distributed among the members of the Second church of Johnstown, was aimed as a challenge to every "person, class, or group" in the church, with the suggestion that each one should find his place and fill it. Then each one was faced with this question: "What kind of a church will our church be, if every member is just like me?" Does your church have its work as definitely outlined and its aims as definitely stated? Sometimes it helps to let your members know just what you want to accomplish.—Editor.)

### THE BEAUTIFUL RIVER OF LIFE

By William C. Allen

Have you ever thought of how like the onward sweep of a river the Christian life may be? A glorious stream may have very small beginnings. Its source may be in a tiny dell amid diminutive pebbles and lovely mosses, where the pure water trickles into a little pool enclosed in the cool shade of sheltering trees.

So is many a conversion to Jesus Christ. Men worn by cares or pains, women tired of household burdens or of fashionable existence, in moments of relaxation can turn their thoughts to the more abundant, the abiding things of life. Like the advent of a spring of water in the higher altitudes there is introduced into their better emotions the refreshing water of life—the Spirit of God. They drink and are satisfied with the cooling rill.

With others the Christian experience comes tempestuously. I have seen a mighty burst of hot water gushing from between huge boulders in the midst of a desert land. The tumultuous stream is slung and tossed along to its outlet in a neighboring canon. Thus to some is the entree into a Christian career. Perhaps the call of the preacher to repentance, some tragedy, the loss of a loved one, a sudden overwhelming sense of undeserved temporal mercies, awakens the sleeping conscience, the warning voice of the divine Spirit is listened to in the midst of a spiritually barren life. A one-time sin-soaked soul after fierce conflict with human passions is born into the earthly Kingdom of God.

We note that the smaller rivers sometimes eagerly rush around the big rocks that impede their progress, but swiftly break over the little stones with which the river bed is strewn. Here we learn a lesson. How often it is best not to contend too strenuously with the larger obstacles that threaten to obstruct us. Rather it may be well to quickly pass around the irritations of life and, like the mountain torrent, leave them far behind while we, with sturdy faith, go gladly on our way.

A normal Christian life becomes an enlarging experience. As the stream increases in volume so does genuine spiritual vitality grow in energy and power. Many are the vicissitudes of our creeks and rivers as they follow the course assigned them. At times they are dashed over jagged cliffs, again they gently glide through green pastures bedecked with winsome flowers. Bitter trials, unexpected descent in material values may at times be our portion. We are often precipitated over perilous places by circumstances beyond our control. Yet, after such experiences we—like the waterfall—find ultimate quiet in the limpid pool of heavenly love. Again, as the river of life rolls on, and the beauty of the valley of peace opens to us, once more we discover our Master's joy.

We pursue our analogy further. The one-time narrow current becomes a broad stream and steadily flows onward to the sea. Perchance contact with disintegrating soil on its banks, perhaps impurities issuing from great industrial establishments muddy the transparent fluid and destroy its charm, its life-sustaining goodness. Even so it is possible for the Christian, tempted by questionable earthly or business contacts, to lose his fervor on behalf of Jesus, when yielding to the call of pleasure, greed, or pride. But we recollect that a temporarily discolored or polluted stream can again become pure—so is it with the chastened soul that returns to God.

Others, like the progress of a noble river, go on their course uncontaminated, diffusing purity, service, peace. Storms do not affect them, calamity and crime do not dismay them. Like the spacious waterway that bears upon its bosom the burdens of little or greater craft, these carry on their hearts, the loads, the hopes, the happinesses, the in-

securities, the griefs of others. Their sympathies deepen and broaden with the swelling tide of worldly and spiritual experience. It cannot be otherwise. Under the clouds and in the sunshine they pour upon humanity their Christ-created affection until finally the ripples in their lives are absorbed in an endless sea. When what we call death shall overtake them it will mean that the fearless faith which found its source like a tiny rill on a mountain top, or as a great gush of waters in the midst of a granite desert, shall, at its conclusion, be merged into the eternal love of the infinite Ocean of God.—Christian Intelligence.

#### PALESTINE ZIONIST PROJECT A CERTAINTY

Assurance to the Zionists of America that Great Britain will fulfill the letter and the spirit of the Balfour Declaration for the building of a Jewish homeland in Palestine was cabled to the Zionist Organization of America by Sir Philip Cunliffe-Lister, Secretary of State for the Colonies in the British Cabinet. The cablegram was read to a large gathering at the Hotel Astor at the first public reception given for Nahum Sokolow, president of the World Zionist Organization and of the Jewish Agency for Palestine, by the American section of the two organizations. "Since his Majesty the King accepted the mandate for Palestine," the cablegram said, "successive British Governments have been charged with the duties which the mandate entails. They have sought zealously and fairly to discharge their responsibility of giving effect to Lord Balfour's famous declaration and of facilitating the building up of the Jewish national home in Palestine. In this matter policy is constant, though governments change. The present government will fulfill not only the letter but in the spirit those solemn obligations which it is their 'CUNLIFFE-LISTER.'—Methodist Protestant Recorder.

#### THE WETS SUDDENLY DISCOVER "THE PEOPLE"

Mrs. Charles H. Sabin's poll of Congress on the question of a prohibition referendum, proves the contention of the Drys that prohibition is here to stay. She reports less than one-third of the members willing to vote for a referendum and not all of these favor repeal or modification. There must be a two-thirds vote in both Houses of Congress to order a repeal referendum and then three-fourths of the States must ratify any such repeal or modification.

It is no wonder that one of the noisiest of the Wets, the disgruntled ex-Federal enforcement officer, Maurice Campbell, pessimistically admitted yesterday that it would be 1939 and probably 1941 before the Wets could hope to get a hostile vote upon prohibition through Congress. The Drys do not concede wet success then or at any time in the future.

This sudden zeal of the Wets for "the people" is a typical piece of Wet inconsistency. Mrs. Sabin is old enough and experienced enough to remember that the Wets fought every suggestion of a referendum upon liquor, in cities, counties, States and Nation, and fought to the last ditch against a referendum upon the Eighteenth Amendment. Now they profess to want "the people" to decide—meaning in their own minds, when they refer to the people, the Wet-

controlled machines in the large cities, such as Tammany Hall.

Senator Bingham, of Connecticut, who proposes to introduce a resolution for repeal, fails to state the Congressional record of his own State. His predecessors in the Senate, Brandegee and McClean, voted against submission of the Eighteenth Amendment to the people. The list could be extended through other wet members of Congress now talking loftily about the rule of "the people."—Edwin C. Dinwiddie.

#### QUESTIONS AND ANSWERS

(Continued from page 2)

2. By education, instruction and wise leadership bring about a consciousness among the laity and throughout the whole brotherhood that ministers do occupy a place of trust and responsibility in the church and as such can not be made the target of carping criticism or the mere plaything of congregational whims. Whims, I mean, as just indicated, of an uninspirited and selfish or incapable leadership. Given men in the ministry of the type I have indicated in the preceding statement new and better leadership will be forthcoming among the laity. For a trained ministry will make a new leadership. 3. Ministers must themselves come to a deep conviction that it is their business to build up the Church of God committed to their care. This must be first and last in their thought. If the pastor does a piece of work so big that all must see it he will doubtless have the support of the people. If he learns through a serious and prayerful test that he cannot succeed where he is then he will follow the leading of the Spirit to another field. A sincere minister will not go far wrong following his best impulses when he realizes a change ought to be made.

We have in our brotherhood a fine and loyal group of men who could do a worthy piece of work extending over a long period of time if given the opportunity. There are others who can do a splendid service for a congregation but covering a briefer period. To the credit of all worthy ministers let it be said that sacrifice and toil and the spending of self are never counted too dear for Christ.

#### SIGNS OF THE TIMES

(Continued from page 2)

will seem perfectly logical and valid to them.

#### THE "Devil that deceived them."

One of the factors that complicate the entire problem of war is the deceiving agency of Satan. He is the deceiver of the nations, pitting against one another men and nations when it is to his advantage. Read the record in Rev. 16:13-16 where he gathers the nations of the world into the place called "Armageddon." And when released from his thousand-year imprisonment in the abyss, his first act is to gather the nations "to the war." (Rev. 20:7-8). He sits in every council of war and, we must add, at every peace table. If in the light of present day conditions you will examine some of the provisions written into the Treaty of Versailles, it will not be difficult to believe that the Devil had considerable to do with it. For the Treaty of Versailles, by its par-

celling out of Europe, practically guarantees the coming of the next war.

Of course, many of the statesmen who settle our international affairs, and also some of the preachers whose voices resound most loudly in religious affairs, no longer believe in the existence of the Devil. They will tell you that the world has "progressed" beyond such a medieval notion. And that, doubtless, is one reason why it is so easy to deceive them.

Men once had the idea that they could settle all political problems by the aid of religion without a scientific knowledge of such affairs. Of late they have gotten the idea that these problems can be settled by political science without Christ. Of the two blunders the latter is the more stupendous. Without Christ nothing can be settled.

#### BUT there will be Some

All that has been written above is not intended to discount the good motives of men who are beginning to see what a horrible thing war is. We should thank God for every sentiment against it. But now, while there is no war, is a fine time for men to examine their motives for pronouncing against it, and also to count the cost of maintaining one's convictions.

I am persuaded that, as before, there will be men who will refuse to participate in or bless the next war. And this, not because it will be the popular thing to do (for it will not be popular then), but because they are determined to follow the Will of Christ as revealed in his infallible Word in all things. Such men have no illusions about an unregenerate world. They know there can be no peace to the wicked. But they know their duty and they are going about it quietly, striving to win men to Christ and the Life which he came to give.

#### THE TIE THAT BINDS

STOUT-KERN—On Saturday, December 19th, at 4 P. M., at the parsonage, Miss Amber E. Stout, daughter of Mr. and Mrs. Otto Stout, of Nappanee, Ind., and Mr. Henry Earl Kern, of Montone, Ind., were united in marriage. The best wishes of their many friends go with them. They will make their home in Montone. BENJ. F. OWEN.

GROSE-NULL—On Thursday, December 24th, at 4 P. M., at the parsonage, Miss Beulah Iva Grose, of Bremen, Ind., was united in marriage to Mr. Clifford Kenneth Null of Wakarusa, Ind. These young people have the best wishes of their friends. BENJ. F. OWEN.

#### IN THE SHADOW

KING—Wilson King, for thirty-six years a devoted member of the Brethren church, died December 2, 1931, aged 67 years, 6 months and 16 days. It was the privilege of the writer to receive him and his dear wife into the church at West Alexandria, Ohio, in the fall of 1895, and since then, it was also my privilege to be five times the family pastor—once at West Alexandria, twice in the Salem church at Clayton, once at LaVerne, and once at Compton Ave., Los Angeles. Between our families an intimacy has long existed, far closer than ordinary, and in an unusual degree we rejoiced in the successes which came to each other, and wept together in our sorrows. He was ordained to the office of deacon at my hands, years ago, and thus it was but natural that the family should wish that I officiate at his funeral. So this was only another of the many numerous occasions when such service was as difficult as it would have been if the departed one had been my own brother in the flesh. Not for his sake, but for my own, did I weep, for the going of such a man leaves me poorer, with one less friend to comfort and cheer in times of trial and stress. He leaves to mourn his death, his devoted wife, and a son, Carl, and daughter, Carrie, one grandson and a host of Brethren and friends, all better acquainted with him, and rejoicing in the fact that they did. Funeral services were held at the family home, near West Alexandria, on Dec. 5, 1931, by the writer and by Brethren Beachler and McClain. The major part of his life was spent in the community in which he died, and which will be long influenced by the impress of his life. MARTIN SHIVELY.

MUSSELMAN—E. P. Musselman was born not far from Dayton, Ohio, June 3, 1875, and died in that city, Dec. 2,



1931, aged 56 years, 5 months and 29 days. When he united with the Brethren church, I do not know, but when I became pastor of the Dayton church 28 years ago, I found him and his wife among its membership, and then a friendship began and grew in warmth until it was terminated only by his death. During these years I was called at least three by the family to bring such consolation as the Gospel offers to the bereaved, once the occasion being the death of his wife, Mattie. Thus it was but natural I suppose, that the family should wish my presence in their present sorrow, due to his going. By profession Ed was an architect, and a good one,—the builder of the Dayton Brethren church, as well as the one at New Lebanon, and many others in the section of country in which he wrought, as well as not a few of the great commercial buildings of his and other cities. Big as he must have been recognized in this field, to me he looms still larger as a father of his four children, left nevertheless ten years ago, to whom he has been both father and mother. Thus in his death, Mary, Ruth, Anna and Edward, are doubly bereft, but they are blessed in the memory of a father whose life had too few parallels among men.

Funeral services were conducted by the writer, Dec. 5, 1931. MARTIN SHIPLEY.

**DAITSWORTH**—Amos C. Daitsworth, a long time resident of Olatka, Ill., passed on to be with his Lord on Dec. 27, 1931, at the age of 100 years, 2 months and 9 days. He was born in Pennsylvania, from which state he enlisted in the Civil War in 1861 with Co. K, 5th Pa. Reserve Infantry, and served for three years. He was twice wounded at South Mountain and again at Gettysburg. After the war he was engaged by the U. S. Army, Antietam, Fair Oaks, Gaines Mills, and Mechanicsburg. He also spent six weeks in Libby Prison.

At the close of the war he came to Illinois, and here married Miss Anna Newcomer. To this union four children were born, two of which with the mother, preceded the father in death. Those remaining are, Mrs. Cora Gordon of Staples, Minn., and Hilar Daitsworth of Lanark.

For more than twenty-five years Brother Daitsworth has been a loyal member of the First Brethren church here, having been received into its fellowship during the ministry of Elder Z. T. Livengood. For several years he has had a longing to go home and be at rest. He met death peacefully and triumphantly. Peace to him and comfort to every sorrowing heart until the morning of the first resurrection when the dead in Christ shall come forth to meet the Lord in the air.

Funeral services held from the late home on December 31, conducted by his pastor, the writer, assisted by Elder Livengood. Services at the grave were in charge of the American Legion. C. C. GRISSO.

**SHANK**—Jacob Shank, of Lodi, California, for many years best known as a resident of Jenny Lind, California, laid by his earthly armour and went home to be with the Lord on

Nov. 23, 1931, after a brief illness. Brother Shank had passed well beyond his 88th year and was active until the last. He was loved by all who knew him and especially in the church circles was he esteemed as a valued counselor. He was a Christian of extra fine qualities and to the writer of this notice, a friend of many years standing. Brother Shank was a man of strong convictions when once convinced of any truth. He was also a fine Christian conversationalist by which I mean he always brought every conversation to a Christian bearing. In this respect he was unusual. He was a lover of souls. His joy in life was to witness the salvation of souls and to rejoice when he was thus blessed. He preached in the Stone Coral community for many years, contending for the faith once delivered unto the saints. All we Brethren of Northern California will keenly miss our brother, but we realize that he is the winner in the race of life and is now at rest from the toils of life. He is survived by his wife, Lois Shank, and by six children, and a number of grandchildren among whom is Curtis Morrill, a student at Ashland College.

His earthly remains rest in the old historic Pioneer East Union Cemetery between Manteca and Lathrop, where now many of the older Brethren and their families of this part of the state have been buried.

The sympathy of a large number of friends is extended to the bereaved family as well as the appreciation for a life so well lived in the service of the Lord.

J. WESLEY PLATT.

**FLORY**—Isaac Daniel Flory of Lemoore, California, departed this life to be with the Lord on Easter Sunday, April 5, 1932. Brother Flory and his family have been connected with the Brethren Church of Northern California, for a number of years. Mrs. Flory is a sister to Mrs. Shank, until recently of Lodi, but now of Santa Cruz, California. A few years ago Brother Flory and wife and daughter placed their membership with the Manteca Brethren Church. Brother Flory had been an invalid for several years and on Easter Sunday closed his eyes of this world to open them on the other side of Jordan. He was well versed in the Bible and enjoyed the study of the Gospel and the communities where he made his home. He is survived by his wife, Ida Flory, and one son and one daughter. The prayers of friends have accompanied the bereaved members of this family since his death. J. WESLEY PLATT.

**BOWERS**—Mrs. Elizabeth R. Bowers, aged 81, was born in Pennsylvania, June 20, 1847, and passed away at her home, Sunday, Nov. 8, at 3:30 A. M.

She pioneered in Illinois and Iowa, moving to Spokane in 1904. Her husband died in 1917.

She is survived by 5 daughters, Mrs. J. C. Dunn, Hemingford, Neb.; Mrs. G. M. Hall, Janesville, Iowa; Mrs. H. S. Church and Miss Lillian Bowers, Spokane; Mrs. A. J. H. Hildebrand, Spirit Lake, Idaho; three sons, A. E. Bowers,

Kellogg, Idaho; Dr. A. S. Bowers, Orient, Iowa, and J. E. Bowers, Seattle; one sister, Miss Mary Emily Guenther, and two brothers, J. A. Guenther, Anderson, Missouri, and S. E. Guenther, Marcus, Wash.

13 grandchildren and 14 great-grandchildren also survive.

Mrs. Bowers was a charter member of the First Brethren church at Spokane and much loved and revered by all who knew her.

The funeral was conducted by her pastor, the Rev. Albert L. Lantz, at the Hazen & Jaeger large funeral chapel, Tuesday, Nov. 10, at 11 o'clock.

B. G. JONES, Acting Secretary.

**WYCOFF**—Amy Stroud Wycoff was born September 18, 1856 in McCoubbin Co., Illinois, and departed this life at her home, south of Fort Scott, Kan., on January 22, 1932, at the age of 65 years, 3 months and 14 days.

She was the eldest daughter of Sam E. and Ella Stroud, and came with her parents to Kansas when but one year old. She was married to Lem Erick in 1885, to which union were born four children.

She was married to Jake Wycoff in 1903, to which union three children were born, one of which preceded her in death.

She leaves a husband and children and 12 grandchildren and 9 great-grandchildren. Mrs. Wycoff professed faith in Christ and united with the M. E. Church when 18 years of age, and remained true to her Christ until death. Funeral by the writer, whose home was the place of abode, was held at the Cherry Grove church, assisted by Rev. W. H. Reeves.

Burial was made in the Pleasant View Cemetery.

L. G. WOOD

**ELLER**—Jennie Harmlinda, the daughter of James and Melennis Apt, was born in Marion County, Ohio, May 23, 1875, later coming to Carroll County, Indiana, where, March 11, 1899, she was united in marriage to Mr. David Eller of the Burlington Community. She passed from her suffering at her home near Radnor, Christmas morning, 1931, aged 56 years, 7 months and 2 days. Besides her husband she is survived by a niece, Mrs. Raymond Douglass, and a nephew, Lloyd Apt, whom she raised.

Though she had suffered a paralytic stroke several years ago, her death was sudden and unexpected. About fifteen years ago she, with her husband, became members of the First Brethren church of Flora, and were faithful and consistent members until her death. Just a few days before her death she expressed a hope to the writer that she would soon be able to attend the services of the church she loved. Funeral services were held in the First Brethren church at Flora, on Sunday afternoon, and the large number of people present bore a testimony to the esteem of the departed. Burial in Zion Cemetery, a few miles southwest of Flora. Services by the writer, her pastor.

FREEMAN ANKNUM.

## Changing the Subject

(Continued from page 8)

Again we are commanded to meditate upon whatsoever things are "lovely." Of David and Jonathan it is said in II Samuel 1:23—"They were lovely and pleasant in their lives, and in their death they were not divided." Of our Lord himself we read in Canticles 5:16—"He is altogether lovely." The loveliness of friendship, the loveliness especially of friendship with himself—what a subject for our conversation! What a subject for our songs, as we read in Ezekiel 33:32—"And, lo, thou art unto them as a very lovely song, as one that hath a pleasant voice, and can play well upon an instrument." Let loveliness permeate our thought, our conversation, our songs and all our worship, that he himself, who is altogether lovely may be increasingly exalted.

And then, we are admonished to think upon whatsoever things are "of good report." In Exodus 23:1, we read that the Israelites were forbidden to raise a false report. What an easy thing it is to do! How often such reports are raised through misunderstanding of a word, a sentence, an action, a gesture, or even a silence, even among Christians. How often among the worldly false reports are raised through malice alone. But of these things we are not to think. We are to think of those things which are of a good report. In Proverbs 15:30, we read "A good report maketh fat." Our first association of the word report was perhaps in the days of our childhood, when we took our school reports home, anxiously or proudly, to father and mother. But even yet, though children of a larger growth, we have reports, whether we will or not there is constantly a report out about us. Shall we, like many Bible characters of whom we read have good re-

ports? Shall we give good reports of others, whether or not they give them of us? We read that Cornelius was a man of good report. Ananias was a man of good report. In Hebrews 11:2 we read that "the elders had obtained a good report." In Hebrews 11:39 we read of those who died in the faith, "these all having obtained a good report, received not (yet) the promise." Good reports! Let us get them, let us give them. Let us talk about people of good report. Let us read biography, let us grow thereby. Let us think and converse of those of good report, and let us scorn to take a lower standard than was set for the Israelites, who were not permitted to raise a false report.

And then—if there be any "virtue." Peter helps us here, as we turn to his second epistle, first chapter and third verse, we find that we are called to glory and to virtue. How shall we have the one without the other? Glory and virtue, like faith and works, are indispensable companions. In the fifth verse of this chapter we find "add to your faith virtue; and to virtue knowledge." Virtue should be early learned in the Christian life, it comes next to faith and before knowledge. Let us therefore think of it, let us talk about it, let us practice it. Let us scorn a profession which does not reveal itself in corresponding virtue.

And then—if there be any "praise." Oh, let us offer the sacrifice of praise, as admonished in Hebrews 13:15. Let us realize that faith must be found to praise. To praise whom? To praise him, to whom be praise forever. And let us remember Jesus Christ to the praise and glory of God. Let us praise God and not man, and let us praise him continually. But let us not refuse to think of the praise of man, where man has exalted God, for such praise is to the glory of God. "If there be any virtue, if there be any praise," let us think on these things.



VOL. LIV  
Number 6

THE

February 6  
1932

# BRETHREN EVANGELIST

## Girding for the Climb

"I tightened my belt and went on." It had been a strenuous experience. The road had been rough, the climb difficult, and the dangers many. It was a good place to turn. The road back would be easier than that which lay before. But there was no goal in the backward turning. The reward and the joy of it was on beyond. Nothing could satisfy but just this one accomplishment. So that sturdy, undaunted, unswerving disciple of Jesus, at the very point where it was hardest, where it would have been easiest to retreat, wrote this word in his diary, "I tightened my belt and went on."

What a word for the Church of Jesus Christ, my Church, myself! What a word for this day, the hardest, the most difficult of them all! In the face of all that may lie before us in this New Year, untrodden and untried, but with problems that will challenge the stoutest heart, what shall our attitude be?

Not retreat, surely, for that would lose us all the vantage we have taken. Not the same slow pace, for that will not satisfy the hot heart of intense desire. Not retrenchment, for that would be the beginning of defeat. Not even the backward look, for that would be the beginning of the backward going.

Purposes have been born. We have declared ourselves in ringing resolutions and we meant it. So there cannot, must not be any retreating. Rather let it be a forward going in evangelism, in missions at home and across the seas. Forward in definite, persistent, warm-hearted Christian education. Converts should be multiplied. The Church should be better acquainted with the business which she is trying to carry on. And all of this cannot be accomplished with anything less than a hot heart. Let us all, each individual member of the Church, write it close to his heart—"I TIGHTENED MY BELT AND WENT ON."—Bishop L. H. Seager, in Evangelical-Messenger.

## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

The Editor has asked me to write a few words of introduction and reply so far as I would care to the criticism of Brother Hann which follows as the leading feature of this department. I am glad to do so and my own words shall be very few. If the reader will refer to the Evangelist of January 2 he may the more readily see the points involved. My reply to the criticism shall be just long enough to introduce Brother Hann and to justify my brevity.

1. My personal position in the matter at issue is found in the last two paragraphs of the discussion, beginning with the words, "My own conviction, etc." In these I answered the question as well as stated my opinion as to verses 9-20. This opinion I base on a fairly wide acquaintance with the whole field and not upon references to the opinions of others. I am fairly well acquainted with each of the fields to which Brother Hann appeals for evidence. It is precisely the knowledge of this field that leads me to my conclusion.

2. Manuscripts vary in value as textual sources. The two I named by far out-class all others. Those well informed in this field class all Uncials except six as of secondary importance. Of these six three have the section Mk. 16:9-20. But they are either of late or of small value as for example A.

3. Take the matter of the Versions and paragraph 1 below referring to the Peshito. It was once thought that the Peshito was the original Syriac Version but we now know better. There are two earlier versions in Syriac. One, and the oldest, called the Sinaitic Syriac, does not contain the section under examination. The other is the Curetonian Syriac. The Peshito to which Brother Hann refers as of the second Century is now referred by scholars to the fifth century. No, not by radical moderns, but by the best and most conservative scholars. Robertson for example. At present the Peshito does not rank high as an authority.

4. As to the Fathers—Eusebius says that the long ending of Mark is not to be found in the "accurate copies" of the Gospels of his day. (Ad Marin. Q. 1, Vol 4). Jerome says, that this section was wanting in nearly all Greek copies. Ep. CXX. Q. 3). Dean Alford in his Commentary on Mark says, "It was still absent from the majority of codices as late as Jerome's day."

Conclusion.—I have made these three statements only to show that the citations of Brother Hann below are open to serious questionings. I quoted Robertson and Gregory in my first answer not because I wished to support my view. I did it only to show what other men whose opinions it is worth while to consider had to say.

I do now want to add to the names of Robertson and Gregory the name of one of the greatest writers and scholars in the field of New Testament Introductions and a man who is thoroughly sound and conservative in his positions. I refer to Theodor Zahn of Erlangen University. In his monumental work on New Testament Introduction he gives an extended discussion of the

problem under consideration here and at the conclusion of a vast survey, exhaustive indeed, he says, "The conclusion stands, therefore, that Mark was circulated from the beginning only in its incomplete form C (1:1-16:8)." Int. N. T. Vol 2. Page 479.

I do beg permission to add that in giving answers to questions involving honest differences of opinion I must be true to the best of my knowledge. That may be very limited. I am however eager as are all my readers to know the truth. I shall yield to none in my loyalty to and my advocacy of the Holy Scriptures. Unfortunately questions and problems of great difficulty arise and these sometimes give rise to difference of opinion. So I repeat here that I shall doubtless subject myself to criticism in conducting this column. But if the truth is disclosed or error exposed we should all be satisfied. I am glad for the criticism of Brother Hann and give his contribution the remainder of my space.

### THE LAST TWELVE VERSES OF MARK'S GOSPEL

Albert G. Hann

Dr. Miller's answer to a question in connection with the closing verses of the Gospel of Mark, p. 2 of The Evangelist, January 2, 1932, would likely leave the ordinary reader somewhat mystified. He quotes Dr. Casper Rene Gregory whom he (Dr. Miller) regards as "one of the greatest, if not the greatest textual critics of all time" with reference to these verses (9-12), "The closing verses of Mark positively do not belong to this Gospel, positively have no right in the New Testament." However, later on in the article he eases our hearts somewhat by admitting vs. 9-20 as "reliable, trustworthy and veridical record" but probably added to the Gospel by some unknown writer. We are thankful he can say "I am grateful that it has been preserved. I have no difficulty in believing and accepting it," even though it is a little perplexing to understand how he can do so and still be consistent with his expressed opinion of the greatness of Dr. C. R. Gregory as a textual critic.

The writer most strongly holds that they (vs. 9-20) are certainly genuine, the weight of evidence both external and internal, compelling me to the conclusion. We believe many readers of The Evangelist are of like faith. We will give briefly the documentary reasons for the faith that is in us and perhaps these reasons may also help other ordinary readers.

Briefly our reasons are as follows. The evidence comes from three sources: (1) manuscripts, (2) versions, and (3) the early Christian writers known as "the Fathers."

I. AS TO THE MANUSCRIPTS: It is true as Dr. Miller states the oldest two uncials, the Sianaiticus (Aleph) and the Vaticanus (B) do not contain these verses (9-20). But of the others (consisting of some eighteen uncials and some six hundred cursive MSS. which contain the Gospel of Mark) there is not one which leaves out these twelve verses.

II. As to the Versions:—

1. The SYRIAC. The oldest is the Syriac in its various forms: the "Peshitto" (cent. 2), and the "Curetonian Syriac" (cent. 3). Both are older than any Greek Mss. in existence, and both contain these twelve verses. So with the "Philoxenian" (cent. 5) and the "Jerusalem" (cent. 5). Just here we would like to remark that the "Peshitto" ranks very high among the versions, even superior to the oldest Greek

manuscripts, and dates from as early as A. D. 170.

2. The LATIN VERSIONS. Jerome (A.D. 382), who had access to Greek MSS, older than any now extant, includes these twelve verses. But this version (known as the Vulgate) was only a revision of the VETUS ITALIA, which is believed to belong to cent. 2, and contains these verses.

3. The GOTHIC VERSION (A.D. 350) contains them.

4. The Egyptian Versions: the Memphitic (or lower Egyptian, less properly called "COPTIC"), belonging to cent. 4 or 5, contains them; as does the "THEBIC" (or Upper Egyptian, less properly called "SAHIDIC"), belonging to cent. 3.

5. The ARMENIAN (cent. 5), the Ethiopic (cent. 4-7), and the GEORGIAN (cent. 6) also bear witness to the genuineness of these verses.

III. The FATHERS. Whatever may be the value (or otherwise) as to doctrine and interpretation yet, in determining actual words, or their form, or sequence, their evidence, even by allusion, as to whether a verse or verses existed or not in their day, is more valuable than even manuscripts or Versions.

There are nearly a hundred ecclesiastical writers older than the oldest of our Greek codices; while between A.D. 300 and A.D. 600 there are about two hundred more, and they all refer to these twelve verses.

Papias (about A.D. 100) refers to v. 18 (as stated by Eusebius, Hist. Eccl. iii. 39).

Justin Martyr (A.D. 151) quotes v. 20 (Apol. I c. 45).

Irenaeus (A.D. 180) quotes and remarks on v. 19 (Adv. Haer. lib. iii. c. x).

Hippolytus (A.D. 190-227) quotes vv. 17-19 (Lagarde's ed 1858, p. 74).

Vincentius (A.D. 256) quotes two verses at the seventh Council of Carthage, held under Cyprian.

The Acta Pilati (cent. 2) quotes vv. 15, 16, 17, 18, (Tischendorf's ed., 1853, pp. 243, 351).

The Apostolical Constitutions (cent. 3 and 4) quotes vv. 16, 17, 18.

Eusebius (A.D. 325) discusses these  
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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Our Duty to God and to Country

No month in the year has so many outstanding occasions for the emphasizing of patriotism as February. It is pre-eminently the patriotic month. That fact, together with things that are transpiring in the world and in our own country, naturally turn our attention to the consideration of the duty of Christians to the state. And the particular phase of citizenship responsibility as claimed by the state and which is now receiving much attention is that of engaging in war, or the bearing of arms.

The Supreme Court of the United States has rendered a decision that has far-reaching significance, affecting some of the most vital elements of our religious faith and practice. It has declared against the right of a citizen to refuse to engage in war for reasons of conscience. It says, "Whether any citizen shall be exempt from serving in the armed forces of the nation is dependent upon the will of congress and not upon the scruples of the individual, except as congress provides." The conscientious objector to war, says the recent decision, "may be compelled, by force if need be, against his will and without regard to his . . . religious . . . convictions, to take his place in the ranks of the army of his country." This is in effect a denial of the time-honored principles of religious liberty, and subjects the Christian to the possibility of a conflict of loyalties, in which case shall obedience to God or to country take precedence? The Christian should always be respectful of, and recognize the power of, the state, and render due obedience to its laws, yet when the acts of a government contravene the expressed will of God (for men are fallible in official as well as in individual capacity), there is but one thing for the true Christian to do, and that is to follow in the path of the will of God, as he understands it. And we have scriptural precedent for such a stand in the reaction of Peter and the apostles to the restrictions of the rulers of the Jews, when they said, "We ought to obey God rather than men" (Acts 5:29).

That is practically the position set forth by Chief Justice Hughes, in his minority opinion, concurred in by Justices Holmes, Brandeis and Stone, in which he said the requirement to do military service was "directly opposed to the spirit of our institutions." He is keen and logical in his distinction between the province in which duty to state cannot be questioned and that in which duty to God is supreme. He says:

Much has been said of the paramount duty of the state, a duty to be recognized, it is urged, even though it conflicts with convictions of duty to God. Undoubtedly that duty exists within the domain of power, for government may enforce obedience to laws regardless of scruples. When one's belief collides with the power of the state, the latter is supreme within its sphere and submission or punishment follows. But, in the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law-abiding citizens. The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation. . . . One cannot speak of religious liberty, with proper appreciation of its essential and historical significance, without assuming the existence of a belief in supreme allegiance to the will of God. Professor Macintosh, when pressed by the inquiries put to him, stated what is axiomatic in religious doctrine. And, putting aside dogmas with their particular conceptions of deity, freedom of conscience itself implies respect for an innate conviction of paramount duty. The battle for religious liberty has been fought and won with respect to religious beliefs and practices, which are not in conflict with good order, upon the very ground of the supremacy of conscience within its proper field. What that field is, under our system of government, presents in part a question of constitutional law and also, in part, one of legislative policy in avoiding unnecessary clashes with the dictates of conscience. There is abundant room for enforcing the requisite authority of law as it is enacted and requires obedience, and for maintaining the conception of the supremacy of law as essential to orderly government, with-

out demanding that either citizens or applicants for citizenship shall assume by oath an obligation in regard to allegiance to God as subordinate to allegiance to civil power.

We could wish that this was the majority decision of the Supreme Court instead of a minority opinion. The five to four decision practically takes away our religious liberty in principle, so far as engaging in war is concerned. The case is settled. The only way the situation can be changed is by act of Congress, and this should be encouraged by Christian people appealing individually and in groups to their representatives in the House and Senate to foster and to vote for the necessary legislation. But there is not likely to be any great influence exerted on the part of people who are not being taught to believe in and to encourage the peaceful settlement of international disputes and to oppose resort to war as sinful and unjustifiable. And that is what we are not doing in any positive and extensive way. We are not teaching our people that war is wrong and that we as followers of Christ cannot engage in it, and as a result there is growing up a generation that does not believe in the Gospel teaching against war, which has been the historic stand of Brethren people for two hundred years. We need to build up conviction at this point—that Dunker faith was not mistaken, that the weapons of our warfare are not carnal, and that consequently we cannot engage in the carnage of war. Our duty to God is supreme.

## Anti-Saloon League Upholds Bishop Cannon

Bishop James Cannon Jr. is always interesting, if not always approvable. We have not always been in full accord with all his methods, nor have we sanctioned some of his personal enterprises, but we do give him credit for being one of the keenest, most efficient and most courageous leaders that the cause of Prohibition has in the country today. Whether his handling of campaign funds is subject to censure or not (It is hard to tell how much of truth there is in the reports of investigating committees, and how much there is of politics and Catholic prejudice), yet the dry Protestant forces of America owe him a debt of gratitude for what he has done, and we are disposed to rejoice in the fact that the Anti-Saloon League in session in Washington a few weeks ago, gave him a unanimous vote of confidence by adopting a resolution proposed by O. S. Poland, a Boston lawyer, which said:

"The Anti-Saloon League of America records its debt and notes the debt of the whole American people to Bishop James Cannon, Jr. His has been a life of self-sacrifice and denial—singly devoted to the advancement of the cause of prohibition.

"The friends of prohibition will never be able to repay him for what prohibition has cost him in money, or in health, or in assaults on the spirit.

"More than all this—perhaps more important than all this—is the fact that Bishop Cannon stands today, and ought to go down in history, as a great champion of freedom of conscience and intellect—a protector of the independence of the franchise. Only his resolution and sacrifice stands between thousands of independent voters and social ostracism, financial ruin, serious physical harm.

"As a sacrificing worker in the cause of prohibition—as a champion, to your own hurt, of the civic rights of free men—Bishop Cannon, we salute you."

"If we think too highly of ourselves we bring ourselves into ridicule and men will not permit us to do what we are able to do, if we think too little of ourselves we refuse to do what we are able to do. In both cases we deprive God of the service he wants us to render him."

## EDITORIAL REVIEW

Dr. C. F. Yoder gives us a report of the work in Argentina. A new tent in which to conduct meetings is now a part of their Gospel coach equipment for spreading the knowledge of God among the many towns of their district, and it affords new opportunities for reaching men who are hard to reach.

In a personal communication to the editor, Brother C. H. Ashman, pastor of the First church of Johnstown, Pennsylvania, says, "The Victory Revival is in the second week and going strong. Large crowds on Sunday, and also Monday and last night; 13 confessions to date. We will continue into the third."

In a personal note from Brother Fred C. Vanator, we learn that the work at Peru, Indiana, is going forward in a fine way. They are preparing for an evangelistic campaign during the weeks preceding Easter. He says, "The church surely is the center of activity for our whole congregation." And that is fine, the way it ought to be in every locality.

Brother A. B. Cover, pastor of the First church of Los Angeles, California, after his two-months' vacation last summer, returned with renewed energy to his eagerly waiting people, who warmly welcomed his return and gave him cooperation in his intensive efforts for another year of service in the Master's kingdom at that place. Both Sunday school and Christian Endeavor organizations cooperated in the rally effort and spirit, and through these auxiliaries six souls have been added to membership in the church.

Dr. Charles A. Bame gave a very comprehensive view of the contribution of Brethren people to Religious Education during the 200 years of their history, in his interesting and instructive lecture in the Brethren church at Ashland on Wednesday evening, January 27th. This was one of a series of special lectures given under the auspices of the Ashland Seminary and open to the public. Dr. Wm. H. Beachler, of Gratis, Ohio, is to be the lecturer this week on the Glory of the Christian Ministry.

The Brethren of Fremont, Ohio, under the able leadership of Brother W. S. Crick are bearing a faithful witness, notwithstanding the difficulties and limitations of their field. The pastor's report to the mission boards last summer showed an average Sunday school attendance of 49. Since Rally Day last fall the attendance has been around 58, and as high as 67. The pastor recently put on an assiduous campaign for Evangelist subscriptions, and as a result we have fourteen members to our family in that community. We thank Brother Crick and pray that the subscribers may rejoice in this larger fellowship.

Brother E. M. Riddle, pastor of the church at Warsaw, Indiana, reports twenty confessions of faith during his recently conducted evangelistic campaign, in which he did the preaching and his chorister, Brother Albert Hartman, led the music. One person has confessed Christ since the meetings closed and awaits baptism. One other was added to the church since his last report. It was the pastor's fourth meeting in his five years of service at this place and the interest and attendance were good, which bears out what the pastor says about having been given unusual liberty and power in rebuking sin and calling men and women to repentance.

Richards county, Nebraska, in which our Falls City church is located, is promoting a "Standard Leadership Training School" from February 2 to March 11, two evenings during each week, and we notice the name of the Falls City pastor, Brother H. H. Rowsey, as one of the instructors. The efforts of this community in this matter are motivated by the following conviction, stated at the very outset of their printed leaflet: "Religious Education deserves and needs the same high level of training demanded of public school teachers. The Standard Leadership Training School offers such training to present and prospective church school workers."

Brother C. A. Stewart is leading the good people of Bryan, Ohio, forward in a splendid way, according to a report in this issue by their correspondent. The various departments are active under capable leadership and the spiritual life of the church is being deepened. A successful revival was conducted under the evangelistic leadership of Brother Stewart, with the assistance of Mr. and Mrs. Harry Richer, popular leaders of evangelistic music. Thirty-two confessed Christ as their Savior and on the last day of the meetings twenty-one were baptized into the church. Not only the church but the community was greatly stirred by the meetings.

Brother S. C. Henderson reports encouraging progress in the churches at Roanoke and Huntingdon, Indiana, where he is pastor. At Roanoke the loyalty of the membership is worthy of commendation, he remarks and the Sunday school is growing in attendance and the Sunday school crowd stays for church. And that is encouraging and commendatory. A new Christian Endeavor and a new Sisterhood of Mary and Martha have been organized and both are doing good work. At Huntingdon the work is said to be going forward harmoniously and that the future seems brighter. The Sunday school has nearly doubled its attendance since last October. And during that time three have been baptized into the church.

Our good correspondent from La Verne, California, says the church at that place is growing in spirituality and power under the able leadership of Brother A. L. Lynn. A people is bound to grow spiritually when they give themselves to prayer and the study of the Word as these people seem to do. Brother Lynn's Bible instruction, both at his special Bible Study Class and at the Wednesday evening prayer meeting, provokes keen interest and consequently the attendance is excellent. Souls are being frequently saved at the regular services of the church. During the year forty-one were added to the membership of the church without the aid of any special revival campaign. The Sunday school's average attendance for the year was 200. During the past nine years the church has raised an average of \$9,000 annually.

We have an interesting letter this week from Mrs. Hattie C. Sheldon of the Bellevue station in French Equatorial Africa. Sister Sheldon makes mention of the keen loss that was felt at the death of Brother Lester Kennedy, and it is not hard to understand how it should be so. A beautiful and strong spirit of friendship grows up quite naturally among a group of missionaries having common experiences in a far-away land like Africa. We think the fellowship must be closer and finer than that which is usually experienced among Christian workers in the homeland. It is said that Brother and Sister Jobson arrived at Bassai on November 14th from their furlough in America. The Sunday school at Bellevue is "averaging around 400 lately" and the Sunday school at the branch mission at Sassara is averaging 171 in attendance.

Brother Harley F. Stuckman, capable pastor of the church at Goshen, Indiana, writes that the work there is pressing forward in a more substantial way than ever before. Prayer meetings were stressed in the fall and attendance began to increase and continued until the average was one hundred. Then came the revival meeting, with Brother Arthur T. Wirick as the evangelist, and his preaching and Bible studies were real attractions. The crowds came and the interest was sustained to the end. Twenty-one confessions were made and three were baptized at the beginning of the meetings. The Christian Endeavor is said to be going efficiently, as also is the Sunday school under its new leadership. Brother Herman Roscoe, for many years its efficient superintendent, withdrew to the ranks of a teacher of young people.

THE LAST SUNDAY IN FEBRUARY is the time for lifting the regular annual offering for the two-fold benevolent purpose—the support of the Superannuated Ministers and of the Brethren's Home at Flora, Indiana. In this issue Brother Fred C. Vanator, president of the Board of Benevolences, having in charge the Superannuated Ministers' Fund, writes his "First Call." Dr. J. Allen Miller, president of the Home Board, makes an opening statement. We call your attention to the fact that both these boards—the Brethren's Home Board and the Board of Benevolences—are given the right to appeal to the brotherhood for an offering on the last Sunday in February. Next week members of these boards will lay before you in these pages the needs that must be met. We take it that every pastor will welcome these statements and will cooperate with the Evangelist in an effort to bring the people to give their best support to the benevolent work of our church. The duties of these men have been thrust upon them by vote of General Confer-

(Continued on page 8)

## Should Brethren Make Use of Lent?

By R. F. Porte

The mere mention of Lent carries to the minds of many people certain objectionable practices connected therewith. Many think, perhaps, of unwilling observers and the abandonment with which these same worshippers again take their places in the world. "Shrove Tuesday," the day before the beginning of Lent, is a day in which the people may enjoy feasting and great personal gratification before the fast days. When Christians consider the observance of Lent as anything but a sacred privilege, the real meaning of the period is lost. However, much as we dislike these rather objectionable features, this is not the true measure of the Lenten season. We may better arrive at a conclusion to our inquiry by contemplating the real purpose and meaning of Lent. It is here that we shall come to some idea of the proper use of Lent.

The antiquity of the observance of Lent may be gained from the fact that Irenaeus mentions that "the custom of keeping a fast before Easter Sunday was quite old even in his day, but that no uniformity of observance had, up to that time been established; some thinking they ought to fast for one day, others for two days, and others having other peculiarities" (Ency. Brit. 9th Ed. art. Lent.). Irenaeus (Born 130 A. D.), was a disciple of the aged Polycarp, and Polycarp, says tradition, was a disciple of the Apostle John. This fact lends considerable interest to the observance of Lent and its place in the life of the Church. We learn that the observing of Lent is not a later idea of an ecclesiastical Church but may be traced in some form to the days of the apostles.

In the days of Tertullian, (Born 150-160 A. D.) we find another important development of Lenten observance in the Church. At this period we discover that Good Friday

was being observed as a fast day. Tertullian suggested that the fast ought to be extended over a longer period. Tertullian says, "Christians ought to fast during all the time the Bridegroom was taken away from them". This means observing the period beginning with the arrest of Jesus and ending with the resurrection as a period of fasting. Leo the Great, (440-461 A. D.) was the first to suggest to the Church the present forty days period of Lenten observance. There has never been a uniform period of Lenten observance during the history of the Church, which does not in any way argue against the importance of observing the Lenten season. The fact which does particularly interest us is the fact that we do have on record some kind of recognition of this period in our Lord's life on the part of the Church reaching back to the days of the apostles.

The next step is to say that we have no command to observe Lent. It may also be stated that we also have no command for the observance of the first day as the day for rest and worship. The Christian Sabbath has its foundation, however, in the fact of the place of Christ in the life of the Christian community. It is this same consideration of Christ which lends power to the suggestion that Christians should remember the days of our Lord's Passion. The motive in the observance of either Sunday or the Lenten season rests on the motive of love for the Master. The observance of one day of worship, however, stands above all days having its authority in the decree of God the Father at the beginning of Creation. The observance of days has no merit in itself, the merit lies in the purpose of the observance. The Christian who really loves the Lord wants to worship on the Lord's Day. This

### The Brethren Home

By Dr. J. Allen Miller, President Board of Trustees

During the month of February the churches of our brotherhood look forward toward making a contribution for the support of the Brethren Home of Flora, Indiana. By regulation of the General Conference the Board of Benevolence and the Brethren Home are granted the privilege of an appeal for support and of receiving an offering on the last Sunday of the month of February.

The readers of the Evangelist are asked to watch the columns of the paper for information. We will explain our needs more fully in later issues.

The Home is an institution belonging to the Church. It is necessary to receive a considerable sum of money annually from our brotherhood to maintain and sustain the Home. We have in the Home a group of elderly ladies with whom we have entered into agreement to furnish them a Home and the necessary care incident to old age. It is to meet this requirement in part that we must have the support of the Church. A second consideration is this: A considerable part of the money given to found the Home, erect the buildings and equip the same was given on an annuity agreement. It is to help pay the interest to these annuitants that we must ask the Church for an offering. This is really meeting a great need of the Church with a modest annual offering from all the churches. Pray that the offering for

### First Call

Rev. Fred C. Vanator, President of Benevolent Board

February has come to mean Benevolences to the Brethren Church. It is now time to turn your thoughts in that direction. I realize that if I could come into every Brethren home and discuss this matter of Superannuated Ministers' support with you as individuals I would get a much larger response than can ever be gotten from an appeal through the printed page. But this, of course, is impossible. So we are coming to you in the usual way and we are hoping that you have not forgotten that one of the vital items in our offering program throughout the year is the care of those who have been compelled to cease active work and depend on the liberality of the brotherhood for their material support.

In a later issue of The Evangelist we will explain our plan for this year, whereby you can make a liberal offering, not on a quota per member basis, but on a real thank offering basis. Watch for the idea in next week's issue. And in the meantime be laying up your pennies, and nickles and dimes, yea even dollars, for this great cause.

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Benevolences and the Support of the Brethren Home may be a good one and may bring blessings to all concerned and magnify the Name of our Lord.

same Christian may feel the desire to remember the days in which Christ made his last journey to Jerusalem and finally to Calvary. Our thoughts regarding Lent rest here and not in any Church tradition.

What should be the attitude of the Brethren toward Lent? We are not a people of outward form but people of the quiet life in Christ, hence Lent presents an opportunity for meditation and humiliation before our Heavenly Father. The people who can best humble themselves often pass this spiritual experience on to more pretentious Christian professors. Are the Brethren taking too much for granted? Shall we the people who practice the service of cleansing, humility, and Christian service, fail to give ourselves to a special time of penitence and humble worship and thanksgiving to our Heavenly Father? Brethren ought to lead in the divinest of human acts, the offering of ourselves as "living sacrifices" unto God. The days included in the Lenten season mark the time in which Jesus was "set steadfastly toward Jerusalem." They are the days of the actual offering of himself to God for the redemption of the world. These days certainly cannot pass without creating in the minds of earnest Christians a sense of thankfulness to God and shame for our own failings to faithfully follow the way of sacrifice for our Lord. St. Paul tells us that "we must suffer with him if we would reign with him" (Romans 8:17). There is here indicated some actual participation of the followers of Christ in his vicarious sacrifice. If Christian people ever come into the "fellowship of his sufferings" it can be only by means of some earnest meditation upon the days immediately preceding the death of Christ. Lent is the time in which we may give serious thought to true fellowship with Christ. The opportunity is ours to enter very really into the spirit of Christ's sacrifice. It is a sacrifice in which we may each participate and where we each may share. He denied himself, he walked alone many times, he never questioned or rebelled against the arduous task which the Father had laid upon him. Lent furnishes us the opportunity of looking into the very heart of our Lord's ministry as he "steadfastly sets himself to go to Jerusalem"—His purpose is not to be crowned King but to "offer himself a ransom for many."

Not only does Lent offer us the opportunity to seriously contemplate the meaning of the last days of our Lord on earth in relation to ourselves but Lent offers Christians the privilege to testify of the fact and meaning of their Lord's death before the world. There may be some question as to the value of special days, but some days mean more than we at once may imagine. The world is more tender at the season of the Savior's Birth and certainly there is reason to believe that some portion of the world will be more penitential at the season of the Savior's death. The result of observing these days is determined very largely by the spirit with which Christians observe them. We Christians must feel the spirit and meaning of Lent to properly observe it and convince the world. Perhaps the world would reverence the Lord's Day if Christians generally felt the meaning and importance of the worship of God through Christ. Do you realize the influence of Memorial Day and Armistice Day in the life of the nation? I am not interested in the effect the observance of these days have on the public mind save as an illustration of what the keeping of days may mean to human beings. If American youth can be fired with feelings of patriotic loyalty to the nation, why cannot Christian youth and every Christian be fired with love for the Master who heroically faced a task which only the Son of God could carry through and did it knowing full

well the cost involved? I would not wish to rob anyone of the joy we feel at Easter time, but why should we forget, or pass so lightly, the contemplation of the cost of the glory of Easter? Our nation never tires telling of the cost at which our national freedom was purchased. Our citizens are taught to reverence the memory of the dead heroes who laid down their lives for national safety. What a privilege Christians have during the Lenten season of heralding the Supreme Sacrifice of our Lord on behalf of a sin embondaged race. This is a psychological moment to drive home to the hearts of the people the great cost at which our Christian liberties were purchased by our Lord Jesus Christ. Where can the words of the old hymn, "Love so amazing, so divine; demands my life, my love, my all" have greater meaning than during the period of the Master's last journey to Jerusalem?

The Lenten season illustrates the meaning of our Lord's words, "He that would come after me let him deny himself, take up his cross, and follow me." The completeness of the self-emptying is here revealed. It is also in the going to Jerusalem that we see revealed the meaning of the "Suffering Servant of Jehovah" spoken of by Isaiah in the fifty-third chapter of the prophecy clearly set forth. Christ appears as the "lamb led to the slaughter and as the sheep dumb before her shearers." It was this extreme humiliation of Christ which baffled the minds of the people. How could one who claimed to be the Son of God humble himself to be the passive Lamb of God in the hands of sinful men? This is one of the mysteries hidden from the ages of men and revealed only to those who have entered the "fellowship of the mystery." The Prophet says, "In his humiliation his judgment was taken away, and his generation, who shall declare it?" A true servant never passes judgment upon his master's orders, Jesus never questioned the wisdom of the Father. Jesus "set himself steadfastly to go to Jerusalem." Jesus knew his task. Critics have had a great time with Mark 13:32, which is pointed to as evidence of the limited knowledge of Jesus. This passage is cited to throw suspicion on the Deity of Christ but again let the reader be reminded that we have the evidence of the "emptying of himself" that he might take "the form of man and become obedient unto death." Here is the secret of the Christian way of life with Christ. Lent can be a time of real deep unfolding of the mystery of the way of life in Christ. "Come down from the cross, if thou be the Son of God." Jesus did not come down from the cross, therefore the world concludes that he is not the Son from Heaven. We may look with dumb admiration at the Nativity and wonder at the Divine expression of love but if we would have the fellowship with Christ we must understand the meaning of "self-emptying." We need to know what it means to be a servant of God in Christ and here during the closing days of Jesus' ministry we see revealed that great secret so important to human salvation. Brethren, it is not enough to stand before this mystery in dumb belief; we must enter into the fellowship and walk with Christ to Jerusalem, be criticised, be persecuted, go through Gethsemane and perhaps to a Calvary in order that we may come into possession of the knowledge which makes us one with Christ and share with him the riches of his Glory.

The religion of the early Brethren pioneers was of the character just indicated. It was the religion of vital piety rather than the religion of formalism. We are not insisting upon the observance of Lent as a Christian obligation, but rather as a privilege and an opportunity of personal insight into the secret of Christ's glory and the way to



human victory over sin. The Brethren people have apostolic example for the remembrance of Christ's sufferings and death. There is certainly very helpful material for deep Christian meditation afforded in the Lenten season, which with the practice of the Church since the apostles adds an impressiveness of no mean proportion. The question is not so much the method of the observing of Lent but the spirit with which Christians should pass the days of our Lord's Passion. Brethren are sometimes inclined to take too much for granted, that is, we rest on the facts of our faith and fail to remember that Brethrenism consists in the practice of our faith. In this we differ from many Christian bodies and present to the world the testimony of Christians who do not say, "Lord, Lord," and then rest satisfied; but Brethren strive to do what Christ commanded. Lent is one of the expressions of the heart of Brethrenism. As Christ became a Servant, though he was the Son, so true believers are ready to become servants of Christ doing his will from the heart in sincerity and truth. Let us follow our Lord in everything as he may give us the grace to do what his Word requires.

South Bend, Indiana.

## Going Forward, Phil. 3:13, 14

By N. W. Jennings

*A New Year's Message delivered over Station KWG, Stockton, Calif., under the auspices of the San Joaquin Church of the Air: Sent by request to the Brethren Evangelist for publication.*

"Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The old year has gone with all of its joys, its pleasures, its pleasant associations, its holy fellowship, its sorrow, its disappointments and heart aches. The sun of the New Year has already come up over the horizon, smiling upon the human family and bringing in untold millions of golden opportunities to do good, to worship God and to serve humanity.

We launch out upon the sea of activities of the New Year with a glorious Captain as our Guide, who will lead his army on to Victory. Two thousand years ago the world was without this Captain and mighty Savior. Can we imagine the gloom, the darkness of despair of a world without a Savior? He could be seen walking the high-ways of Scripture in the Old Testament through the eye of faith, but few lifted that telescope.

Our Savior's life was a battle from the cradle to the grave. Thank God, his life was victorious. Christ came to meet sin and to put sin away. "Behold the Lamb of God." He came to meet the Devil and to put him to flight; to meet death and to conquer it; to go into the grave and flood it with his own resurrection glory. I am not afraid of the grave since Christ went there and came out and left it open.

Christ came to clothe his church with a supernatural power. To finish the work of redemption's plan and to leave with men the everlasting Gospel.

Let us go forward this year practicing God-consciousness. Some people rush into the presence of God with undue familiarity, with a demand, with no spirit of solemnity, dealing with God as a mere man. Let us not forget that he is the Eternal One who stretched out the heavens; who walks upon the stars and rides upon the wings of the wind, whose path is through the deep.

Let us go forward this year in a deeper fellowship with God and man. "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." Life is a grand fellowship with God and man. Are you out of fellowship with God and Man? If so, you are in a deplorable condition. You are not walking in the light. You are not enjoying the saving and cleansing efficacy of the shed blood of the Son of God.

Life is an eternal success or an eternal failure. Right now we are climbing the golden ladder to success or we are going down in defeat. A young man said, "Three words ring in my ears like ten thousand silver bells; the last spoken words of my Father were, Son, live for eternity." Christ, the source of all life, the embodiment of power, promised, "Lo, I am with you always." And if Christ is with us on this restless, changing sea of life, then all power is with us, and all Heaven for us.

Let us go forward this year in the School of Prayer. Jesus says, If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you (Jno. 15:7). Let us feed the soul three times a day. King David prayed morning, noon and night. The Prophet Daniel prayed three times a day. The life of our Lord was a life of prayer. If we only spend three minutes a day with God in secret prayer, we will find ourselves growing in the beautiful and beautifying grace of Jesus Christ. Prayer brings a hush to the wallings of despair in the human soul and calms the storm.

Let us go forward this year as never before as we meet with God in the study of his Word, his Holy Bible. Let us believe it all, whether we understand it all or not. For those by whom God's Word is believed to them he will reveal his Word. The Bible is a revelation of the very Heart of God, and of the deceitful, sinful heart of man. The Bible is God's conquering sword. Yes, the Bible even has power over the tongue. The tongue is a sword sometimes dipped in poison: the poison of hatred, the poison of malice, the poison of slander, the poison of jealousy, the poison of reproach, the poison of coldness, the poison of lying. But the tongue is also a word of blessing: the blessing: the blessing of forgiveness, the blessing of love, the blessing of consolation, the blessing of song, the blessing as a gospel messenger, the blessing of peace, the blessing of praise and the blessing of prayer. The gospel is the power of God unto Salvation. "Thy word have I hid in my heart, that I might not sin against thee." "Thy word is a lamp unto my feet and a light to my pathway." If we are true to the word of God, it will give us courage to obey like Abraham, to suffer like Moses, to flee like Joseph, to stand like Elijah, to persevere like Daniel, to venture like Peter, to testify like Paul.

Let us go forward this year in the work of the Church. The church is dear to the heart of God and should be to us. Christ loved the church and gave himself for it. "Feed the church of God which he purchased with his own blood" (Acts 20:8). The church is glorious, its citizens are glorious, the saints of the most high God its founder, are glorious. He laid down his life and took it again. Its history is glorious, its privileges are glorious, its end is glorious—Heaven. "Where I am, there ye may be also."

Here we are today, we give back to the Author and Giver of life the volume of 1931. Time no power can undo; ah, that unalterable past! Listen, no word can be unsaid, no deed can be undone, no look can be recalled, no influence can be changed. Fixed forever is the immortal past. The slate of 1932 is clear and clean. God help me and help you to keep the slate of your life and mine clean through

the year of our Lord nineteen hundred and thirty-two.

Let us pray much this year for the blessings of God to come upon our Country, upon our President and all our leaders, upon all our worthy institutions, upon all humanity. Let us open our hearts for a new baptism of the Holy Ghost power of love. And last, let us live this year in the expectancy of the coming of our Glorious King from Heaven. Three Resolutions: 1. Love God more. 2. Love self less. 3. Love neighbor better.

Turlock, California.

## Changing the Subject

By Dr. Florence N. Gribble

### Part III—How the Lord Jesus Changes the Subject

We have noticed that we have a scriptural duty to change the subject. We have found by precept those things from which to change the subject and also those things to which we are to change it. We wish now to go higher than precept, to example. We might cite human examples. We might speak of Paul at Athens as he factually changed the subject in his sermon to the Athenians; but we prefer to take as our example the Lord Jesus himself.

The Lord Jesus set us the example to change the subject from false religions. He came into a world where false prophets, false gods, demons and idols were the subjects of thought and the objects of adoration. He who knew no sin, poured out his blood, and from all these false religions, he changed the subject to himself. For all men he is the Way. It matters not whether that man be Mohammedan or Hindu, whether he be Brahman or Buddhist, whether he be Parcee or Theosophist, whether he be Confucianist or pagan, the Lord Jesus is for that man if he will accept him, a new subject of hope, a unique object of adoration.

And thne, he changed the subject from "evil doers." He came into a world where a woman was stoned in adultery. He calmly changed the subject by saying, "Let him who is without sin among you, cast the first stone." He came into a world where the Pharisee exalted his self-righteousness against his Father God. He calmly changed the subject by teaching men to pray—"God be merciful to me, a sinner." He came into a world where the Sadducee believed there was no resurrection, neither angel nor spirit. He calmly changed the subject by saying "I am the resurrection and the life," and then he laid down his life and arose again. He came into a world where all was sin and darkness and doubt and fear. He changed the subject to righteousness and light and hope and love. He came into a world where all was disease and suffering and anguish. He offered healing and comfort and rejoicing. The Lord Jesus changed the subject in his first coming.

And then, he changed the subject from "evil doers." He changed it for me. He came into my life and changed the subject from defeat to victory; from despair to hope; from self-righteousness to his cleansing blood; from my vain attempts to the godly life of his own precious keeping power; from the constant walking in the midst of perplexing problems to his own sovereign guidance; from seeking after knowledge for its own sake, to the desire to know himself; from the thought of earthly glory to the life of the mission field. I am so glad that for me the Lord Jesus changed the subject. And while I give my testimony I cannot but refer to a few of the many others for whom he has unalterably, irrevocably and completely

changed the subject. Scripture is replete with the names of those who are familiar to us all. For others also, saints who now rest from their labors, now with the spirits of just men made perfect, he has changed the subject. Among these we may mention George Mueller, Hudson Taylor, Charles Hurlburt, Dr. Custis of Boston, Dr. Shipman of Chicago, Laws of Livingstonia, who followed in the footsteps of Livingstone himself, for all these God mightily changed the subject.

But not only has the Lord Jesus changed the subject from false religions, from evil doers. Not only has he changed the subject in and through his first coming for ourselves and for others; but he will mightily change the subject in his second coming. The world is in turmoil. Wars and rumors of war are everywhere. Men are agitated, hurried, anxious, depressed, fearful, ambitious, wondering, their hearts failing them for fear even now. Others are trying to change the subject. They are crying "peace, peace, when there is no peace." Disarmament is discussed and armament is increased. But there is One and only One who can and will change the subject. "In a moment, in the twinkling of an eye" shall he come. For us who are his, he shall bring the peace of his own presence. He shall bring boldness and confidence that all others shall lack. He shall bring also with his manifestation a likeness of himself. And then, in that glad hour when he shall be manifest when we shall be like him, we shall see him as he is, we shall find the subject completely changed. Time for us shall be no more. Eternity and immortality shall be our portion. Our light shall be his presence, our pleasure to do his will. Do not we as Christians, too, thoroughly believe in changing the subject, and to live for that glorious moment when he himself shall change it from the vagaries of the world to the eternal verities of heaven? Meanwhile as we watch and wait, let us not fear to "change the subject."

When service is cradled in a true man's heart and conveyed by a true man's gentleness, service becomes the hall-mark of humanity's nobility.—Rhys Price Jones.

## Editorial Review

(Continued from page 4)

ence, and they have a right to ask and expect the support of every preacher and layman who considers himself a loyal member of the brotherhood. Let's all be loyal and do our part.

A really great revival meeting was recently closed at the church at Masontown, Pennsylvania, where Brother Floyd Sibert is the pastor and served as the evangelist. The pastor reports "one hundred souls won for Christ," only twelve of whom were reconsecrations, the rest being confessions made for the first time. Brother Sibert was ably assisted by Mrs. Sibert, who had charge of the music and opening services, and took care of overflow meetings, being assisted in this by other workers. We are told that only about twenty remain to be baptized, and their baptism was planned for, so it is apparent that practically all those who made confession did so with the intention of going into the church. The pastor states that he had the hearty cooperation of the church folks both in prayer and in personal work. It means a lot to have a large group of Christian people pledged to prayer for the saving of souls while the minister is preaching the word. The spirit of God was certainly in the meetings and brought victory to the glory of God. We congratulate the Masontown church and its leadership. It is certainly encouraging the way the revival spirit is spreading among the churches. And in practically every instance of victory, it is being demonstrated that "it is not by might, nor by power, but by my spirit, saith the Lord almighty."

## OUR BIBLE STUDY DEPARTMENT

### Outstanding Texts of the Bible

By Dr. G. W. Rensch

Phil. 3:20, 21. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Moffatt renders the passage thus: "But we are a colony of heaven, and we wait for the Savior who comes from heaven, the Lord Jesus Christ, who will transform the body that belongs to our low estate till it resembles the body of his Glory, by the same power that enables him to make everything subject to himself."

A long time ago, men were baffled by the question, "If a man die, shall he live again?" However, trickling through the clouds of uncertainty, came little bits of light; then more light, as God could see that our enfeebled vision was able to withstand more light, until his chosen spokesman, Paul, let fall a great flood upon strengthened eyes. Alas, for eyes holden in sin, diseased vision, described as "having eyes but see not." St. Paul had already raised a great question in this language: "But some man will say, How are the dead raised up? and with what body do they come?" (1 Cor. 15:35). If our bodies were likened unto little barks floundering in the perils of a stormy sea, the text of Phil. 3:20, 21, would serve very well for a lighthouse. At least, the terrors of a grave in my pathway could be passed without many misgivings with the light of that great text shining all around me. "With what body do they come?" Paul's answer is, the Lord of Glory shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." (R. V.) Or as Moffatt expresses it, "who will transform the body that belongs to our low estate till it resembles the body of his Glory."

Oh, yes, I see. My body is to be transformed "till it resembles the body of his Glory." Get a picture of that transfigured body on the Mount of Transfiguration. Matt. 17. Get the picture as the Lord appeared after his resurrection: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:36-39). "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said, Peace be unto you." (John 20:26). "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven, this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11).

Then, with bodies "that belong to our low estate transformed till it resembles the body of his Glory," I can come and go at will, too. Had our Lord not already assured all that, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also"? After that change "in a moment, in the twinkling of an eye" (1 Cor. 15:52) fashioned like unto his glorious body, what will hinder me from being "ever with the Lord?"

After this change, this meeting with my Lord, if I wish to know where I am going to be in this big universe, I will have to search the Word to find out where he is going to be after that meeting, for, "so shall we ever be with the Lord." After receiving his blood-bought throngs in that great meeting in the air, he is coming down to this old earth, and I am coming with him. He is going to reign here (and obedience to his will then, will mean more than do as you please about it now), and his faithful will reign with him. No longer to travel this sin-infested path alone, where I have stumbled and fallen so often, but with bodies like my Lord's, every longing for complete victory shall be satisfied.

### Studies in the Prophecies

By Dr. C. F. Yoder

Seven great parallel prophecies Seventh, Revelation (continued).

Third Vision, The seven seals (Rev. 4, 5 and 6).

Comparing Rev. 1:19 with 4:1 many believe that with chapter four comes the rapture of the church and all thereafter corresponds to the reign of the antichrist (till chap. 19). If, however, the calling up of John represents the rapture of the church, then Romanists have reason in saying that Jesus made us all "sons and daughters of Maria" when he said to John, "Son, behold thy mother" (John 19:26). A study of the contents of this and the following visions shows that the events were future as to the time of John.

The setting of the vision is the throne of God the Father in this entire dispensation. See Ps. 110:1. The four living creatures were represented on the four standards of Israel. The twenty-four elders being redeemed (5:9) may represent the church which is composed of both Jews and Gentiles (1 Pet. 2:10; Eph. 2:14-21). The sealed book must be Revelation, for as it is unsealed the events of Revelation follow. As these are understood the book of Daniel is also unsealed (Dan. 12:4). Revelation deals with "things that must shortly come to pass" (1:1), that is, the beginnings of their fulfillment.

#### THE SEVEN SEALS

##### Course of age

1. The white horse. Not Christ, although he is seen coming on a white horse later (19:11), but the great imitator, filled with Satan, who transforms himself into an angel of light. In John's day there were already precursors (1 John 2:18).

2. The red horse. Red means war and bloodshed, but also anarchy. Compare the red dragon, the scarlet beast and the scarlet woman.

3. The black horse. Foretelling famines which follow war.

4. The pale horse, representing death from pestilence and other consequences of war. Some take these colors literally: the white robed pontiff who pretends to rule over kings, the red flag of communism, the black shirts of facism and the yellow hordes of the orient. It is true that these all figure prominently in the closing events of the age.

##### End time

5. The company of martyrs awaiting the consummation of the age to receive their reward (1 Thess. 4:14; Heb. 11:39, 40).

6. The great earthquake, the same as under the seventh vial (16:18 or Armageddon 19:17-21).

7. The seventh seal opens into the seven trumpets.

##### Fourth Vision, the seven trumpets.

The introduction to this vision is similar to that of the preceding one. First is seen a company of sealed Israelites and then a great multitude of the saved of all nations. Although they have come through great tribulation they have been preserved faithful. Compare 2 Tim. 3:12; 1 Cor. 10:13).

##### Course of the age, ch. 8.

1. First trumpet. Hail and fire burns one-third of the trees. Believed historically to represent the invasions of the Goths.

2. A burning mountain falls into the sea. Believed to be the conquests of the Vandals, who won great naval victories.

3. A star, wormwood, falls on rivers. Believed to be the terrible march of the Huns.

4. A third of the sun, moon and stars are darkened,—the fall of the Roman empire.

##### End time

5. First woe (ch. 9), locusts from the pit,—the armies of the Saracens.

6. Second woe, the Euphrates horsemen,—the terrible Turks. While these two woes began centuries ago, the plague of Mohammedanism still continues.

The Turks were the first to make war with cannons belching fire, and the number of Mohammedans is more or less two hundred millions. What these woes may represent in the future and final fulfillment we do not certainly know.

The second woe does not end until ch. 11:14 and includes the announcement of more terrible things to come, the voices of the seven thunders and the bitter contents of the little book (ch. 10), the treading down of the holy city, the testimony of the two witnesses, and the great earthquake which brings us again to Armageddon.

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## Is Evangelism Out of Date?

By Robert E. Spear, D.D., New York, Author of "Some Living Issues," Etc.

That depends on what we mean by evangelism. If we mean some particular method of making the Gospel known and of trying to win men to Christian faith, undoubtedly that method may become ineffective and antiquated. But if we mean not some particular method but the thing itself, then it will never become out of date. Men who believe the Gospel will proclaim it, and will do so with a view to leading other men deliberately to accept Jesus Christ as their Lord and Savior and to become his disciples.

It is not to be denied, however, that there are many in the church and out of the church today who disavow or discredit the idea of evangelism and who do regard it as out of date, meaning by evangelism the effort to make men Christian, to get them to accept and confess Christ and to join the Christian church. A recent missionary magazine article declares of missionary policy in India, "Our primary aim is not to bring Indians to outward conformity to a rite or to membership in the visible church." Probably the writer or this particular article would give a meaning to the word "primary" which would still retain the purpose of true open conversion as a definite part of the missionary aim but there are others who have no zeal to do so. They say that it is no part of their effort to get Hindus to give up Hinduism and to become Christians, but that their desire is to see men become better men and to find God where they are. They wish to see Hinduism and Buddhism Christianized and not to see Hindus and Buddhists made Christians.

Mr. Gandhi has of late carried this idea to the limit. He declares that conversion from one religion to another is wrong and he is especially critical of Christian missions and of their schools and hospitals because they are trying to convert men to the Christian faith. "The Indian Social Reformer" has published a number of articles maintaining this position and its editor, Mr. Nat-arajan, one of the best men in India, has gone so far as to appeal for political prohibition of religious proselytism. Here are his very words in his issue of March 29, 1930:

"The conception of sovereignty in a monarchy is not a wholly secular one, and there must be something in the conditions attaching to it to indicate a spiritual contact between the sovereign and the subject. It is against the immemorial tradition of India to impose a disability on any religion. We cannot ask that the King of the Indian Dominion should not profess the Christian faith. But we think India may and should ask that the Coronation Oath should contain a solemn undertaking on the part of the sovereign to be the protector of the ancient religious faiths of this country. The present principle of religious neutrality must be replaced by a principle of active and appreciative protection. The most important consequence of the change will be that organized religious proselytism, having

for its purpose the seduction of his majesty's subjects from their ancestral faiths will be barred, as the King being the protector of all religions, cannot let one of them wage war against another."

But the principles involved in this view are untenable. In the first place such a view freezes human thought. There can be no change. What one has believed or what one's fathers have believed we must continue to believe. In the second place, if it is replied that only religion is in mind, one answers that religious truth is not different from other truth. If we are bound to give up what is erroneous in our ideas of physics or geography or philosophy when we find the truth, we are bound likewise to exchange error for truth in religion. In the third place, if it is said that religious truth is unattainable or unprovable, we reply that our conviction is otherwise, but that if it is so then there can surely be no warrant for holding fast to our old religion just because it is old. In the fourth place this view is self contradictory, because all these religions had a beginning. If there can be no conversion from an old faith to a new, what warrant was there for Islam or Buddhism or all modern forms of Hinduism in the first instance?

As a matter of fact the issue really turns on what we conceive Christianity to be and whether we believe that we have in Christ something that every man ought to have. If we conceive Christianity to be the universal and unique and indispensable message of the salvation wrought for the world in Christ and in him alone, and if we see in Christ the only way to the Father, the only Light of the world, the Way, the Truth and the Life, then we cannot help ourselves. We must make him known with the urgent desire to have him accepted by all men and to have all men unite themselves to him and to one another in him.

This is the missionary aim. As several of our foreign mission boards have put it in their manuals:

"The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Savior and to persuade them to become his disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

And this ideal includes the definite association of men in the open and declared fellowship of the Christian church. All permeation of life and thought by the Christian spirit, all movement of the national mind toward Christ and acceptance of his ideals is to the good. All development of personalities Christward, whether they separate themselves from old loyalties and follow Christ openly and alone or not, is hopeful. But these are not enough. Some think they

are. In some mission fields one meets with the idea that Christianity can exist without any organized body and especially without any local congregational organization. There are some indeed who think that this idea is to be one of the contributions of the "Chinese religious genius," which as one Chinese writer says, "insists that religion should be left to individual inclination and achievement without organized propaganda and public worship of any sort." The preface to the "China Christian Year Book" for 1926 calls attention to this tendency in the Chinese Christian mind. Summarizing the main features of the present situation in the survey of the year, it says:

"The chief note struck with regards to Christianity, where there is articulation at least, is the desire to understand and follow Christ's way of life. This includes another promising sign that, in spite of the comparative lack of cohesion in the Christian Movement as a whole, there is a slowly growing desire and effort to promote Christian fellowship as distinct from and above the claims and efforts of ecclesiastical, denominational or theological unity. It is felt by some that this higher and freer Christian fellowship is possible even though intellectual and ecclesiastical unity is hardly a practical question at the present time."

According to this view local self-supporting churches are not necessary; the church can exist as a disembodied national influence. Well, it can not. Alas! This kind of religious genius is not confined to China. It has been one of the hindrances and obstacles in the way of the church always and everywhere.

Albert Schweitzer deals with this idea of a partial evangelism in a striking passage in "On the Edge of the Primeval Forest." He is contrasting the Protestant and Roman Catholic missionary policies and says:

"If I had to distinguish between the aims which the two keep before them, I should say the Protestant mission puts in the first place the building up of Christian personalities, while the Catholic has in mind before all else the establishment on solid foundations of a church. The former object is the higher one, but it does not take sufficient account of realities. To make the work of training permanently successful, a firmly established church, which grows in a natural way with the increase in the number of Christian families, is necessary."

If we cannot be satisfied with a conception of evangelism, which stops with open Christian personalities and does not go on to the church, still less can we be satisfied with a view which stops short of open Christian personalities and is content with the permeation of society with Christian ideals, desirable as that is. It is desirable but it is not first and it cannot be enough.

It may indeed be that in some lands we shall have to wait for large open accessions to the church until there has been a deeper seepage of Christian truth into the national thought and life. Sir Charles Trevelyan, who lived long in India, thought that this would be the method of India's evangelization. He says:

"Many persons mistake the way in which the conversion of India will be brought about. I believe it will take place at last wholesale, just as our own ancestors were converted. The country will have Christian instruction infused into it in every way by direct missionary education, and indirectly by books of various sorts, through the public newspapers, through conversation with

Europeans, and in all the conceivable ways in which knowledge is communicated. Then at last when society is completely saturated with Christian knowledge, and public opinion has taken a decided turn that way, they will come over by thousands."

It may be so. But our approach is by person to person. Let all the general influences operate and be operated that can suffuse national and racial minds with Christian truth and the Spirit of Christ. But at the beginning and throughout the centuries and today the primary and effective missionary method at home and abroad is the

(Continued on page 16)

## STUDYING THE SUNDAY SCHOOL LESSON

the  
Family Altar  
With  
Thoburn C. Lyon

### JESUS AND THE MAN BORN BLIND

(Lesson for February 14)

Lesson Text: John 9:1-11, 30-38; Golden Text: John 8:12

Daily Readings and Comments

#### MONDAY

##### A Blind Man Healed. John 9:1-12

Sickness and disease may indeed result from sin and wrong living, yet there are those today who need to be reminded of the fact that more frequently affliction is unrelated to any personal sin on the part of the individual. The speculative and argumentative discussion of the disciples over this point remind us of the tendency of many today who become forgetful of more vital things and spend their time in idle speculation over inconsequential and controversial points. After all, it mattered little what was the cause: the man was blind, he needed healing, and he found One who could heal. May we first find him ourselves, and then lead others to that Light!

#### TUESDAY

##### The Pharisees' Investigation. John 9:13-23

Throughout the questioning of the Pharisees it was apparent that they were unwilling to be convinced. They were unwilling even to believe that the man had ever been blind; that a man could heal him by the power of God was unthinkable! So we, many times, are skeptical about the power of God, and hesitate to believe even what we see. We wonder whether God really has brought these things about in answer to prayer, or whether, after all, they "just happened." May we ever be open-minded toward the things of God, ever willing to believe!

#### WEDNESDAY

##### The Healed Man's Testimony. John 9:24-38

The healed man had first-hand information, and was the only one, besides Jesus himself, who was qualified to speak. It is interesting to note the way in which the full comprehension of what had taken place, and of the One who had brought it all about, gradually dawned upon him. In reply to the first questions of his neighbors he said, v. 11, "A man that is called Jesus" had healed him. Replying to the questioning of the Pharisees, v. 17, he did not hesitate to declare that Jesus was a prophet. In verses 30 to 33 he boldly reasoned with them that Jesus must be of God; and in verses 35 to

38 he acknowledges Jesus as the Son of God, and worships him accordingly. So should we all grow in grace as we realize more fully the wonderful things Jesus has done for us. It is worth noting, too, that in these verses Jesus again definitely claims to be the Son of God.

#### THURSDAY

Jesus works in many ways: in the case of the man we have been studying Jesus used clay and bade the man wash in the pool of Siloam. Here he heals two blind men with a touch—why, we do not know. Many of us have been healed of our sins and have found our Savior in greatly different ways. Let us not despise the different experiences of another: in both cases Jesus healed!

#### FRIDAY

##### Spiritual Blindness. Eph. 4:17-24

Physical blindness is a terrible affliction, but many times worse is blindness of heart, the unwillingness to see, such as the Pharisees evidenced. It prevents one from beholding the most beautiful things in life, it shuts off the light of heaven from our earthly path in the dark hours when we need it most, and it robs us of a saving knowledge

of our God. May we not be blind to the truths of God and to his Son!

#### SATURDAY


##### Spiritual Sight Restored. 2 Cor. 4:1-6

Just as the blind man could say, "Whereas I was blind, now I see," so we into whose hearts the light of the glorious gospel of Christ hath shined may declare that Christ hath healed us of our spiritual blindness. True, we do not yet see all things as clearly as we might, but the day cometh when our sight shall be perfect and we shall see him as he is!

#### SUNDAY

##### Christ the Giver of Light. Isa. 42:1-7

In the beginning God created the heaven and the earth. Great is his power and majesty, yet he is gentle withal: even a reed that has been bruised he will not suffer to fall and be broken off; the smoking flax in which the tiniest spark remains he will not suffer to be quenched. He opens the eyes of the blind and leads us forth from the dark prison of sin into the glorious freedom and light of God, in much the same way that the angel delivered Paul and Silas. How can we best praise and serve Christ, the Giver of Light?

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p>C. D. WHITMER, 217 E. DuBail Ave., South Bend, Ind.</p>		

## Spiritual Coins and Counterfeits

By C. D. Whitmer

### 3. Principle vs. Policy

In the great struggle with evil two methods of warfare present themselves for our choice. We must choose between the two in every battle with the wrong,—the method of Principle, and the method of Policy.

Policy faces every crisis with a number of questions. What is wise? What is expedient? What is practicable? Principle simply asks, What is right? Policy has a sort of "ball bearing" system of proverbs with which to lessen the wear and tear of conscience and at the same time diminish the friction of life. But principle will have none of them. "Of two evils choose the less," says policy. "Of two evils choose neither," replies principle.

Principle is bold. It looks straight at the goal to be reached and permits nothing to turn it aside by so much as a hair's breadth. It takes no account of difficulty or danger; but thinks only of truth and righteousness. Policy is weak and cowardly. It aims at righteousness, too, but allows itself to be satisfied with something far short of righteousness. It accepts a half loaf, and of very poor quality at that, when there is an abundance of the best bread to be had for the effort.

Principle is fixed. It is the same for all men in all lands and throughout all ages. It is a simple standard and makes the path of duty clear and plain. Policy is fickle, changing with every new day and every new combination of circumstances. Much of the perplexity of the Christian life grows out of the worship of policy in the place of principle. The problems of bi-metalism are

nothing to those of bi-moralism. A child can interpret and apply the Sermon on the Mount, but it takes an accomplished casuist to cut a life by the pattern of worldly wisdom and then make it appear to fit a Christian saint.

Principle is true and manly; but policy is treacherous and unreliable. Look at Martin Luther as he scorned the persuasion of friends and declares, "I will go to Worms, though there be as many devils there as tiles on the housetop."

Rashly impolitic, but true to principle, he overawes his persecutors and brings in the world's greatest reformation.

The men of policy have ever found their mistress a treacherous Delilah at the last. But the men of principle have led the world forward in the line of enduring progress. For their lives they are all richer. And if they have met with personal defeat and loss and even death, these have been but the portals through which they have entered upon a glorious immortality.

The true Christian must ever be a man of principle. Jesus Christ recognized no policy but the policy of principle, the policy of perfect righteousness. And he who accepts any other standard introduces base coin into the kingdom. A sturdy Scotchman has put the truth compactly and in most expressive form:

"Perish policy and cunning;  
Perish all that fears the light;  
Whether losing, whether winning,  
Trust in God and do the right."

South Bend, Indiana.



Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

### Argentina

Since writing last for the Evangelist of the Brethren missionary work in Argentina, we have begun a new method of working. During twelve years we have tried to evangelize the hundreds of towns that are without missionaries by means of the auto Bible coach. With this we go from town to town, selling Bibles from house to house and teaching as opportunity permits, distributing tracts and encouraging isolated believers found.

However, no great amount of preaching has been done. We have felt that as soon as possible this feature should be added, and now the time seems ripe for it. During the past year Brethren Yett and Pisani left this district where the drouth was severe, and labored in the towns to the north. With the proceeds of the sales during the year we have purchased a nice tent which will hold about 200. We have folding benches to go with it.

Until now we have conducted campaigns in Rosario, Tancacha, Perdices, Deheza and Cabrera. In all these places the tent has been full to overflowing in all the meetings and generally there are more people listening outside than inside. In some meetings we have had five hundred or more people.

More than that, we find that many of the leading people and even Catholics, who would not for anything attend a meeting in our regular halls, come to these tent meetings. They usually begin by listening from the outside, but many become bold enough to come inside.

In these smaller towns the entire town becomes aroused and the attitude of the people is greatly changed. Those who before were antagonistic become sympathetic and many profess conversion.

We have meetings for children in the afternoons and Bible studies for the workers in the mornings. Colportage work is done between times and Bibles are also sold after the meeting.

Times are very hard and most people must content themselves with the purchase of a Gospel or a Testament.

Thus far we have been in towns where we have a group of converts and have had good music both instrumental and vocal and this has been a great help, but we hope to have music also in the other towns.

The people however, show their interest in the preaching. We take advantage of the crisis to explain the prophecies and call the listeners to repentance.

From Cabrera the coach and tent will come on to Rio Cuarto, visiting three small towns on the way and then we hope to spend a month in Rio Cuarto. Ten more have been baptized in Rio Cuarto as a result of the Varetto meetings.

Our annual general conference is to be held here also February 15-18 and we are expecting a time of great blessing. We will be in the midst of the campaign with the tent and will have two meetings each evening, one in the hall for believers and one in the tent for the public.

Several more have been baptized in Tan-

cacha since last report and more are in preparation in several of our missions.

The Vacation Bible schools have been very successful. Sisters Nielsen and Larson make a great team for such work. They are now at Huinca Renanco and will go from there to Tancacha, and then to Rio Cuarto to help in the campaign with the tent.

The crisis is very severe and many are out of work. Farmers say that they cannot pay expenses of harvesting, and business of all kinds is almost dead. Naturally it is hard to raise money from people who do not have it. We can only pray and trust the Lord to supply what may be needed. We believe that the Lord will honor the fidelity of the church again this year as he has done in the past, and that the Easter offering will be a proof of the noble spirit of sacrifice that still exists among God's people.

C. F. YODER.

### Work at Bellevue Station Continues to Prosper

Bellevue, Africa, Nov. 26, 1931.

Dear Evangelist Readers:

The month of November has been an eventful one to the Oubangui Chari Mission. Mr. Kennedy went to be with the Lord on November 5th, just two days past his 34th birthday. I don't think any of us could feel the loss more keenly should one of our own relatives be taken, for in many ways we, who have so many things in common, are like one big family. It is hard to understand why the Lord did not spare Mr. Kennedy who was so well qualified for usefulness in this land and especially since so much prayer was offered up in his behalf. But we dare not ask God "why," but some day we shall understand and in the meantime we have learned that the prayer of faith must be subordinate to the Divine Will.

November the 10th Mr. and Mrs. Sheldon and family with Miss Patterson went to Bassai, that being as soon as we could get there after the death of Mr. Kennedy. We returned to Bellevue on the 12th and Miss Patterson remained at Bassai for a few days' vacation.

Saturday, November 14th, Mr. and Mrs. Jobson arrived at Bassai after an absence of a little more than a year. November 18th Mr. Jobson brought Miss Bickel and Miss Patterson home from Bassai. Miss Bickel had been there for more than three months assisting in the work during Brother Kennedy's illness.

Now the work is going forward normally here. The roof is being put on the new brick dwelling house. Miss Bickel is caring for the dispensary and Miss Patterson is typing Doctor Gribble's book, "Undaunted Hope," for a French magazine. We have classes for the inquirers, also for the women and children. Mr. Sheldon teaches the Sunday school teachers three times a week.

Our attendance at Sunday school has been averaging around 400 lately.

The work in the village chapel at Sassara continues to grow, the Sunday school averaging 171 each Sunday. The native workers take turns going to the chapel and I believe it is helping them to grow. Usually one stays during the week too, to teach the inquirers and to hold a service daily for those who care to attend.

This is Thanksgiving day and we did justice to a fat duck with all the "fixings" at Miss Bickel's house. We do feel that we have much to be thankful for. Although we have suffered the loss of one of our workers yet we feel that the Lord is leading on and never before was the way more open for the spreading of the Gospel than now.

The Catholic priest from Bozoum passes here frequently. They have built a chapel at the Poste (19 miles away). Soon they will be placing catechists out in the villages and leading those astray who are not grounded in the faith. The native Christians have given enough for a chapel and we hope to get it built this season. We should sow the Word in every village before they come along to ensnare.

Yours in his Service,  
HATTIE C. SHELDON.

### PURGED OF HATRED—THEN BAPTISM

Dr. E. Stanley Jones of India has been conducting an ashram, which means a school in the woods. As in ancient days, the teacher called a guru, retired with his chelas or disciples, and there by personal contact indoctrinated them with his ideals. Dr. Jones writes that they have tried to be true to the ideals of the old ashram, with the exception that Christ is made the center. He says that one of the most beautiful experiences of the past summer was the coming to the ashram of a rather famous swami (leader).

"He has a very large ashram himself and has about 3,000 families who take him as their guru. When he walked into the room on arrival he fell at my feet and said: 'You are my guru.' He meant this literally, and was ready to do anything I said. It laid on me a very heavy responsibility. But he opened like a flower to Christian truth. The day came when he wanted me to baptize him. But just before the Sunday came on which he was to be baptized he revealed, as in a flash, the terrible hatred he had toward the British. It wasn't just the ordinary nationalistic feeling. It was bitter and fierce. I told him I wanted him to be a nationalist but I could not baptize him when his heart was filled with this fierce bitterness. It was a terrible disappointment to him. He had walked hundreds of miles to get to me and here I was refusing him. The tears rolled down his cheeks. He turned to me rather fiercely and said: 'How can I get rid of this hatred? Can I change my own heart?' He could not. But Christ did. Some time later he came to me and said: 'You will baptize me next Sunday. The hatred is gone.' It was! I have scarcely ever been in such a meeting as the one in which we baptized him. Every heart there was melted."—The Gospel Messenger.

To do something, however small, to make others happier and better, is the highest ambition, the most elevating hope, which can inspire a human being.—Avebury.





## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### BRYAN, OHIO

I am very happy to bring a report of some of the activities, and how the work is progressing at Bryan. The work here is moving along in a deeply spiritual way, under the able leadership of our pastor, Rev. C. A. Stewart. One of the ways in which this is manifested is in the increased prayer meeting attendance.

Our Sunday school showed a marked increase over last year, with Brother Joe Kerr as our superintendent of the adult department, and Miss Hazel Keiser of the primary department.

The W. M. S. and the Senior and Junior Sisterhoods are working splendidly, and right here I think our Christian Endeavor deserves honorable mention. The C. E. interest and attendance is far better than it has been for some time.

The congregation was inspired by several missionary addresses the past year, given by Rev. and Mrs. Orville D. Jobson and Dr. Yoder. We were also fortunate to have with us Professors Monroe and Stuckey from Ashland College while our pastor was in a series of special meetings at Columbus, Ohio.

We observed Mother's Day and Children's Day appropriately. Our communion services are well attended and blessed. At Christmas time our young people gave a pageant, and the children sang carols. A Watch Night service was given New Year's eve in the church basement, with a social hour, followed with a very impressive candle service at the midnight hour.

December the 27th we opened our revival services. Mr. and Mrs. H. E. Richer very effectively took charge of the music, and Rev. Stewart bringing us stirring messages from evening to evening. Rev. Stewart is fearless and tireless in his efforts here in the Master's Name, and preaches his heart-searching messages as though it were his last one to preach. We have often heard him say in his sermons "I believe in the Old Book," and "I'm a stickler for the Word." These, backed up by a man who believes in prayer and a consecrated life of Christian service, makes the messages all the more powerful.

Rev. and Mrs. Stewart are greatly loved by our people and respected throughout the community where they are known.

Following is an article written by one who faithfully attended the revival services, but who is not a member of our church:

#### Revival Services Close on High Tide

Sunday evening, January 10th, brought to a close a very successful revival and soul-winning campaign at the First Brethren church on South Main street, conducted by the pastor, Rev. C. A. Stewart, assisted by Mr. and Mrs. H. E. Richer of Peru, Indiana.

Mrs. Richer very efficient as pianist and violinist, also sang with Mr. Richer in many duets accompanied by Miss Hazel Keiser and Mrs. Howard Davis.

Mr. Richer has memorized a wealth of poems, and gave appropriate readings each evening as well as singing the Gospel hymns.

There has been a spiritual awakening not

soon to be forgotten, not only in the church, but in the city and community as well. Rev. Stewart has proven himself among the strongest ministers, not fearing to preach the truth, always lifting up the Christ as the healer of broken and saddened hearts.

There were 32 who accepted and made confession during the two weeks. On the last day of the meetings baptismal services were held at the church in the afternoon when 21 were baptized.

At the evening service many, who were unable to get standing room, were turned away, proving that the people are interested in hearing the fundamental Gospel, both preached and sung.

We feel, while the services have closed, that seed has been sown, and that the revival will carry on in the hearts of many who were brought nearer the Master.

—A Friend Who Attended.

We are looking forward and planning to entertain the state conference at this place, next June. Our aim is to please him in all our work, and the people need your prayers.

MRS. HOWARD DAVIS,

Bryan, Ohio.

### ACTIVITY AT GOSHEN

The Lord, whom we serve, always gives to us enough of the good things in life to keep us encouraged to go on. In spite of all the discouragements which we have faced, we go on to victory in his name. Our work at Goshen has been more substantial than ever before. I think this has been due to the moulding influences of difficulties. We began in the autumn time to lay stress upon our prayer meeting services, and for the last eight weeks of the old year we succeeded in having an average attendance of over a hundred at each meeting. All this culminated in our revival meeting. This meeting was led for us by Brother Arthur T. Wirick. We had planned to have him conduct a Bible Study for the first week, which he did, and also into the second week. Very little of the old type of evangelistic preaching was indulged in. Folks came in large numbers from the first night on. We never had such sustained crowds during a meeting from one end to the other. Weather conditions were perfect, and Brother Wirick was at his best. Folks came by the hundreds to hear the Exposition of New Testament Doctrines. No pomp or show, just plain preaching of the word. Brother Wirick proved himself not only a great preacher, but an apt Bible expositor. Twenty-one came forward during the meeting. Most of them have been baptized already and are happily finding themselves in our work. Three were baptized at the beginning. This increase with others who have come with us, makes our growth substantial and gratifying.

Our Endeavor was never larger or more efficient than it is right now. After a period of transition, a number of younger folks have taken hold in earnest and made this department of our work highly worth-while. Brother Herman Roscoe, who has so ably conducted the Sunday school of this church, felt led to relinquish that work, and refused

to be reelected at the end of this year. Brother Roscoe had many years of outstanding leadership to his credit in our Sunday school. He is teaching one of the large classes of young people, and finds this change of work very satisfying. Such laymen as Brother Roscoe always finds plenty of worth-while things to do in the church. He is a staunch supporter of the new leader, Brother Weir Tritch. Just now we are having our first session of our Community School of Religious Education. Many of our teachers are enrolled in these courses.

Ere this letter gets too long, I must close. Will you not pray for us that with all our good things along the way, we may have the strength and courage to face the more disturbing problems, and continue to honor him?

H. F. STUCKMAN, Pastor.

### HERE AND THERE

On the evening of November 22 the writer began a meeting at Louisville, Ohio, which continued throughout three weeks. The days spent with these people were pleasant ones. The afternoons were spent in a definite study of the Word and the evening services were given to evangelistic effort. The response on the part of the people was most excellent. A deep interest was manifest in the afternoon study and a very fine spirit of cooperation on the part of the membership made the evening services really worth-while. At no other place have I seen manifest such a real interest in Bible reading. The reading was done by young and old. Some folks who had done but little Bible reading before became interested and definite results followed. It was a real joy to work with the pastor, Rev. A. E. Whitted. He is a fine yoke-fellow and did everything possible to make the meeting a success. This was the second meeting of these people in two years in which I had the pleasure of leading and this second one was the more successful measured by outward results. The pastor has already given the results of the meeting. Rev. Whitted is doing a fine piece of work and has the support of the membership. These people, like a number of other churches, suffered greatly because of the financial depression and the fact that both the banks in the village suspended operations has made it exceedingly difficult for them, but they are carrying on in a most commendable way and the Lord is blessing their efforts. I was privileged to share in the Communion service the closing evening of the campaign. The largest attendance in the history of the Louisville church enjoyed a time of real spiritual blessing and uplift. With a continuation of the same interest and cooperation manifest during these three weeks there will be a continued growth in numbers and experience.

Just previous to the meeting at Louisville I was privileged to spend ten days with the Dayton church in a Bible Institute. During a part of this time Dr. Robinson, an expert in tithing, labored with me. Dr. Robinson ended his work on Thursday evening and from Friday evening until the close of the Institute, Sunday evening, Dr. Alva J. McClain of the Seminary, shared the work. It was a real joy to work with these men. The only difficulty in a work of this sort is that there is so little time for real fellowship. Rev. R. D. Barnard is pastor at Dayton. He has a man's job and is meeting the responsibility and doing a very fine piece of work. He is loved by his people. I enjoyed my fellowship with Brother Barnard very much. The days ahead should bring reports of a

definite advance in the Dayton work. Much time is being given to Bible study and this can result only in the deepening of the spiritual life of the membership and in bringing them a real passion for the definite work to which they have been called.

Our work at Canton continues to grow. The Sunday school attendance continues to run well ahead of one year ago. The regular services are well attended and the Tuesday evening Bible Class continues to be a very definite part of our work. Confessions are being made in the regular services and many of our people are coming to the place where they realize that soul-saving is the all-important work to which they have been called. Many things of interest might be mentioned in connection with the Canton work but this will be left for our regular church correspondent. The situation at Canton needs your prayers. Only those who are on the field know what the financial depression has meant to us. Extra burdens have come but the Lord is able to give victory. We are trusting him.

J. C. BEAL, Canton, Ohio.  
1844 Third St. N. E.

#### DEATH OF REV. JOHN ENGLISH

The Rev. John English, 77, organizer and builder of the New Troy Brethren church and its pastor for 40 years, died last night, (January 13) at the home of a son, Arthur English, where he had resided for 21 years. He had been ill about a year.

The New Troy pastor was one of the best loved and most prominent members of his community, where he had resided 60 years and had given active service to the advancement of many worthwhile projects.

#### Helped Build Church

When the Brethren church was established in New Troy 40 years ago, the Rev. English helped haul some of the lumber and lent a hand with the manual labor, besides directing the details of organization.

The Rev. English had been a member of the New Troy school board for 10 or 12 years, was secretary of the Citizens Telephone company at New Troy for 12 years and helped build the first line for this local company.

#### Funeral Saturday

Funeral services were held Saturday afternoon, January 16th, at 2 o'clock for the pastor in the church where he had filled the pulpit for nearly half a century.

The Rev. J. W. Clark, Brethren minister of South Bend, Indiana, officiated, and was assisted by Rev. R. F. Porte, also of South Bend.

The Rev. English was born in Fulton, Oswego county, New York state, on December 8, 1854, and when about 11, migrated with the family to Minnesota, the trip being made on bob sleighs.

After about a two year residence in Minnesota, the family moved to Berrien Springs, and during a several years' stay there took part in activities at the Mt. Tabor church.

#### In New Troy 60 Years

About 60 years ago, the Rev. English moved to New Troy, residing until his death in that area. On December 25, 1878, he was married to Mary Field, who died May 29, 1908.

Of the five children born to the Rev. and Mrs. English, one, a daughter, Maude, is dead, and four survive.

Those surviving are Mrs. Bertha Kempton, New Troy; Edward E. English, Benton Harbor; Arthur English and Gerald English of New Troy.

As a young man, the Rev. English was ordained a minister of the Brethren church, and during his years in the ministry he divided his time between farming and pastoral duties, always finding time for many forms of community service.—Adapted from newspaper report.

#### MEXICO-CORINTH

It has been such a long time since I have written for these columns that I fancy myself somewhat in the position of the evangelist who had been away from home so long that he had to be introduced to his own family. However long may have been my absence and neglect in the past, I will endeavor to do better in the future.

#### Mexico

Our revival meeting, held by Brother R. Paul Miller, closed Sunday evening, January 17th with a crowded house. For two weeks Brother Miller preached the Truth boldly and without compromise. These meetings created widespread interest, extending far into adjoining communities. Four souls were garnered for the Lord and many others we have reason to believe are on the very verge of making the great decision.

We feel that the church has been brought much nearer to the Christ for on the last Sunday morning service about thirty surrounded the altar making a definite consecration to the Master's service, tears were shed, hearts were melted and the Holy Spirit's power was manifest. We believe and pray that the seed thus sown will continue to yield a bountiful harvest. We cannot say too much concerning Brother Miller's messages, everyone of them founded upon, and definitely substantiated by, the generous use of God's Word. We earnestly pray that God may continue to give him physical strength that he may be able to "hold forth the word of life" (Phil. 2:16).

#### Corinth

We held our Corinth revival meeting last October. The writer was unassisted in this meeting. The attendance was good throughout the meeting. We feel that some good was done through this effort as we had the largest attended communion service following the close of the meeting that we have had during my pastorate of this church. Nevertheless, we could and should have done much better. One young woman was baptized and received into the church, an indirect result of the meeting. This is a field that has great possibilities lying at its door. We hope to be able to report victory for the Lord in this church in the near future. Pray that it may be so. We covet the prayers of the brotherhood for the spiritual welfare of both of these churches, till he comes.

MARK B. SPACHT,  
Mexico, Indiana.

#### VICTORY AT MASONTOWN

One hundred souls won for Christ certainly spells victory in any church. Masontown has just experienced that victory in the Brethren church and is still praising God and marveling at his wonderful works with the children of men. Best of all, the spirit is still claiming victory.

As pastor, we were rather reluctant to accept the call to evangelistic work, for we have read of many good revivals at the Masontown church. But the Lord seemed to be calling, so we humbly answered, "Here we are, Lord, use us." Now we are as humbly thanking him for what he did. We do not hesitate to say that this was one of the

best evangelistic services we have ever been in, and we are not boastful; for we realize that the only thing that made it great was the presence of the Lord in it.

The attendance was the largest in the experience of the church. The first week passed with a full house every night and many turned away on Sunday night. Beginning with the second week an overflow meeting was conducted by Mrs. Sibert and her helpers in the Sunday school annex. From one hundred to one hundred fifty were in attendance at these services. And still the crowds increased. Many stood, and some went home because they were unable to stand. Even on two or three rainy nights the church was more than filled to seating capacity. The church holds about four hundred, the way they "pack them in" in Pennsylvania. The rostrum holds a hundred and it was filled. On the nights of baptism people came at six o'clock to secure a seat and sat through the entire service that dismissed at nine or nine fifteen. In these days of apostasy this reminds us of the seven hundred prophets of the Lord hidden away in caves. Brethren rejoice! The night we baptized thirty-five converts by trine immersion before a packed house, nineteen came to the altar to confess Christ.

Hand bills were distributed for publicity. Six announcements were made over radio station WAIU at Columbus, for which we thank the Pocket Testament League.

No personal work was done except as the Spirit led friend to speak with friend. Simple Gospel messages were delivered along with appropriate gospel songs, special and congregational, and folks came to the altar confessing Christ in tears.

More than a score of people remembered the Lord's command to pray without ceasing at every service. While they prayed in silent supplication victory came. Cooperation was extended to us on every hand from these good people.

Mrs. Sibert took charge of the opening services and arranged the special numbers. An enlarged Sunbeam Choir of one hundred voices made up a part of the opening services the first two weeks. On the last Saturday night ninety-nine men sat on the platform and took charge of the opening service, singing among other numbers "The Ninety and Nine." While they were seated there, the pastor remarked that it would be a great blessing to know that the ninety-nine men were all saved. The Lord went one step further, not only saving the ninety and nine only, but he saved the lost sheep as well. It was a rather singular fact, too, that the one hundredth one to come was a little white headed boy eight years old, and bright as a dollar. He had pleaded with his mother for three weeks to let him come, but she thought he was too young; but he got so insistent the last night that she asked me if I would take his confession. I did, and every ear in that house heard his confession, too. He was the youngest. The oldest was seventy. About fourteen were Sunday school children, the rest were adults. There were twelve reconsecrations, and the rest confessions of Christ. About twenty who came out last, await baptism. The most of these will be baptized at the two baptismal services on Sunday following the third week of the meeting. Three or four were regular attendants at the local Sunday schools and will become members of their respective churches. The nights of the largest number of confessions were Saturday, Monday and Sunday, numbering sixteen,

nineteen and seventeen. At two different services, folks were waiting to confess Christ when the speaker finished pronouncing the benediction. At one baptismal service, the invitation song was sung before baptism and four came: two men and two boys. The revival seemed not to be over, but the door of salvation is never closed in this church. Others will come in the near future, for they have expressed their desire.

Members tell us this was the largest number of converts in the history of this church. The Sunday school also established a new record attendance with three hundred and ninety present. The young men's class had forty-three present last Sunday and nearly all are now members of the church.

Our mid-week Bible study and prayer service is an inspiration. The highest attendance since we have been on the field was seventy-eight, and the average attendance is sixty.

The building is too small for the enlarged Sunday school and plans are being talked over to get more room. If business opens up a balcony will be opened up in the rear. If not, then a neighboring building will be used.

We are exceedingly happy in our new field and acknowledge and thank God, the Father, Jesus Christ his Son, and the Holy Spirit as the giver of every new success and victory. **REV. FLOYD SIBERT.**

#### THE WARSAW, INDIANA REVIVAL

The revival campaign in the Warsaw church, which opened the first Sunday of the year and continued for two weeks, was an outstanding success. Prayer meetings were held in the homes before the special services opened. The meeting was well advertised. Prospects were listed. Music was prepared, in fact the church was ready for an old-time revival, as it was called.

The regular choir did the singing, under the direction of Brother Albert Hartman. They were assisted a few times by friends who came and presented special numbers. One feature of this character was the Men's chorus from Nappanee Brethren church. The preacher for this revival was the same man who has occupied this pulpit for nearly five years, and during the five years has done the preaching in four of the revivals. The pastor accepted this vote and confidence on the part of the congregation with some considerable fear and trembling, yet it proved to be a wonderful blessing.

Not in years have there been such crowds of people to attend a revival service in this church, with two other meetings in progress in the city. Many times even during the week nights, the church was filled. There was not one single time when we could say, we had a small audience. One feature was a question box, which was used extensively. It gave an excellent opportunity to speak of doctrines of the church, moral issues and to discuss Biblical questions. The privilege was given also to the people to place in the box their favorite hymns or songs, which were used some time during the series at the most appropriate time.

During the series there were 20 confessions, one since the close. To date 20 have been baptized and received into the church. One young married man was baptized at the time of the fall communion, but not yet reported, so in all 21 have been received.

Several of these are young married people, heads of families who will greatly assist in the work of the church. One young

woman is a faithful teacher in our church school. Others are boys and girls from the homes of the church and community.

The pastor's personal testimony is that in all his ministry he has never preached the Word of God with such liberty and power, and felt so absolutely free to rebuke sin and warn folks of the dangers of an ungodly life and with every warning, the exhortation and appeal to live for Jesus Christ and accept the gospel of salvation.

It was a real undertaking but in the Lord the dividends are real and wonderful.

The Pastor of the First Brethren church.

E. M. RIDDLE, Warsaw, Indiana.

Jan. 28th, 1932.

#### LA VERNE, CALIFORNIA

It seems like old times to be reporting to the Evangelist again, and we will attempt to let you hear from La Verne three or four times a year, in compliance with the editor's request.

We feel that our church is going forward in a deeply spiritual way under the able leadership of our pastor, Rev. A. L. Lynn. The Monday evening cottage prayer meeting, the Sunday evening (6:30) adult prayer band, and the women's Friday afternoon prayer band explain the reason for this perhaps. Such fellowship, such leading of the Spirit, and such victory as we experience in thus uniting our prayers for definite needs in the Lord's work. Every Sunday or so, sees someone saved. And we praise God that we are dispensationally taught! The pastor concludes next Sunday evening, a series of enlightening sermons on the Book of Revelation.

A Bible Study Class flourishes under Brother Lynn's instruction on Tuesday evenings. We are following Dr. W. P. White's outline on "Thinking Through the Bible" and are in the New Testament now, having finished the Old Testament last year. No church should be without a Bible Study class in these last days. There is a good Bible Study lesson given also in each Wednesday night prayer meeting as well as time given for testimony, prayer requests and prayer. From 50 to 70 attend these meetings.

Our efforts and prayers are centered now on the two weeks' evangelistic services to be held from February 7 to 21, with Dr. W. S. Bell of Ohio as the evangelist. There are many unsaved about us as well as some indifferent among our own number, for whom we are in earnest prayer. The congregation voted to release our own pastor to hold evangelistic services near the first of March in Manteca, California, at the urgent appeal from that people and pulpit.

The reports read at the annual meeting showed the church in the best working and praying condition in its history, according to T. J. Steves, church moderator for many years. The pastor reported 41 accessions to the church during the year without the aid of any revival meetings, and reviewed the year's mountain-top experiences. The Sunday school superintendent found that the year's Sunday school attendance average had been right at 200, while the church treasurer reported an average of \$9,000 a year raised, for the past nine years. The Board of Deacons was found to be active and doing much relief work, seventeen boxes of food having been placed in the last month. Excellent reports were read from the organized Sunday school classes, and the four Christian Endeavor societies, as well as the

Women's Missionary Society. A new Beginners' Department is functioning and 45 new Cradle Roll members were enrolled during the year. This latter department is active and we have witnessed some conversions recently among Cradle Roll parents.

Four unusually good Sunday school programs were held during the year, with the church being completely transformed through the decorations in keeping with each occasion. The semi-annual communion services have been most impressive. The next one will be held March 25, the Friday before Easter.

We praise God for victory in his Name and pray that we may walk prayerfully and humbly before him, and that each church in our beloved brotherhood may keep at work under the power of the Holy Spirit that we may not be ashamed at his coming.

Yours in that Blessed Hope,  
MRS. HARRY L. GOOD,  
Church Correspondent.

#### THE FILLING TIDE

I HAVE sometimes stood by the seashore," once remarked Phillips Brooks, "and noticed in some parts deep depressions and holes in the sand and rock, just beyond the surf. By and by the tide has come in and all those depressions and holes have been filled. Yet I have noticed that there always seems to be plenty of ocean left. I like to think the love of God is like that."

The figure is both beautiful and expressive. One of the wonderful things about divine Love is its inexhaustibility. It can fill every empty heart, appease every longing of the hungering and thirsting soul, and yet there will be plenty left for the next who calls upon God—

"For the love of God is broader than the measure of man's mind,  
And the heart of the Eternal is most wonderfully kind."

#### QUESTIONS AND ANSWERS

(Continued from page 2)

verses, as quoted by Marinus from a lost part of his History.

Aphraates (A.D. 337), a Syrian bishop, quoted vv. 16-18 in his first Homily (Dr. Wright's ed., 1869, i, p. 21).

Ambrose (A.D. 374-97), Archbishop of Milan, freely quotes vv. 15 (four times), 16, 17, 18, (three times), and v. 20 (once).

Chrysostom (A.D. 400) refers to v. 9; and states that vv. 19, 20 are "the end of the Gospel."

Augustine (fl. A. D. 395-430) more than quotes them. He discusses them as being the work of the Evangelist Mark, and says that they were publicly read in the Churches.

Nestorius (cent. 5) quotes v. 20, and Cyril of Alexandria (A.D. 430) accepts the quotation.

Victor of Antioch (A.D. 425) confutes the opinion of Eusebius, by referring to the very many MSS. which he had seen, and so had satisfied himself that the last twelve verses were recorded in them.

Those who would like to go into further details we recommend Dean Burgon's "The last Twelve Verses of Mark."

At some future time we may write some suggestions as to the root cause of the doubts which have gathered round these verses.—Glenn Gardner, New Jersey.

## ROANOKE AND HUNTINGTON, INDIANA

### Roanoke

It has been some time since we last reported through the church news column of The Brethren Evangelist, but we are still with the living and are attempting to do our Master's service. On the last Sunday in September, we closed our four years as pastor at Oakville, Indiana. The following week we moved to the pretty little city of Roanoke, Indiana, and took charge of the First Brethren church. We found a fine loyal group of folks on this field. They have not had a pastor to live on the field for several years, and they seemed glad to have us locate in their midst. They have shown their appreciation in many ways. At Thanksgiving and at Christmas they walked in and gave us a surprise and a very liberal donation. Thanks, Brethren.

The Brethren here have a good standing in the community, and we have often heard remarks about their loyalty to their church. Our services are well attended for the size of the membership. One of the very noticeable things is that most everybody stays for church after Sunday school. This is a big encouragement to the pastor. It helps him to feel that his efforts are worthwhile and that the preaching service is not a mere adjunct to the meeting-house.

Our Sunday school superintendent is Kenneth Kreamer. He and his loyal helpers are seeking not only to build up a larger Sunday school but also to have a more efficient school in teaching the way of life. We have a fine class of young folks of high school age. They recently organized a new Christian Endeavor society. They also have a fine chorus under the direction of Sister Myrtle Bois. The girls have organized a new Society of the Sisterhood of Mary and Martha. They hope to be a banner society in the near future. This church is fortunate to have two old Ashland students in its membership, Brother and Sister Vern Stoffer. Brother Stoffer has done a fine piece of work in putting us on the Brethren Evangelist honor roll this year.

On the first Sunday in December, we held our Homecoming. It was an ideal day and we had a large attendance. The speakers of the day were Brother J. Fred Andrew, now a high school principal from near Bluffton, and Brother Adams of our church in Fort Wayne. Both of these Brethren brought us good inspiring messages, and we hope that we may be cheered with their presence again.

### Huntingdon

This city is just ten miles west of Roanoke on Federal Road 24. It is one of the beautiful county seat towns of Indiana with a population of 12,000 people. We have a fine church building well located, two blocks east of the courthouse. When Brother Mark Early received a call to Iowa, the Brethren at Huntingdon gave us an invitation to supply their pulpit every two weeks. The past of the Huntingdon church has had its ups and downs. They have lost some valuable opportunities. But that is now ancient history. As far as I can discern, the church is now working harmoniously and looking for a brighter day ahead. At present the depression is being felt in the city of Huntingdon and many people have been out of work for months. The hours of labor and wages have been cut down to the lowest notch. It is hoped that with the return of better times that this church will be in better shape to meet its financial obligations.

They have a good Sunday school with

Brother Ed Derf as superintendent. He is doing a fine piece of work and has some noble helpers. He not only asks folks to Sunday school but takes his car and goes out after them. This sort of a spirit helps a school to grow. The school has almost doubled since October first. They are now planning to have a Sunday school orchestra, which will add interest. The Sunday school gave a fine Christmas program that was rendered to a crowded house. Since coming to this church we baptized three into the church. Just before Christmas a number from this church drove to Roanoke and surprised the preacher and his family with a good donation, for which we wish to say thanks. We ask your prayers for the work at Huntingdon and Roanoke. We feel that each church is making a contribution to Christ and his kingdom.

S. C. HENDERSON.

## FIRST BRETHREN CHURCH, LOS ANGELES, CALIFORNIA

Trying to "catch up" after an absence of nearly two months, is the excuse offered for the delay of this report. The good people of the church granted us a two months' vacation last fall during which time, we rested, visited and attended General Conference and Board meetings. So we have labored strenuously to make up for the absence. We found the membership awaiting our return which they manifested in a series of "Welcome Home" meetings. This fine expression of appreciation on the part of the membership, encouraged us to put forth our best efforts and we rejoice in things accomplished. We are not overlooking the failures and shortcomings for it is these that remind us that we need to wage the good warfare, to offset the aggressive, relentless campaign of Satan.

The first event of special importance, after the summer vacations, was Rally and Promotion Day. The usual promotions were made and indicated by proper exercises; the rallying found expression in a fine attendance and gathering of forces in renewed determination for future work. The success of the effort is registered in a steady growth in Bible school and church. The Christian Endeavor societies also observed a Rally service and have made their contribution to the successful carrying on of our work. From the school and societies have come six additions to the church by confession and baptism. These visible results give evidence of Spiritual victories which we cannot record. Our Communion service was held at the usual time; the attendance was not as large as some former services, but it was conceded to have been pervaded with a deep spirituality that gave much joy and comfort to the participants. There are always some who cannot partake of these sacred ordinances, for various reasons, and they entail spiritual loss.

Our Christmas activities consisted of a program given by the school and a Cantata by the young people of the church. A program was arranged which was representative of the entire school. A large audience was present and helped to pay tribute to our King. A Cantata: "The Manger Glory" directed by one of our girls, Helen Deibert, delighted an appreciative audience. The offering was taken and given to the National Sunday School Board. Then also there was an offering of food for the needy in our immediate community. Through our Bible school, we come in touch with many who are in need. We help as many as we pos-

sibly can. Cheer was brought into homes that otherwise could not have had a Christmas dinner. We are continuing to aid some families that are in want because husbands are out of work. Our Women's Missionary Society is functioning regularly and effectively. They make their contribution to all of the work. Our Sister Stella Meyers was with them in one of their meetings and her message was much appreciated. The brotherhood has elected officers for the year, and are looking forward to a good year in the Lord.

The reports at our Annual Business Meeting indicated progress in our work despite financial stress and other problems that confront a city church. Officers for the year were elected and formally installed by the pastor. So in all of our work, we are planning to do our best and let God lead us. The writer just finished reading the reports of this week's Evangelist. We rejoice with every victory and sympathize with others in their problems and difficulties. We ask your prayers in our behalf, for we realize the strength of the forces of evil arrayed against the forces of righteousness. To stand firm requires courage, as Moses advised Joshua, but the Lord of Hosts is with us still; so it behooves us to be encouraged and press on.

A. B. COVER, Pastor.

## IS EVANGELISM OUT OF DATE?

(Continued from page 11)

contact of individual with individual. This is the evangelism of the New Testament and it never has been and never will be out of date.

On the contrary, this is the supreme need everywhere today. The national churches in China and Japan have discerned this and have launched their own movements of evangelism which are directed primarily at the winning of individuals to Christian faith and discipleship. These churches are not content to remain in old numerical trenches. On the other hand they are making it their primary aim to bring Chinese and Japanese "to membership in the visible church." They are not content to "pervade and transform present-day interpretations of Confucianism and Buddhism" or to pervade society with Christian conceptions. These things indeed they rejoice to see. But they are driving straight at the conversion of men and women to Christ, believing that this will be the most effective way to permeate and uplift the life and thought of the land.

Methods of evangelism come and go. Whitefield and the Wesleys found the methods that were effective in their time; Finney and Moody in theirs. We must find those that are effective in our own time. But the essential thing is the same. And we need today in the church at home, as well as in all our missions at home and abroad, to see this, and to go after men and women, one by one, or in the groups and companies in which they are accessible, and to relate them to Christ and Christ to them in the elemental reality of the Gospel of the New Testament and of all time.

### The Missionary

O matchless honor all unsought,  
High privilege surpassing thought,  
That thou shouldst call me, Lord to be  
Linked in work—fellowship with thee;  
To carry out thy wondrous plan,  
To bear thy messages to man;  
In trust with Christ's own word of grace  
To every soul of the human race.  
—The Missionary Review of the World.

VOL. LIV  
Number 7

February 13  
1932

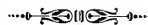
# THE BRETHREN EVANGELIST



Sarah, just returned home from a neighbor, says: "What is the matter, John, you look so disappointed?"

John: "The postman came, and there was no check from the Benevolence Board. No doubt the Lord will provide, somehow, but I wonder if we are forgotten by the churches we used to serve?"

ARE THEY  
FORGOTTEN?



Remember the BRETHREN HOME and the SUPERANNUATED MINISTERS  
in your church the last Sunday in February



## Questions & Answers

Conducted by  
J. Allen Miller

Readers are invited to send in suitable questions, which will receive consideration as space permits.

What date do reverent Bible interpreters set for the creation of Adam, when they reject the evolutionary hypothesis of man's origin, and yet are faced with the antiquity of Egyptian and Chaldean and Chinese civilizations? W. S. C.

When I first read this question Brother C., I thought I would not make any attempt at a reply. I have just this week had the rare privilege of again hearing Dr. Kyle, the noted Archaeologist and Biblical scholar. He told us in one of his lectures that so far as dates were concerned we could with a considerable confidence speak of the dates from Abraham on. But that prior to Abraham we were quite unable to speak with any certainty and that so far as the Bible record is concerned we have all the time that we reasonably need to account for whatever facts we may certainly know of any of those ancient civilizations. It is true doubtless that man has been here for a considerable length of time. But just to fix a date for the creation would with our present knowledge be little more than a guess. It may be said with confidence that we may reject the evolutionary hypothesis of man's creation and yet have all the time we need in which to account for the civilizations referred to by Brother C.

Since Paul was an outstanding missionary and evangelist, why does he not emphasize these ministries of the believer more in his Epistles? W. S. C.

The answer to this question is plain if we keep in mind several very simple facts. The first of these is that the Epistles grew out of local conditions for the most part. Take as an illustration of this fact First Corinthians. Evidently this Epistle is a reply, first, to a verbal message sent to Paul from the Church itself by the mouth of Chloe. Then in the second place it is the reply to a series of questions raised in a letter to Paul from the Church. The first part is introduced by the words, "For it hath been signified unto me concerning you, my brethren, by those of Chloe . . . 1:11. The second part is introduced by the opening words of chapter 7. "Now concerning the things whereof ye wrote."

Accordingly the subject matter Paul treats in his letters is thus quite easily discovered to be such as relates to the problems or questions of the life and conduct of the churches or the members hereof. However we have no difficulty in tracing Paul's consuming passion for souls and the missionary enterprise even if he does not mention it in so many words. The Epistles everywhere reflect Paul at work in this very way suggested by the question. So he writes the Thessalonian Epistle from Corinth. Corinthians while on the prosecution of one of his journeys and others from behind prison walls. But each and all of them may be said to have in mind the "care of all the churches," to use one of his own phrases.

If one who will not accept and confess

Christ prays "In Jesus' Name," does he not practice a kind of spiritual "forgery"?

I shall pass no judgment upon such a man's praying. I have my own opinion about what it is worth. All I care to say is that any prayer offered to be heard of God must be offered in Jesus' Name. We are to pray to the Father in the Holy Spirit and in the name of Jesus Christ. Whatsoever we ask of the Father in Jesus' name he will give it us. Read John 14:13-14; 15: 7, 16; 16:23-24 and 26. The other verse to be read is Jude 20. "Praying in the Holy Spirit."

Sinners must learn to pray the first prayer that God promises to hear from them. They must cry out in penitence and in faith for mercy and forgiveness and God will graciously save them. Then they shall have access to the throne of grace without let or hindrance. Until then it must appear fruitless to invoke the name of Jesus Christ.

## What Made Lincoln Great?

There isn't much to tell about Abraham Lincoln that has not been told over and over again. If any new things were revealed it would be the result of accident or the most persistent, painstaking research. Every place Lincoln lived, everything he touched, every foot of ground his feet have trodden has become familiar, if not sacred, to the American people. He was a great man, and America is greater because he lived, and especially because it had his services at a critical time in its history.

What made Lincoln great? That may seem like an idle question. To the academic mind he does not seem to fit into the laws of our universe, physical, philosophical, or psychological. He came from the lowliest parentage, and yet seemed possessed of inherent greatness. His environment was the most unfavorable, yet he rose above it as the eagle spreads its wings from its perch in the rocks and soars above the clouds. Without the means of education or any outward incentive to education, he developed the mind of a master, so that almost every recorded utterance of his has become a touchstone of literary excellence. He had no money, and yet he became the formidable rival in the political field of shrewd men with almost unlimited financial resources. Heredity, environment, means of education, money—mighty leverages of ambitious men of all ages—were denied him. He became what he was without the aid of a single one of them.

And yet Lincoln was only a man. He was not a contradiction of the universe in which he lived. Nature bestowed upon him no special favor, with the possible exception of a capacity for development beyond that of the ordinary man. He gained nothing without effort. He toiled for every seeming favor that came to him, and paid full price for every achievement that is recorded to his credit. He was by no means an exception to the law of cause and effect, but rather a fulfillment of that law, and as such is an example to every young man of the present time, and of all time.

Lincoln had a strong body, And even that was not a chance possession. Physical strength was developed in his battle with the primitive elements amid which his early life was spent. His body was not weakened by any of the forms of dissipation that were common then and are common still. He made nature his friend and ally, and thus

laid the foundation for strength of body and mind.

Intellectual development came by hard and persistent study. It is to be noted that he did not reach the zenith of his powers until well advanced in years. At an age when young men are now graduating from college, he was splitting rails or keeping a cross-roads store out on the edge of civilization. His was a long, rough, and lonely road to intellectual maturity. Speaking of the conditions under which his youth was spent, he said: "There was absolutely nothing to excite ambition for education. Of course, when I came of age I did not know much. Still, somehow, I could read, write, and cipher to the rule of three, but that was all. I have not been in school since. The little advances I now have upon this store of education I have picked up from time to time under pressure of necessity."

Lincoln advanced, not merely because he had potential ability, but because, in addition to that, he had aspiration. We may even term it personal ambition, for we are dealing with a human being who possessed natural human traits, some of which we may think of as weaknesses. He becomes a bigger man when we see him in the mighty struggle to break the bands that circumscribed his early life. He seemed to feel the urge to political power, and he pressed his claim in the face of discouragement and rebuff. Without that impelling ambition he never could have arisen above the drab life of his earlier years.

One thing that always was as a saving grace to him was his sound common sense. He knew people. He could interpret their emotions and voice their desires even when they themselves scarcely knew what they wanted. He never lost faith in folks. He never lost the human touch. He believed in genuineness, cultivated it, and embodied it in speech and action. The common people recognized this, and they loved and trusted him accordingly.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1923

## Giving for Benevolences in These Hard Times

It is not easy to make an appeal for funds when times are hard, especially when one knows that many of those to whom he must appeal have suffered real financial loss. Our first thought was to shy from the task. But it takes only a second to think twice, and in that time we were brought to the conclusion that such an appeal was not only necessary, but right, and that it should be made more strongly, more urgently, than ever before, if that be possible. And the reasons for such a conclusion are so clear that they fairly itemize themselves, and so numerous that we can record only a few.

1. The Lord's work ought to be taken care of, even in hard times. When men sin against one another until the fruitage of their greed and dishonesty begins to descend upon their own heads, should the church of Christ be required to absorb the loss? That, in reality, is what they demand, who in times like these cut off their gifts to the church or so reduce them as to cause her to curtail her program.

2. Providing the necessities of life to the Lord's people is a part of the work of the Lord, and a kind that cannot be postponed or neglected during hard times. "Contributing to the necessities of saints" is mentioned by Paul as among those things which they will do who are dedicated to the will of the Lord. Still more strongly does he put the duty in his letter to Timothy—to refuse to provide for one's own is equal to denying the faith and becoming as an infidel. The Apostle John also identifies such charitable acts very definitely with the Lord when he says: "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him" (1 John 3:17).

3. The Lord's work must be taken care of by the Lord's people. Only those who acknowledge the Lordship of Jesus can be expected to give of themselves and of their funds to the carrying on of the work of his kingdom. But it is expected that they can be depended on to do such things, and it is a shame when they cannot. It would be a disgrace upon us if we could not be depended on to provide individually and collectively food and clothing and a home for those of our own number who are in need, and particularly our aged ministers, but should leave them to be taken care of by the public charity agencies of the communities in which they live.

4. No doubt many of our people are in straitened circumstances, but even those who have little are duty bound to share with those who have none.

5. But still more does the responsibility rest upon those who are young and strong, or in the full vigor of life, even though they have not much goods laid up for many years, to help those who are weak, or infirm, or enfeebled by age.

6. Moreover the opportunity of giving, as they may be moved, should be afforded to those even who are in close circumstances that the blessing of sacrifice be not denied them.

7. And there are those who, though having little in the way of possessions, are in need of being faced with the challenge to deny themselves of some non-essentials for the sake of helping those who are in real need, or a cause whose need is urgent. It may be only the price of a gallon of gasoline, or of a ticket to a movie show, but the denial will be profitable to self and the sum contributed, though small, will go far when added to vast numbers of other similar gifts of self-denial.

8. But most of all does the responsibility of answering such appeals of the church rest upon those who have scarcely felt, or have felt not at all, the hardness of these times. There are those who have not even been pinched by the depression, and they number more than we might think. They are not confined to the very wealthy. There are large numbers of people who have been enjoy-

ing steady employment and at wages that have been little or nothing reduced. They, along with all those whose wealth enables them to live in plenty, if not luxury, must bear the burden of the church's responsibility to the needy, as well as every other interest and activity of the church. Let no such person say he bears no responsibility for the situation, that he has no duty to those in need. Every man is his brother's keeper. And the farther up the economic scale men find themselves the more responsible are they, as a rule, not only for the relief of those who are in need, but also for the conditions that have brought about such need. And every man who steels himself against the appeal of such need and passes by on the other side is a liability to the church and the kingdom of God. Surely there is no time like this for Christian men of wealth and competence to prove their worthiness to wear the name of Christ.

## How Would You Campaign Against Sunday Movies?

One of our pastors informs us that his town is to have a "movie battle of the ballots" this coming spring to decide whether the movies shall commercialize the Lord's Day or not. He says he was benefitted by the report of the methods used in Ashland and he would appreciate further suggestions. The editor is far from being an authority in such matters, but, being good-hearted, he is venturing to accommodate his friend to the extent of the following. Then we will call for volunteers to continue the discussion.

First, let us say we sincerely hope our friend and his fellow-pastors shall be able to lead the good people of their town to take the movie fight more seriously than did the church people of Ashland. Honesty compels us to give the Brethren group credit for taking a strong stand. But taken as a whole, the church folks here did what has been done in numerous other places,—caused disappointment by the way they laid down on the job. Many lacked conviction on the matter; some were compromised by business and social relationships; some feared the scorn of the worldly crowd; some simply did not have the nerve to fight, they said, 'It's no use'; and many others were just plain movie-lovers, Sunday and week-day alike. And right there—with the church crowd—we suggest to our inquiring friends, they will find their greatest cause for worry. If they can bring the nominal church members to realize the vicious influence of the movie upon the popular mind and the really harmful effect of Sabbath desecration, and particularly the commercialization of the Sabbath, they will not need to fear what the rest of the community may do. But, of course, that is the problem.

If we were to participate in another Sunday movie fight, and had the authority to determine just what should be done and the funds with which to do it, we would begin an aggressive campaign as long before the time for the election as possible. We would have the sanctity of the Lord's Day and the harm of its desecration proclaimed from pulpit, Sunday school platform and classroom, in Christian Endeavor meetings and other church auxiliaries and organizations until the entire membership should become stirred and convinced. We would have frequent union meetings and the distribution of printed matter from house to house throughout the town. We would have run paid advertisements in the local paper. We would have a canvass of the entire town made early in the campaign, and just before election time we would make another canvass to pledge the church folks to vote and to vote right. We would keep up the fight with growing intensity to the very last. And undergirding and overtopping all this, we would organize

prayer groups to meet frequently, importuning God to give victory for his name's sake.

But no one person ever has all the say as to what shall or shall not be done, nor sufficient funds to do what needs to be done. In such a community undertaking there is usually a more or less representative committee directing affairs, which, of course, is the proper thing. But one prevalent weakness, is that there is seldom enough centralization of power to make for effectiveness. If there is a general policy and planning committee that is large and representative of all the churches, there should be a small executive committee, composed of men who have strong convictions and are aggressive fighters, empowered and instructed to prosecute the campaign with vigor. And funds might be secured by apportioning the estimated cost of the campaign among the cooperating churches, or by raising it by private subscriptions.

Valuable help might be obtained through application to your state office of the Lord's Day Alliance, or to leaders in towns where successful campaigns have been fought.

Now, we have run off these few suggestions at high speed, and are proposing to throw the question open for discussion. We have done little more than open the subject, and that by request. Others who have ideas are invited to write them briefly. What would you do and how would you do it, if you were to engage in a campaign against Sunday movies? Or, write briefly your arguments against Sunday movies and in favor of a proper observance of Sunday.

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## EDITORIAL REVIEW

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Dr. Bame gives in this issue brief reviews of two books which he has found profitable. Other brethren are invited to send in brief reviews of interesting and helpful books, particularly the late ones, which they have read.

We are in receipt of the announcement and schedule of the seventh annual "Community School of Leadership Training," February 15th to March 3rd, at Somerset, Pennsylvania, and we notice the name of Brother C. J. Larmson as president of the particular district Sabbath School Association that is promoting this training school.

It is not likely that any church will forget, and certainly no one should neglect, to take the two-fold offering for the benevolent work of the church, on the last Sunday in February. Send your offering for the Brethren Home to Mr. Henry Rinehart, Flora, Indiana, and that for the Superannuated Ministers to Rev. G. L. Maus, Roann, Indiana.

The good people of the South Gate church, near Lost Angeles, where Brother Leo Polman is pastor, are staging their second annual Bible Conference, having begun on February 7th and closing on the following Sunday. The speakers are the pastors of the Brethren church of the Southern California district, with two non-Brethren speakers helping out on the opening Sunday.

We are in receipt of the announcement and schedule of the Christian Endeavorers of Peru, Indiana, observed Christian Endeavor Week, and the pastor, Brother F. C. Vanator, says the celebration went over big, particularly the first Sunday night program, when the closing feature was a playlet entitled, "What Barriers Keep People Away from Christ?" It might be of interest to Endeavorers to read some brief reports of how some of our Societies observed Christian Endeavor Week. Tell us about it, or about some other feature of your work. Brother C. D. Whitmer of South Bend will be glad to have a word from you.

The church at Listie, Pennsylvania, has experienced a great revival under the leadership of Brother R. Paul Miller. We are told there were over sixty-five confessions, besides "forty or fifty reconsecrations among the church members." It is thought that only a few of these confessions will lead into other churches. Brother H. W. Nowag is the non-resident pastor of this church, but was prevented from leaving his home in Johnstown much of the time during the meetings on account of the illness of his wife. It is said this church is beginning to talk full-time pastoral care, which

would indeed be a step forward and would count much toward the realizing of the greater possibilities which Brother Miller says the field possesses.

The loyal church at Washington, D. C., of which Brother Homer A. Kent is pastor, and which has been on the Evangelist Honor Roll for some time, plans to be on again this year, and the plan is for the church to pay one dollar of each subscription and the individual subscriber the other fifty cents of the regular Honor Roll price. Having the church paper come into the home is presented to the members as a means of showing "your loyalty and interest in your church and denomination." Would that every home in the brotherhood was pressed to look upon it in that manner! And besides, the Washington church is offering this same special subscription opportunity to friends of the church. That is good missionary work.

Our good correspondent from Roanoke, Virginia, says the church there is experiencing a steady growth in numbers and spirituality. The Sunday school attendance has increased from an average of 81 during last summer to an average of 105 during January. And new faces are being continually seen at the church services. A pre-Easter revival will be conducted by the pastor. It is through the aid given by the Home Mission Board that this church is able to save its property, with its heavy indebtedness, and the people are grateful for this aid, and as an expression of their gratitude they made an offering to the Home Board of nearly twice the size as on the previous year. Would to God that all the church could realize the great work of our Home Mission Board and the still greater work that is possible if it but had the funds!

We have a letter from Brother Romanenghi this week, telling about the serious financial state of the Baptist missions in the Argentine, stating that it has been found necessary to cut all salaries fifty-six per cent. He anticipates financial difficulties all along the line, and urges that we should be prepared to meet them with sacrifice and devotion. Whether the future shall, or shall not, prove to be as disturbing and irremedial as he views it, yet it is likely to call for greater sacrifice than we have been required to face in recent years. Even now the necessity for such is upon the horizon. But maybe, as a result, Christian people will become more serious, a great spiritual revival be brought about, and the cause of Christ throughout the world be thrust forward with new zeal and thoroughness. And truly we need to be prepared to make the most of these serious times.

Brother Claud Studebaker, pastor of the church at Pittsburgh, Pennsylvania, writes that they have cause for encouragement at that place. The last year realized a net gain of twenty per cent in attendance over the preceding year. Twenty-two new members have been received into the church since last September, adding nine new families and a number of substantial workers. The various auxiliaries are said to be doing good work, special mention being made of the Christian Endeavor, the W. M. S. and the Brotherhood of Alexander Mack, the latter being a new organization. Pittsburgh deserves credit for its observance of the special days and its support of the special interests of the brotherhood. It is apropos to mention that its support of the Superannuated Ministers' Fund was especially commendable. The Home Mission offering, too, was larger last fall than on the preceding year. The pastor has been retained for another year of service. On January 22, the forty-second anniversary of the establishment of the Pittsburgh church was appropriately celebrated. This church has a history that may well be an inspiration to the accomplishment of still greater things for the kingdom of God. We congratulate it, and may the blessing of God be upon it in abundant measure in the coming days.

### PRAYER REQUESTS FOR THIS WEEK—

For Roanoke, Virginia, Pre-Easter revival, the pastor, Brother H. W. Koontz, doing the preaching.

For meetings on prophecy and evangelism at Martinsburg, Pennsylvania, now in progress, the pastor, Brother R. I. Humberd, doing the preaching.

For revival at Berne, Indiana, beginning February 15th with Brother W. E. Ronk as evangelist and Brother John Parr, pastor.

## February is the time to Support the Old Folks' Home and the Superannuated Ministers

### Practical Christianity and The Brethren Home

By Dr. Martin Shively

"If a brother or sister be naked and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled,' notwithstanding ye give them not those things which are needful, to the body, what doth it profit?" James 2:15, 16.

The truth expressed by this portion of the Word, no doubt impressed Aunt Lydia Fox and her brother, John Early and his good wife, all members of the Miamisburg Brethren church, under the ministry of Brother J. M. Tombaugh, and led them, with others to take definite steps, looking toward the erection of a Home in which those overtaken by the infirmities of advancing age, too largely dependent on such help as they might be able to furnish, might receive the loving care which no one seemed to feel that he alone should supply. No doubt but that the matter was prayed over, and, maybe, quietly discussed with friends, for at any rate, those mentioned above set aside sums of money to be kept safely until others should add their bit, and thus finally their dreams would become reality. Old age is often a tragic thing, and more often than the younger folks realize, there are heartaches without number as memory recalls the days of abounding strength,—days when loved ones now gone, made life and work a joy. The memory of such days, as compared with the decrepitude incident to advancing years, with the consciousness that youth too often takes little if any account of the gray hairs and the tottering steps, is not to be lightly regarded by those who too often do not take time to think. For either old age or merciful death is the lot of all, and The Brethren's Home stands as an expression of the desire of the thoughtful, the kindly, to smoothe the path of those whose feeble steps are finding the going hard. You may never need its friendly shelter, and I hope that you may not, but it cannot be otherwise than a satisfaction to all to know that if need should arise, there is food and shelter and warmth awaiting you. In the meantime, that Home has come to you asking for such cooperation as you may find it possible to give, that the food and shelter and warmth you not now require, may be provided for others who

have been longer on the way, and being thus practically mindful of them, you may be assured that if need arises in your own life, others will be mindful of you, for "With what measure ye mete, it shall be measured to you again."

### Will You Do It?

By Rev. F. C. Vanator, President Benevolent Board

Our first call for the Benevolent offering has been in your hands for a week now. We told you that we would explain our idea of an easy way of bringing your Benevolent offering. Here it is!

We are in the midst of the month of great personages. It was in these days that both Lincoln and Washington first saw the light of day. We will all be thinking of the meaning of these lives to this land of ours. We will think of Washington at Valley Forge and of Lincoln, who finally gave his life for the cause he loved. They gave and sacrificed much that this nation might live. Two Sundays fall between the birthdays of these benefactors of our country, February 14th and 21st. On one of these two Sundays we are asking that you lay aside for the Benevolent offering YOUR BIRTHDAY OFFERING, doing it not in honor of these men, but in honor of YOUR AGED AND INCAPACITATED WORKERS. With some of us pennies will not do: we must go higher. Let's make it a real offering. If you but knew what the support of this Board meant to those who are under its care, you would GIVE. We are but the servants of the church, dispensing the funds which you place in our hands. MORE WE CANNOT DO. IT ALL DEPENDS ON YOU. Send all offerings to Rev. G. L. Maus, Secretary, Roann, Indiana.

Peru, Indiana.

### The Tithe for a Purpose

By Frank Roscoe

The tithe is holy unto the Lord. Bring ye in all the tithes and I will pour out a blessing.

The financial needs of your church and mine would never suffer if all of us, as faithful stewards, would observe the tithe. You probably are familiar with the paradoxical question, "What is it, the more you take away from it the larger it gets?" The answer, a hole in the earth, and strangely enough by the diminishing process you can increase your blessings many fold.



### The Circuit Rider

By Mary Carolyn Davis

(Prize Poem Read at the Dedication of the Statue of "The Circuit Rider," on the State Capitol Grounds at Salem, Oregon.)

God tramps on through the scouring rains,  
God vaults into the saddle,  
Rides alone past the dusty plains,  
God's back bends to the paddle—  
Cedar branches and sunlight through!  
And on, still on, speeds the lone canoe!

God rides out on his ancient quest;  
Healing, saving, commanding,  
Here is the savage, unknown West,  
Settlement, cabin, landing—  
Well, they know the steady beat,  
In the stillness of God's horses' feet.

God leads to grace the pioneers,  
Who walk each hour with danger;  
Knows these grim men for his peers;  
Gives his bread to the stranger—  
Doing all that a neighbor can,  
God rides still, a weary man.

God rides out! And founds three states:  
Their scourger, their defender;  
Guides their loves and tones their hates,  
Leads them into splendor!  
God—in the Circuit Rider's breast—  
Once more, God built a world—Our West.

—Zion's Herald.

Before you get a mistaken idea I am not endeavoring to write a sermon on tithing but want to impress upon your minds the necessity of a generous offering for the aged ministers. Our needs this year are even greater than they were last year and if it were not for the generous special offering authorized by our last conference, this Board would be facing a very serious condition. There prevails, in a small measure at least, the opinion that the Laymen's special offering was intended to replace the annual February offering of the church. This emergency assistance was intended to augment the 1931 offering which showed a large deficit.

Let us provide for those of our own spiritual house and thereby embrace the faith.

New Paris, Indiana.

## That Reminds Me

By G. C. Carpenter, D.D.

"Slowing down for the junction."

Some friend one day asked Dr. John Brown how he was and with a happy smile the aged Christian answered, "Slowing down for the junction." It was one of those homely parables of speech which would have delighted the soul of John Bunyan himself. What a glorious thing it is that Christian people can think of the latter years of this earth life in that way and withal have no fear of the junction. The junction is the door into the Father's house, the meeting point of earth and heaven, the "uniting of the richer things of earth with the nobler things of heaven."

Many are familiar with Browning's noble challenge in "Rabbi Ben Ezra,"

"Grow old along with me!

The best is yet to be,

The last of life for which the first was made;

Our times are in his hand

Who saith, 'A whole I planned;

Youth shows but half; trust God; see all, nor be afraid.'"

One good Christian man, approaching old age, said, "I have always hoped that when I would come to the sacred seventies or the aching eighties I would not be one always talking about the 'good old days' and the awful present."

And that reminds me—

The Brethren church has a real and definite obligation toward the aged ministers of the Gospel who have spent their lives preaching the Gospel, thus helping our Lord to build his church, and especially toward those who have served with very limited remuneration and have come to old age without sufficient of this world's goods to insure the necessary food and shelter and comfort. No argument should be required to induce the church to make the best possible provision for these faithful servants who have served the church so faithfully and with so little thought of self.

Similar care should be exercised toward the aged laymembers of the church who have need of a home in old age.

The church we love has made adequate provision for such care. The Brethren Home at Flora, Indiana is just what is needed and it is being used to capacity. However, the present support is not sufficient. The offerings should be increased. These dramatic and trying times should call forth increasing self-sacrifice on the part of all the members of our churches to the end that none of the aged shall suffer but rather that they shall be assured of the proper care and provision for all their needs.

May all the members of our churches from coast to coast bring for the Brethren Home an offering that they will not be ashamed to lay in the hands that were pierced on Calvary's cross for them. And may the joy of the Lord in increasing measure fill the hearts of all the aged as they slow down for the junction.

Smithville, Ohio.

## The Abundance of Sin through Adam versus the Superabundance of Righteousness through Christ as found in Rom. 5:12-21

By Leslie E. Lindower

(A brief condensation of a former paper. The translation is a comparison of the Greek with the various English versions.)

This passage of Scripture is so packed full of meaning and deep truths that many fear "getting in over their depth" if they were to make a close study of it. But when carefully analyzed and examined it becomes one of the most interesting studies in the Word of God.

The origin which sin had in the human race, which is considered under the present subject, is not its origin in the absolute sense. The account of man's fall in Genesis states that the temptation came through another creature of great cunning, who through deceit, caused the introduction of transgression with the first pair of humans. This other creature is the one identified with the person addressed in the fourteenth chapter of Isaiah and the twenty-eighth chapter of Ezekiel, who may be recognized, by a careful study of all Scriptures concerned, as the one who through his fall became Satan. Sin, therefore, had its origin in Heaven, and came into the race through Satan, its originator.

### The Passage Outlined and Interpreted

I. Sin and righteousness imputed; immediate imputation. vs. 12-18.

1. The effect of Adam's sin. Vs. 12.

"Therefore, as through one man sin passed into the world order, and through sin, death; and so death passed through into all men, because of whom (the one man) all sinned."

The result of Adam's sin was death, physical and spiritual. His spiritual death was shown in his hiding from God; his physical death is recounted in the fifth chapter of Genesis. But the effect of his sin was twofold:—

a. Upon himself—death, physical and spiritual.

b. Upon the race.—"Death passed through into all men."

"Because of whom all sinned"—actually, because all men were in the loins of Adam at the time of his sin (according to the Biblical principle given in Levi's paying tithes to Melchizedek, because he was in the loins of Abraham when it was done, Heb. 7:9-10); and representatively, since Adam was only demonstrating what God knew every one of us would have done under the circumstances.

2. The evidence and proof of the imputation of Adam's sin. Vss. 13-14.

"For until law sin was in the world order, but sin is not put to one's account, there not being a law; but death reigned from Adam until Moses, and upon those not sinning after the likeness of Adam's transgression, who was a type of the (then) Coming One."

This evidence and proof is twofold:

a. In the absence of law and transgression between Adam and Moses.

These had not transgressed any law because there was no law during this period.

b. In the presence of sin and death from Adam to Moses.

Death, the result of Adam's sin, was indisputably present, because all died. Sin, not transgression, but the fruit of the sin nature, was present. From Adam to Moses men were suffering the penalty of Adam's transgression, not their own, therefore, Adam's sin was imputed to them.

3. The estimate of the greater value of the free gift over the offence. vs. 15-17.

These verses introduce three ways in which the free gift through Christ is different from the offence through Adam, not in character, but in value. They are similar in character, but the free gift is much greater in value.

a. In abundance. vs. 15.

"But not as the offence, so also the gift; for if by the offence of the one the many died, by much more the grace of God and the gift in grace by that of the one man Jesus Christ abounded unto the many."

b. In reason or cause. vs. 16.

"And not as though one sinning (is) the gift; for on the one hand judgment (issued) out of one unto condemnation; on the other hand a free gift (issued) out of many offences unto justification."

c. In reigning power. vs. 17.

"For if, by the offence of the one death reigned through the one, by much more shall those receiving the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ."

According to this verse the reigning of death began in the past and extends into the present, but the reigning in righteousness is definitely future. Death is still reigning in spite of the fact that we have already received abundance of grace. The gift of righteousness in its absolute sense may be also considered as future.

4. The extent of the one act. vs. 18.

"So, therefore, as through one offence (it came) unto all men unto condemnation; so also through one (act) of righteousness (it came) unto all men unto justification of life."

One act in the case of each man, Adam and Christ, is said to have a universal extent. This universality is not actual, however, but POTENTIAL. This condemnation is the word indicating the final sentence which is passed upon men for sin. All men are not actually condemned, even as all men are not actually saved. But the condemnation issuing out of Adam's offence was sufficient to engulf all men, the same as the RIGHTEOUSNESS FURNISHED BY CHRIST IS SUFFICIENT TO INCLUDE ALL MEN. But by the voluntary exercise of their own choice (under the sovereign direction of the Spirit of God) some men have escaped condemnation, even as some have separated themselves from righteousness. Therefore the extent of each act may be stated,—

a. Of offence unto a condemnation for all.

b. Of righteousness unto justification of life for all.

II. Sin and righteousness imparted; mediate imputation. vs. 19-21.

1. The character of the nature determined. vs. 19.

"For just as through the disobedience of the one the many were rendered sinful, so also through the obedience of the one the many will be rendered righteous."

Notice that the comparison now is not universal, but expressed by "The many." The analogy is now between natures imparted.

a. By the one act of disobedience, sinful.

By inheritance through the members of the race, from Adam, the sin nature has been carried.

b. By one act of obedience, righteous.

Notice that the verse states this in the future,—the actual imparting of a righteous character through the one act of obedience on the part of Christ. The Scriptures do not teach that a saved person becomes righteous by nature in this life.

2. The conduct of the nature revealed and a remedy provided. vs. 20.

"But the Law came in alongside, that the offence might increase; but where sin increased, grace superabounded."

a. Revealed by the Law.

The purpose of the Law is to reveal sin. It transforms sin into transgression.

b. The remedy provided by grace.

The payment for sin by grace was not an exact commercial exchange, but a superabundance. If every man of the human race would accept the grace of God, it would not be exhausted.

3. The ruling force of the nature gratified. vs. 21.

"In order that, just as sin reigned in death, so also might grace reign through righteousness unto eternal life through Jesus Christ our Lord."

a. Sin unto death.

The ruling force of the sinful nature is sin; it is gratified in death.

b. Grace unto eternal life.

The ruling force of the righteous nature is grace; it is gratified in eternal life.

Paul has not presented this analogy merely as a beautiful literary picture and illustration, but because there is a vital principle of theology here. This is, in a sense, the key to an individual's theology. The extent of the interpretation of the imputation of life through Christ is determined by one's interpretation of the imputation of sin. If a person is condemned merely because of his personal sins, as Adam was for his, then a person is saved because of their personal righteousness, not by Christ's. But if we are dependent upon the one offence in Adam for our sin, then we must be dependent upon the righteousness of Christ for our salvation.

These two things go hand in hand. To minimize the one means also the minimizing of the other. Therefore, the stronger the doctrine of sin is made the greater becomes the doctrine of grace through Christ,—“Where sin increased, grace superabounded.”

Terra Alta, West Virginia.

It is in the inner chamber, in secret with the Father, that sin can be conquered, the holiness of Christ can be imparted, and the Spirit of holiness take possession of our lives.—Andrew Murray.

We thank Thee for this place in which we dwell; for the love that unites us; for the peace accorded us this day; for the hope with which we expect the morrow; for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of the earth, and our friendly helpers in this foreign isle. Give us courage and gaiety and the quiet mind. Spare to us our friends, soften to us our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us the strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune and down to the gates of death, loyal and loving one to another.—Robert Louis Stevenson.

## SIGNIFICANT NEWS AND VIEWS

### CHURCH ARCHITECTURE

The Presbyterian says: "We have noticed discussions of church architecture in several religious and other papers. Of late there has been a strong tendency in the wealthier churches to change from platform and pulpit desk in front to a chancel effect. Going into many newer churches, one will scarcely know whether it is Presbyterian, Romish, Episcopal, Congregational, or what not. The older evangelical churches were designed for preaching, but the later ones are more for ritualistic effect. The new ones are very beautiful and appeal to many. The real question is, how much does architecture affect the spiritual and which form will do the most to cultivate the proper spiritual results? We know what we think."

And we think the same thing, because we believe in keeping the preaching pulpit of Protestantism.

### STUDENT VOLUNTEERS AT BUFFALO SHIFT TOWARD THE RIGHT

A reporter to the Christian Century says in regard to the Student Volunteer Convention recently held at Buffalo:

This year's convention represents a further shifting towards the right, speaking figuratively. The first day's program was calculated to "shatter complacency" as one of the leaders expressed it. Aside from the morning given to the discussion of disarmament, the remainder of the platform addresses were increasingly conventional, with John R. Mott offering as "forward-looking" a program as anyone. One missionary even confessed that one of his ambitions was to prepare men to die! There were not a few indications that the movement had got back into the general region from which it departed in 1920!

For this return to normalcy substantial reasons can be advanced. The radicalism of most American college students exists largely in the imagination of their admirers. As one of the speakers put it, our youth are "serious about indifferent matters, and indifferent about serious matters." The strongest appeal of the Student Volunteer movement is to the small college rather than the great university, and to young people of orthodox traditions.

### COLLEGE GAINS

Well, suppose we talk about more pleasant matters.

Surveying 444 approved colleges and universities, the dean of Swarthmore College reports that there are, in this year of lean finances, 3,721 more students enrolled than last year and twelve per cent more than in the heyday of prosperity five years ago. It's pointed out, however, that when anybody's kept out of college it's generally the daughter, not the son—for woman's enrollment, this year, decreased 2,044. Gains are largest in eastern colleges. In size, the University of California, including the Berkeley and Los Angeles branches, outranks all others with 18,342 enrolled, with Columbia second, at 15,100, and Minnesota third with 12,539.

In Germany there has been an increase of nearly 71 per cent in the number of students attending college in the past eighteen years. In 1918 there were 77,000 college students in Germany, while today there are 132,000.—Christian Herald.

### THE MUKDEN INCIDENT

The ugly incident which occurred at Mukden, the assault upon Consul C. B. Chamberlain by three Japanese soldiers, affords but a peep into a scene where the war spirit reigns. Those individual soldiers had imbibed the arrogance that evidently has quite generally prevailed in the Japanese army in Manchuria, and revealed that their warfare is a matter of prejudice and hatred rather than a matter of principle. The ignorant soldiers could not read the Consul's credentials and when he spoke to them in the Chinese language their brutal prejudice simply overflowed. Such things tend to disillusion the minds of those who believe in the "high idealism of warfare" or the "sacred sense of duty" supposed to prevail in the profession of the warrior. Japan is in a peculiarly unfortunate position in the fact that her army is an almost independent arm of the government. It largely orders its own course and makes warfare with but little restraint or direction from the recognized gov-

ernmental authorities. In a situation of that sort the government may have much apologizing to do, but its apologies are largely for a department for which it has so little responsibility. It is indeed an unfortunate condition, a condition which makes it especially difficult for Japan to take very definite steps toward disarmament or in cooperation with other governments in movements looking toward world peace. Her military department has her by the throat, something that is by no means a remote possibility with some other nations. We rejoice that our Government, in this instance, is magnanimous enough to accept Japan's feeble apology, and that we have risen above that plane of civilization where an incident of this kind is made a pretext for war.—Religious Telescope.

### NOTABLE WOMEN OF THE BIBLE

Eve, the woman of curiosity (Gen. 3:6); Hagar, the discarded wife (Gen. 21:14-19); Miriam, the ambitious woman (Num. 12:1, 2); Deborah, the patriotic woman (Judges 4:4); Ruth, the woman of constancy (Ruth 1:16); Hannah, the ideal mother (I Sam. 1:20; 2:19); Abigail, the capable woman (I Sam. 25:3). The Shunammite, the hospitable woman (II Kings 4:8-10); Esther, the self-sacrificing woman (Esther 4:16); The Syrophenician, the woman of faith (Matt. 15:28); Mary Magdalene, the transformed woman (Mark 16:1, 9); Elisabeth, the humble woman (Luke 1:43); Mary, the woman chosen of God (Luke 1:30-38); Mary of Bethany, the woman immortalized by Christ (Matt. 26:13; Luke 10:42); Martha, the worried housekeeper (Luke 10:40); The woman evangelist (John 4:29); Dorcas, the benevolent seamstress (Acts 9:36); Lydia, the business woman (Acts 16:14, 15).—Gospel Herald.

### WHAT TURNS FOLKS "RED"

A rich family in Dayton had a "coming out" party during the holiday season for a daughter who had not yet "come out" of her teens. But she was making her debut into "society." The party was for the exclusive set—which meant those who had money, for no others could afford to go. An orchestra from New York City was secured for the occasion. The magnificent home—or house—was magnificently decorated. Bright lights shone upon scantily and daintily clad dancers, and the dancing continued until four o'clock in the morning—Sunday morning—when the guests "enjoyed" a breakfast which of course was in keeping with the occasion. Uniformed servants kow-towed to the attendants, responding to the slightest wish, obedient to every command, ignoring every discourtesy. They were paid for all that. It was an elegant, magnificent, high-caste affair, representing an expenditure of many thousand dollars. It is to be hoped that those who paid the bills got their money's worth. Our heart goes out in sympathy to the daughter; our pity, mingled with contempt, to the parents. And it is hard to refrain from a secret sympathy with the resentment of multitudes under the very shadow of this place of luxury and revelry who are unable, especially during these days of tragedy, to provide the common necessities for themselves and their dependent loved ones. Dayton failed to reach the goal set for the Community Chest. We must punish "reds" and anarchists and others whose spirits rise up in some form of unlawful demonstration under such provocation. But we must stand idly by even when the most prolific incentive to anarchy takes place right under our eyes. Old Nero who fiddled while Rome burned had nothing on some modern fiddlers.—The Religious Telescope.

## OUR BIBLE STUDY DEPARTMENT

### Studies in the Prophecies

By Dr. C. F. Yoder

Fifth vision—The Seven vials

The last three trumpet judgments are called woes, perhaps because they are more terrible and supernatural than others. The seventh trumpet opens into the seven vials.

These, however, are preceded by an introductory review of the



entire age of grace, showing the justice of these judgments, which are acclaimed in heaven.

First, the announcement is repeated that with these judgments (in their final fulfillment) the age will end (10:7; 11:15-18). Then appear in order seven personages whose activities cover the church age. (1) The woman (12:1). As the imagery of the book is Jewish the woman appears to be Israel (certainly not the virgin Mary, as Romanists are taught. See vs. 17). However, Revelation was written for and delivered to the church, not to Israel. The woman appears "in heaven" but flees "to the wilderness" therefore "in heaven" means the sphere of prophetic vision, or communion with God as in Eph. 2:6; Phil. 3:20. If the woman represents the church then (2) the child is the group of overcomers, martyred by the scarlet woman Jezebel (Rev. 2:26, 27). (3) Satan wars against the true church but (4) Michael and his angels cast him out. He may not prevail in the body of Christ. "Greater is he that is in you than he that is in the world (1 John 4:4). Still allowed in the world, he persecutes (5) the remnant of the woman's seed, or believers not martyrs, incarnating himself in (6) the beast out of the sea (imperial Rome revived) and in (7) the beast out of the earth (ecclesiastic Rome).

Before pouring out the vials the group of overcomers is seen in heaven (ch. 14), final warnings are given by messengers represented by three angels while, three deceiving spirits gather the nations for Armageddon (16:13-16). Then the wheat and tares, which are to grow together until the time of harvest, are separated. The son of man thrushes in his sickle twice and reaps. The first harvest seems to be the gathering of the saved and the second the Armageddon of the wicked.

The world has rejected Christ and his Gospel, but must now be judged by his words (John 12:48). The group of overcomers are seen in heaven singing their songs of victory (chap. 15), but during Armageddon the day of grace is closed for the world (vs. 8). The golden vials of wrath are now to be poured out.

As the seventy years of captivity were caused by four hundred and ninety years of sabbath breaking (2 Chron. 36:21) so the judgments of the seals and trumpets and vials are caused by the preceding years of sin, and have their precursory fulfillment.

#### Course of the age

1. The first vial causes a grievous sore on the worshippers of the beast.

2. The second turns the sea to blood.

3. The third turns the rivers and fountains to blood.

4. The fourth causes the sun to scorch the world.

I take it that this is the fulfillment of the generic prophecy of 2 Thess. 2:10-12. Whenever man rejects the truth they prepare themselves to believe a lie. In this case the article is definite (vs. 12 Gr.). Th world rejected the truth of Christ's messiahship and now is abandoned to the lie of the antichrist, whose religion is pantheism (Dan. 11:38), putting a man in place of God (2 Thess. 2:4).

Under the seals a fourth of the world had been evangelized and a fourth is affected by the judgments, under the trumpets, a third; and now under the vials all the world has had a chance, and when believers are gathered out all the rest are affected.

The withering effects of unbelief, rejecting the truth of the Reformation, began to be manifested in the atheistic French revolution and have continued to undermine both church and state with pantheistic theology and materialistic science until today the world as a whole is in the chaos of unbelief. The grievous sores of immorality follow. The sea of pagan nations and the fountains of teaching are stagnated and the scorching tyranny of dictators is preparing for the terrible superman soon to be manifested.

#### The end time

5. The fifth vial is poured on the seat of the beast and his empire becomes darkness.

6. The sixth dries up the river Euphrates to prepare the way of the kings of the east.

Thus Rome the ruler of the west, and Mohammedism the scourge of the east, having run their course, meet at last with the forces of the orient, together with the "king of the north" and the "king of the south" (Dan. 11:40). The Russian God and the British lions (Ezek. 38) shall meet together in battle. The stage is already set and the preparations almost complete.

7. The seventh vial brings us again to this great earthquake and opens out into the seven "dooms" of Rev. 17-20.

## Outstanding Texts of the Bible

By Dr. G. W. Rench

(Discussion No. 1)

St. John 19:30. "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

Moffatt reads, "And when Jesus took the vinegar, he said, 'It is finished,' bowed his head and gave up his spirit."

"It is finished." The scholars tell us that this is but one word in the Greek, and it has been called "the greatest single word ever uttered." In this dying expression of our Lord, what did he mean? What was finished?

I used to believe it was the gospel that was finished. I had heard others say so. But it was not the gospel, for as yet there was no resurrection, and there was no going away in the ascension. It is not presuming to say, there could be no gospel without the death, burial, and resurrection of Jesus. I Cor. 15:3, 4. Besides, if the gospel were "finished" at that point in our Lord's life, why the 21 Epistles? Why the last book of the Bible? Jesus had told his followers that there was more to follow; that his revelation was not complete. "I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth:" (John 16:12, 13). How could words convey more plainly the fact just stated, and the provision made for carrying it out? He seems to say, "The Spirit of truth will finish what I have been unable to set forth." And this method of additional revelation is just what his apostles claimed. This is concisely set forth in 1 Pet. 1:12,—“Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.” In other words, "But holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). And let us never forget that, men unaided might forget in giving us the Epistles, but the Holy Ghost never forgets, for he is of God. In the light of these truths, to try to bolster up the trustworthiness of the facts set forth by Luke, or John, on the grounds that they must have been present with the Lord and heard him teach certain things, else they would not have known about such particular teaching, is about the most absurd position one could take. I take it that the Holy Ghost got into the inspired Record just what he wished put into it. If he did not, what is the worth of the above quotations? and why mention "inspiration?"

Well, then what was finished? Jesus had something in mind when he uttered this sixth word from the cross on which he was expiring. Some one has said, "It is first, the Worker's Cry of Achievement; and, secondly, the Sufferer's Cry of Relief." To those more or less familiar with the scene, our hearts seem to be relieved with the feeling that HIS SUFFERINGS WERE FINISHED.

From the beginning of his ministry the shadow of the cross was ever over him. He knew he was to hang on that cross as an exhibition of the greatest injustice human beings ever looked upon. He was to be disgraced by hanging there, tortured unto a slow death as a common felon, knowing HE WAS THE SON OF GOD! He had heard John announce, "Behold the Lamb of God, which taketh away the sin of the world." He knew this to be true; but "in the likeness of sinful men," as a man he recoiled from death—especially a criminal's death. He was more full of life than any other man; hence, his delicate nature, how tense the situation became as his last days drew on. In the eyes of kindred and men the shame and disgrace was haunting him. As the last hour drew on, it was a relief when he could say, "It is finished."

Do you want to think more of that dreadful hour? Of that hour in Gethsemane when the agony was so great that drops of blood stood for common perspiration? The mockery and scourging? The crown of thorns with their sharp points lacerating the fairest brow his tormentors ever looked upon? The swaying body as he tries to bear the cross up yonder hill? Then there are the rough, hand-made nails sent tearing through his hands and feet; six hours of hanging in the scorching heat of the sun; bones drawn out of their sockets—this scene of all ages, at last over, all culminating in the cry of relief, "It is finished"! His suffering was finished.

W. I. DUKER,  
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## NATIONAL SUNDAY SCHOOL ASS'N.

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## Outline of Suggestions for the Layman's Organization of the Berlin Brethren Church

### OBJECTIVES

#### Local objectives:

1. That we secure at least twenty-five (25) members for our organization this year.
2. That fifty percent. (50%) of the members read the books of John, Acts, Romans, Ephesians, Hebrews and James during the year, preferably in the order suggested.
3. That we have twelve regular meetings during the year.
4. That tithing be practiced by fifty percent (50%) of the members for at least one week during the year.
5. That we assist the pastor in two special Sunday night services during the year.
6. That some definite report be given by each commission at each regular meeting.
7. That every member have a definite task either as an officer or on one of the commissions.
8. That at least ninety percent (90%) of the members have the Brethren Evangelist in their homes, and that we seek to get seventy-five percent (75%) of the homes of the church to receive the Brethren Evangelist during the year.
9. That twenty-five percent (25%) of the members read the four reading circle books on Devotions, Missions, Evangelism, and Stewardship.
10. That some definite evangelistic project be undertaken under the direction of the pastor and the Evangelistic commission.

#### District Objectives:

1. That we endeavor to establish a Layman's Organization in at least one other Brethren church in our District this year.
2. That we lead in asking for a time and place for a Layman's program during our next District Conference.

#### National Objectives:

1. That definite contact be made with each of the National Boards of the Brethren church and some type of cooperation attempted with each.
2. That we take the special offering requested by the National Layman's Organization each year.
3. That we encourage the promotion of the National Layman's Organization in every way possible.

### COMMISSIONS

Let the committees be called commissions instead of Committees and by this means identify more closely our organization and activities with the idea of accomplishing our part in the great COMMISSION.

#### 1. Executive Commission:

To be composed of the elected officers of the Layman's Organization.

To have general supervision of the organization.

To appoint all other commissions.

The president to preside at all meetings of the organization.

#### 2. Devotional Commission:

To take care of devotions at all meetings, not to exceed ten minutes.

To encourage the regular prayer meeting of the church.

To note and report on answered prayer.

To make requests for special prayer.

To choose the devotional book for the reading circle.

To check up on Bible books read.

To interest all in the regular worship services of the church.

To prepare two programs each year in cooperation with the Executive Commission.

#### 3. Evangelistic Commission:

Seek to culture personal evangelism at all times.

Provide program for the study of evangelism.

Cooperate with the church, Sunday school classes, C. E. and other interests in the church.

Choose book on Evangelism for reading circle.

Write Prof. M. A. Stuckey, Ashland College, Ashland, Ohio, asking what this Layman's organization can do to foster Evangelism through the National Sunday School Association of the Brethren church, and otherwise be of service to the Association.

Provide two programs each year in cooperation with the Executive Commission.

#### 4. Stewardship Commission:

Provide program for the study of stewardship.

Present tithing literature and tracts.

Make worthy appeals reminding the men of the regular church offerings.

Write Dr. J. Allen Miller, Ashland, Ohio, concerning the relationship of our Layman's organization in cooperation with the Brethren Home at Flora, Indiana.

Write Rev. F. C. Vanator, Peru, Indiana, concerning the relationship of our Layman's organization in cooperation with the Superannuated Ministers' Fund.

Write Dr. Jacobs, President of Ashland College, Ashland, Ohio, concerning the relationship of this organization in cooperation with the college.

Provide two programs each year in cooperation with the Executive Commission.

Choose book on Stewardship for reading circle.

#### 5. Missionary Commission:

Provide programs for study of missions.

Write Dr. L. S. Bauman, 1925 E. 5th St., Long Beach, California, concerning the relationship of the Layman's organization in cooperation with the Foreign Missionary Society.

Write Rev. R. Paul Miller, Berne, Indiana, concerning the relationship of the Layman's organization in cooperation with the Home Missionary Board.

Make it a point to visit some Home Mission church.

Call attention to striking missionary articles in our publications.

Choose book on missions for reading circle.

Secure and distribute missionary tracts.

Provide two programs each year in cooperation with the Executive Commission.

Write some of our missionaries and read their replies.

#### 6. Publication Commission:

Secure subscriptions to the Brethren Evangelist in cooperation with the regular church solicitor.

Take advantage of the Loyalty campaign.

Call attention to the value of our own church paper.

Have charge of circulating books on Devotions, Evangelism, Stewardship, and Missions.

Write Dr. R. R. Teeter, Business Manager of the Brethren Publishing Company, Ashland, Ohio, concerning the relationship of the Layman's organization in cooperation with the Publication Board.

#### 7. Fellowship Commission:

Seek to culture the friendly spirit at all times.

Welcome newcomers.

See that all men are remembered in times of trouble, illness and bereavement.

Seek new members to this organization.

To provide the sociability fellowship parts for all programs.

(Editor's Note: Just recently the above outline was received from Brother Leatherman. It has many interesting things in it which will commend themselves to others. For that reason it is being printed on this page.—M. A. S.)

### STUDYING THE SUNDAY SCHOOL LESSON at the Family Altar With Thoburn C. Lyon

#### JESUS THE GOOD SHEPHERD

(Lesson for Feb. 21)

Lesson Text: John 10:1-16; Golden Text: Ps. 23:1

#### Daily Readings and Comments

#### MONDAY

The Parable of the Lost Sheep. Luke 15:1-7

The story of the lost sheep has inspired not only artists, but all men everywhere. After all, we all like sheep have gone astray, and if we are in his fold today it is only because Jesus has sought us out and brought us back. As we praise him for the great love that will not allow him to forget even one sheep out of a hundred, let us remember that we are also his under-shepherds, and that there are undoubtedly many sheep that are sick or straying that he would have us search out and bring back to his fold.

#### TUESDAY

The Promised Shepherd. Isa. 40:9-11

Isaiah brought his people good tidings of the Shepherd who should come and tenderly care for his sheep. Verse 11 is one of the most beautiful in the whole Bible, expressing something of the loving care with which the good Shepherd watches over those who need it most. Today in many places throughout the world God's sheep have been scattered by false shepherds, and it is blessed to know that ere long the true shepherd will return and rule over his flock. Let us not only pray, but work for his coming!

## WEDNESDAY

## The Parable of the Shepherd. John 10:1-6

The principal point of this passage is simply to emphasize the fact that there are false shepherds as well as true ones. The false try to gain access to the fold by trickery, where they may plunder and feed upon the sheep, and Jesus does not hesitate to brand them thieves. It will be well to meditate as to what it is such false shepherds steal from the sheep, from the real shepherd, and from themselves. What comfort in the thought that the true shepherd goeth before! He has gone before us into suffering and death; he has also gone before us into the resurrection and the glory of his Father. We need not hesitate to follow where he has gone before.

## THURSDAY

## Jesus the Good Shepherd. John 10:7-18

In the preceding passage Jesus contrasted the good shepherd with the false; here he points to himself as the true shepherd. In John 13 we especially like to read v. 3: fully conscious of his mission, that he was come from God and went to God, he yet humbled himself, and became obedient even unto the death of the cross. Exactly similar is v. 15 of today's passage: fully conscious of his intimate fellowship with the Father, he yet gladly lay down his life for the sheep. And how we need to consider v. 16: other sheep, not of this fold, I must bring, one fold, one shepherd. Let us ask God to help us think these things through aright.

## FRIDAY

## Jesus and His Sheep. John 10:22-30

What wonderful blessings he brings to his

sheep: not only daily care, but eternal life, so that we need never perish. And his power is so great that no one or no thing can pluck us unwillingly out of his hand. Compare Rom. 8:35-39. Those who say that Jesus never claimed to be the Son of God, are pointed to v. 30, and to the Jews' evident understanding of his claim, in v. 33. What man could say, "I and my Father are one?" Yet we may be one with him, even as he is one with the Father. What a privilege!

## SATURDAY

## The Heavenly Fold. Rev. 7:9-17

What blessed comfort in this familiar passage also! Here we see the "other sheep" all gathered together at last into "one fold," with "one Shepherd" over all. How we need the spirit of John, as evidenced in v. 14, when standing before the things of God: let us ask HIM to make them plain to us! And for our prayer this morning we can scarcely do better than read again v. 12.

## SUNDAY

## The Shepherd Psalm. Ps. 23

It seems that the lesson committee has picked out most of our favorite passages for this week's reading—or perhaps it is just that so many beautiful passages center around the thought of Jesus, our good Shepherd. We will not comment upon this wonderful Psalm, other than to say that we never fail to find some new and precious thought, each time we read it. If you have not tried it before, repeat the phrase, "The Lord is my shepherd," five times, each time placing the emphasis on a different word of the phrase, and see what a wealth of different meanings you find!

him doing nothing, when a neighbor came along. "Why don't you go to work?" asked the neighbor. "I am waiting till I begin to perspire. If I could only perspire, I would go to work," replied the farmer. "Why," said the other, "you old idiot, go out into the sun and swing that scythe for a half hour and you will perspire all you want to." The parable interprets itself. The Christian who is waiting for feeling should go to work for the Master in earnest, and the feeling would come fast enough. Faith before service, but feeling after service; that is the order. Omit the faith, and everything is lost. But it is no great matter if you omit the feeling. The first is the hot fire in the engine that makes the train go. The other may be the hot box on the axle that sometimes makes the train stop.

David, the Tamil evangelist, was speaking at Roundtop, East Northfield, about the relation between faith and feeling. Just then the supper bell rang. "Ah, there it is now," he said. "You hear the bell, and you start for the boarding house. That is faith. When you get there you find the supper. That is fact. After supper is ended, you experience a sense of satisfaction. That is feeling."

South Bend, Indiana.


## Activities of the Jr. C. E. of Harrah, Washington, Brethren Church

The Junior Christian Endeavor society of the Harrah Brethren church, Harrah, Washington, was organized with 25 members in February, 1929.

The first Sunday of each month was consecration Sunday; Second Sunday Efficiency Sunday; Third Sunday, memory work review; Fourth—Missionary. At Consecration meeting each one gave a Bible verse when their names were called. Those who wished to make known their desire to accept Christ did so. Efficiency Sunday, Junior C. E. efficiency was studied. Memory work Sunday was devoted to review of the memory verses; Missionary Sunday to the study of the Brethren Missionary workers and their fields of labor. The offering was saved for missionary funds. Offerings on other Sundays were put in the Junior C. E. treasury for supplies or whatever was needed.

The committees were Lookout Prayer Meeting, Social, Missionary, Sunshine and Music. The devotional service was conducted during the opening exercises with songs, Scripture reading and short prayers by Juniors. Then the older Juniors assembled into a different room for their meeting while the younger ones remained to continue their meeting.

Easter, Mother's Day, Children's Day, Thanksgiving and Christmas were observed on their respective Sundays in some special way. Parents were invited to visit the Jr. C. E. meetings. Children's Day was a week late so as to give the first Sunday the new pastor, Rev. F. V. Kinzie, and the family a rest day. In the evening the Jr. C. E. put on the service "An Evening with the Juniors," during the church hour. An August Christmas tree was observed for Krypton, Kentucky at the home of the Superintendent. The girls and boys decorated a small shade tree in the yard and the gifts were hung thereon. After the business meeting the boys and girls made picture books of

<p>E. M. RIDOLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>  <p>C. D. WHITMER, 217 E. DuBail Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICER, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Spiritual Coins and Counterfeits

By C. D. Whitmer

### 4. "Faith vs. Feeling"

Faith is the inspiration for Christian work. Feeling is the perspiration from Christian work. The difference ought to be self-evident; but some persons fail to discern it. We pray for enlarged spiritual experience and opportunity of service, and then we hold back because we lack the proper degree of feeling.

It is astonishing how much importance the average disciple attaches to this matter of feeling. For want of feeling multitudes more inside the fold hesitate to undertake all manner of duty and service. One will not pray because "he does not feel in a prayerful mood." Another will not accept the Baptism of the Spirit because he has experienced no wonderful ecstasy of feeling like that of Pentecost. And others refrain from deeds of kindness to the needy because they do not feel that deep sense of Christly love for such persons which they think they ought to feel.

Jesus never said anything about feeling as a condition of acceptance or of highest blessing. Everywhere it is faith, and only faith! "According to your faith be it unto

you," is the word. And many of those who fulfilled this condition evinced very little feeling till after the blessing came. There was Peter. He had been fishing through the night in vain. The Master comes and bids him to push out and let down the net. What was Peter's reply? We have toiled all night and taken nothing. I do not feel like trying again; for there are no fish there; nevertheless at thy word I will let down the net." There was a direct conflict between faith and feeling; and faith triumphed. Peter had feeling enough when he saw that bursting net.

And that is the cure for lack of feeling. Do the Master's bidding, even though it seems to contradict the plainest teachings of your own common sense. Push out into the deep and let down your net, even though you are morally certain there is not a fish in all those waters. The service that is begun in cold and even dogged faith often ends in warmest rapture.

Sam Jones used to tell of an old farmer who sat one day in the comfortable shade of a great oak tree with his scythe beside

pictures from Christian calendars, Sunday school papers with Bible verses, poems and stories. When everything was ready for the box and all packed to be sent with the clothes bag from the Missionary society, ice cream and cake were then served.

Several wrote letters to Dr. Gribble who was then in Africa. \$4.50 was sent as a White Gift Offering for foreign missions at Christmas time.

Co-workers in his service,  
MRS. E. B. GOULD and MRS. C. P. WEST.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

### Are We In the Same Track

Rio Cuarto, Argentine,  
January 7th, 1932.

The Baptist Mission, which has been one of the strongest and most consecrated down here, is passing through a very critical period, financially speaking. The national workers in the Argentine Republic are to receive, beginning the year 1932, 56% less salary than before. Can the reader imagine what the poor pastor will do who only receives 39 dollars a month? He will have to adjust himself to less than half of that. Some of the workers have already been dismissed on account of lack of funds. Several halls have been closed and I have been told by some missionaries that the Seminary will probably not be opened next year. Dear readers, the world is stubborn and so is the Laodicean church of this period, but they will both have to pay for it. Nevertheless the Christians need not be afraid in these hard times. The Lord, in his intercessory prayer, promised to keep his own. The end of the year 1931 brings us to 1932 confused and with little hope of freeing ourselves from the chaos of the present hour. The closing of some banks and houses of com-

merce should not frighten us, for worse things are to come. The spark of the next great war does not seem to be put out. Japan put the League of Nations aside with a frivolous "yes" and turned to the United States, with whom she does not sympathize much to tell her to not bother because she is only doing in China what the Americans do in Nicaragua. In this China-Japan affair the League of Nations has shown how little she CAN do in cases of war. The exploited money has gone to a handful of men, the harvests, although plentiful have no price, and unemployment is taking on alarming proportions. In view of this our mission should be prepared for a situation similar to the one mentioned above. As our church is not so large, perhaps it will be able better to withstand what all denominations are up against. The situation will not change for the better until our Lord comes, and so, brethren, we should be willing to sacrifice to the utmost in order to go ahead with the Lord's work. My prayer is for more zeal in the cause of Christ. The other things will then work out all right.

E. ROMANENGHI.

### A Volunteer for Portuguese East Africa

"Not Charity, but a Chance"

A good man offers himself for one of the Board's most alluring yet discouraging fields. He is no recruit, but a missionary of eight years' standing. He feels the tug of Portuguese East Africa because the mantle of Dr. Fred Bridgman has fallen upon him. After the latter died, our volunteer went to Johannesburg and there fell among the Inhambane boys converted at the mines. The rest was almost a foregone conclusion: his interest was captured; his heart too. He found that he had to follow his friends back to their homes and stand by them in their effort to build up Christian communities in the midst of almost unbelievable heathenism.

The need undoubtedly has gripped him. Visiting the field just before coming home on furlough, he saw with his own eyes the gross heathenism, the pitiful ignorance, the dire poverty of Portuguese East Africa. "I saw nothing," he tells us, "in Natal or Zululand to compare with practices which are openly to be seen daily among the natives of Inhambane. Witch doctors ply their activities right by the side of the road. I have seen men and women trembling with fear in the hands of one of these witch doctors as a bird trembles when fascinated by a snake. Degrading customs are so powerful that our native Christian friends feel that they must establish separate villages if their lives are going to conform to the principles of the gospel."

"Then, too, there is the pitiful ignorance of the people of Portuguese East Africa. With the exception of the few trained leaders, like Likumbi and Yingwani, the most educated man among those we are responsible for is but a graduate of a Johannesburg compound night school. Unless we can do something for them, helping them train teachers, for example, they will continue ignorant; for they cannot raise themselves by their own boot straps. They are too poor to provide their own means of education. The average monthly wage of a man is only a dollar, if he gets it. The women have practically no means of earning money for themselves."

As our volunteer talked of the economic, intellectual, social and religious poverty of those hundreds of thousands of people in Portuguese East Africa, we could see why he felt that he must give them whatever assistance lay in his power. It was the appeal of weakness to strength, of helplessness to competence, of poverty to wealth, of ignorance to enlightenment; in short, the appeal of the man left for dead on the Jericho road to the Good Samaritan. His response was not an emotional reaction to a high-power platform address, but a settled determination based upon first-hand observation and experience.

Our friend is assured that in Portuguese East Africa his life by no means will be wasted. He has seen enough of the few

native Christians there to believe that they are real leaven, and that given time—and support—they will introduce into their country a much better state of affairs. He likes the marvelous use that they make of the resources that they happen to have. He admires particularly their aggressive, belligerent spirit against evil.

But our friend does not refer alone to men like Mazibe or Likumbi and Yingwani, the acknowledged spiritual leaders of the people, but to men like Elija and to many of the rank and file who have brought back their Christian zeal from Johannesburg and are serving as soldiers of the Living God under rather untoward conditions.

"But you don't need to doubt the welcome that missionaries will receive from the natives of Portuguese East Africa," he added. "Just remember the joy of the Christians at Inhambane when the Tuckers arrived. It was one long series of thanksgiving services. After nine years of prayer to God and to the American Board for missionary supervision, they found their petitions answered, at least in part. Sometimes the joy took the form of applause. Sometimes they leaped into the air with delight. At other times they showed their gratitude in gifts of fowl, produce, goats and wild antelope. The seventy-five Christian villages that had sprung up all over the Inhambane district, the fruit of the evangelistic work at Johannesburg, could now have personal touch with the Christians of America, could have a powerful representative at court, as well as a chance to educate their children and to lay deep, abiding foundations for the future. If any people ever wanted missionaries, they are to be found in Portuguese East Africa, and I desire to be one of those missionaries. This is not charity, but a chance."—Excerpts from Missionary Herald for 1929.

### THE BAPUNU MIND

Dr. Albert Schweitzer writing from his now famed hospital in Lambarene, West Equatorial Africa, has some interesting thing to say about the primitive mind. One evening he appealed to a native whose brother was receiving treatment at the hospital to give him a hand at the stretcher which was carrying in a new patient. At first the man addressed pretended not to hear. The doctor spoke a second time, this time very sharply. The native shook his head.

"No, the man on the stretcher is of the Bakele tribe; I am a Bapunu."

This Bapunu mind may be more universal among primitive people but it is also found among nations of culture. It is the philosophy of me and mine, my people but not your people, my lodge, my church, my nation. It is the mind who actuates those who refuse to lend aid in the days of adversity or food in the time of famine. It is the self defense line of the selfish and sectional minded.

Happily the world is growing past it. There are fewer Bapunu minds in the world today than in the past. Charity has expanded its boundaries. But we are still a long way from that ideal state which was prophesied by the apostle when "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one."—Church Management.

Run away from work, and you will find that work can run, too.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## PITTSBURGH, PENNSYLVANIA

No doubt it is longer than we would like to admit since a report of the work from this place has found its way to the department of church news. It is a task that can be put off till tomorrow, as so many cannot be. We read the church reports with interest and rejoice in every victory. We also feel sympathetic for every church and pastor in the solution of the problems that are continually presenting themselves. We have cause for encouragement here. The last months have been the best for some time. The last year gave us a net gain of more than 20% in attendance over the previous year, and with a number of new workers, working together in fine cooperation we anticipate a greater gain for this year. Twenty-two new members have been received since September and with this number nine new families have been given a vital interest in the church, and some very substantial workers. The different groups and auxiliaries of the church are carrying on in quite a commendable way. Our Christian Endeavor is worthy of special mention, accepting definite responsibility in sponsoring various meetings and carrying them through in a very creditable way. The W. M. S. is becoming quite active and no doubt you shall hear some good news from their work. An Alexander Mack Brotherhood has been organized which has been doing some splendid personal and visitation work. We are expecting this group to increase in its scope of labor and be a great asset to the pastor in carrying on the work of the church. The special days and interests of our church are observed. Though this church had given quite generously in her regular offering last year for the superannuated ministers, I think more generously than any other church, yet on Layman's Day she increased her gift quite substantially. The Thanksgiving season was observed, an early morning praise service was held at the church, followed by a fellowship breakfast. Also at this early hour we baptized a mother whose husband had been shot down by a bandit, with apparently little chance of recovery; he recovered. The wife said she had so much to be thankful for, she wanted to acknowledge her Lord and be baptized and come into the church. The husband was a member of this church. The Home Mission offering was larger than last year, the Christian Endeavor gave \$25. We held a two weeks' meeting in November, which brought a blessing to the church. The Christmas season gave us two splendid programs, and a White Gift offering. I think, a little less than last year.

The time for election of officers, receiving reports, calling a pastor, etc., was the first of the year. This meeting was a very pleasant affair. Even the financial report was very commendable. The pastor was called for another year and we only hope our service may in some way measure up to the words of commendation spoken. Watch Night service was held and the beginning of the year found quite a group of our people on their knees at the altar. May

the Lord give us wisdom, love and strength to carry on his great work. Anniversary night was celebrated on the evening of the 22nd of January, and though quite a bad night, we had a large crowd, a splendid program and a happy time together.

Forty-two years of service have seen many things accomplished and probably many things left undone. The heroic souls who undertake the organizing of a church and purchasing property and building are the salt of the earth. Elder D. K. Bole was the leading spirit in the organization, his wife and son are faithful members. Only two of the first organization live in Pittsburgh. Misses Bella and Annetta Reynolds, very faithful members indeed, another, Mrs. D. J. Bole, lives in Johnstown. Three are living out of twelve constituting the first organization. Several charter members are with us, for a charter was not secured for several months. I. C. Wilcox is a charter member and moderator, H. W. Bole, another charter member, was only 10 years of age at the time, but has been living away most of these years. He has lately come back to Pittsburgh and has placed his letter in the church.

Of all the gains and losses that have come to this church in the past years, with due appreciation for the labors of those who have made possible the work, we believe the earnest wish of every one is that this 43rd year shall be the greatest in blessing of all her history. One of the hard tasks of the city pastor is to find the Brethren people in the city soon after they locate here, and interest them in the church. If we had all the Brethren people in Pittsburgh in our church, we would have one of the outstanding churches of the city. Those who read this may have friends or relatives in the city, who are Brethren in faith and would appreciate our interest in them. Just send their name and address to 5000 Dearborn Street and we shall be so glad to find them. Pastors should not neglect this important item which is so vital to conserving our strength as a church. We have firmly resolved that if people do not come to the Brethren church when they come to Pittsburgh, it shall be their fault and not ours. They who believe in the whole Gospel message of the Brethren church dare not violate their conviction of faith for convenience or congenial environment or anything. Visiting Brethren are always welcome. Take an 88 street car from downtown or East Liberty. May the Lord bless every pastor and church.

CLAUD STUDEBAKER.

5002 Dearborn Street.

## ROANOKE, VIRGINIA

Dear Readers:

Just a word to let you know that by the grace of the Lord and the help of the Mission Board we are still struggling along and happy in our work. We want to take this opportunity to personally thank each one in the brotherhood for their gifts to the Home Mission Board, without whose help we be-

lieve we would lose our church here and with it the Brethren cause in Roanoke.

We are thankful that the Editor of our interesting Church paper is restored to health and his place in the Church. We are also thankful that a small but disastrous fire, a few weeks ago, did not destroy our pastor's car. The garage where Brother Koontz had kept his car most of the winter was burned one night about two weeks ago, destroying the two cars in it, but a kind Providence caused Mr. Koontz to have left his car in the parsonage driveway that night, instead of putting it in the garage, as usual. We now have a garage under roof but not quite completed.

The interest at all our services is exceptionally good and the attendance seems to be gradually increasing. During the last three months of the summer our average Sunday school attendance was 81. The past three months it averaged 97, and during the five Sundays in January the average was 105. So you see we are headed in the right direction. The church attendance has increased to a larger degree. There has not been a service in the past three months in which we haven't had from five to thirty visitors, and it has all come about through natural growth—there having been no "drives" or "stunts" to promote a temporary influx.

The Intermediate Christian Endeavor, so recently organized, has grown much faster than we had anticipated and its leaders are now seeking for other leaders so that a Junior Society can be organized.

Despite the depression, our Thanksgiving offering was nearly twice as much as last year. The Christmas season was celebrated with a pageant given by about 25 members of the church and Sunday school on Sunday preceding Christmas, and the following Wednesday night the children gave their program when the White Gift offering was taken.

We are now preparing for a pre-Easter revival to be led by the pastor and an outside Song Leader. We invite the brotherhood to pray for us that this will be the most blessed service of its kind ever held in our church. We have planned for a visitation week, cottage prayer meetings, committees, etc., and hope through the workings of the Holy Spirit to have the revival already started in our hearts by the time Brother Koontz definitely starts them in the pulpit.

We have begun to look forward with pleasure to the coming Southeastern District Conference. With the close of our Easter services, we will begin to definitely lay the Conference before the Lord in prayer, and hope by the aid of the visiting delegates to make this one of the best Conferences yet had in this District.

Brethren, pray for and with us that we may be so guided that we will be able to overcome all our difficulties and have victory in this portion of his Kingdom.

MRS. J. HAROLD PUTT, Secretary.

## THE REVIVAL AT LISTIE PENNSYLVANIA

Upon closing at Mexico, Indiana, we came direct to Listie for our second meeting in this church. We held our first meeting here last year. We were glad to return for we had many pleasant memories of our last visit.

On the opening night we had a full house and it was full every night throughout the



entire meeting and many were turned away night after night. We could not ask greater support and interest in a meeting anywhere. There was a wonderful spirit manifest among the people. Many of the folks attended from towns around, some driving thirty-five miles to the meetings. God surely has "much people in that section." From first to last it was evident that the unusual interest was the result of the especial working of God's Spirit in that community.

There were something over sixty-five confessions during the meetings not counting forty or fifty reconsecrations among the members of the church. A few of the above confessions were from other churches, but not many. The many victories wrought in these two weeks in the lives of some of the members of the church were rich and fine. The testimony service on the last night gave full account of the way Christ became more precious to his people's hearts.

Due to the fact that the pastor, H. W. Nowag, lives in Johnstown, thirty-two miles away, and that he works there, and that Mrs. Nowag was severely ill during most of the meetings, he was unable to be present very often during the meetings. We missed him very much as his genial spirit means much to any service.

There was a definite move on foot before the meetings closed to arrange for full time pastoral care. This certainly should be done for it is easily possible if the members of the church will but sincerely try. It will mean sacrifice for many, but this is what makes our Christian faith the more precious to us. We trust that word shall soon be received that this has been accomplished. There is a great field right at the door of this church waiting to be reaped. But it can not be done without a full time pastor to care for the work.

Our home was with Brother and Sister Elsie Mostaller while in Listie, and it was surely a blessed time. Here are two folks who know and love Jesus Christ and who know of no sacrifice they would not make for him. God give us more such.

The Listie people shall always have a warm spot in my heart and I shall never forget to pray for them that they may lay hold of the great opportunities that God has graciously laid at their door.

R. PAUL MILLER.

### GOD'S SUNSHINE

*Never since the world began  
Has the sun ever stopped shining;  
His face very often we could not see,  
And we grumbled at his inconsistency;  
But the clouds were really to blame, not he,  
For behind them he was shining.  
And so behind life's darkest clouds  
God's love is always shining;  
We veil it at times with our faithless fears  
And darken our sight with our foolish tears;  
But in time the atmosphere always clears,  
For his love is always shining.*

—Jno Oxenham, in  
Western Christian Advocate.

An aged minister, on being asked if he did not rejoice that his time was near when he would be called home, bluntly replied, "I have no wish about it. I have nothing to do with death. My business is to live as long as I can, and serve my Master as faithfully as I can, until he shall think proper to call me home."—Religious Anecdotes.

## SOME BOOK REVIEWS

### RULING LINES OF PROGRESSIVE REV- ELATION

By Rev. W. Graham Scroggie

This is not the newest book but it is very valuable for any person who desires to read after one of the sanest and at the same time, one of the most interesting Bible teachers who believes that the Scriptures are dispensational and are so to be interpreted.

The chapters treat The Advents, The Dispensations, Prophecy, The Types, The Kingdom and the Church, and a Conclusion. Each of these chapters treat simply, understandingly and quite fully, the subjects indicated.

The author is not guided by the dangerous principle that some Scripture is not for us; but claims that all Scripture has a spiritual value for us. If some is for us and some not, who is to tell?

At a time when this subject is of commanding interest to the Brethren, I could wish that every one interested could read this book which it seems to me, helps wonderfully to "rightly divide the word of truth." The book is an English publication but doubtless any book store like Revell or Blessing has it or would be glad to get it.

### THE JESUS OF THE POETS

Who would have thought of a title like that? Well, Leonard R. Gribble, editor of "A Christian Treasury" did. There is a "Jesus of the Poets," and this editor has brought together in a little volume a most splendid collection of poems from Cynewolf, Chatterton, Cooper, Coleridge, Alice Carey, the two Brownings, Richard Baxter, Matthew Arnold, Lanier, Charles Wesley, Sir Walter Raleigh and many others.

Such titles as "The Heavenly Babe," "He Came All so Still," "A Passion Song," are as old as from the thirteenth century. Some are quite modern but all breathe a spirit of reverence for Jesus.

The index is quite full making the poem available without painstaking hunting for it. Any Primary or Young People's Worker or any other person with a love for poems about Jesus not usually quoted, will find this book of poems quite a valuable little book to have and use. It is published by Richard R. Smith, Inc., New York.

CHARLES A. BAME.

### WHAT MADE LINCOLN GREAT

(Continued from page 2)

The one thing that was as a keystone to his greatness may be designated as simple goodness. How many people, think you, would be singing the praise of Lincoln today, had not goodness been a conspicuous element in his personality? In fact, the qualities that inspire the poet, the orator, or the biographer as they proclaim his virtues are the qualities of his heart rather than those of his head. His tenderness, his plain honesty, his unswerving fidelity to the right, as it was given him to know the right—these are the qualities of his character that touch the heart of humanity. No man who is lacking in such heart qualities can long be a hero to the American people, let his head qualities be what they may. When dominated by a passion to do what is morally right, one is not likely to make any serious mistake.

And the person who is thus earnest in following his convictions will find himself

growing in moral and spiritual discernment. Was not that true of Lincoln? In his earlier life he did not class himself as a Christian, and he never identified himself with any church. To the writer, there seems a natural reason for this. The church that Lincoln came into closest contact with in the formative period of his life was far from representing what he must have considered true character ideals or the true spirit of service. The dominating church influence in the community where he grew up, in Spencer county, Indiana, was that of the Old School (Hardshell) Baptists. Certainly its practices and teaching could not appeal to a mind like his. In his later fight for human freedom he often was disappointed to find church leaders arrayed against him. He lived ahead of his time.

Still we find him a constant reader and student of the Bible. Its ideas and language saturated his thinking and his spoken and written utterances. With his sincerity, it is to be expected that he would have an increasing respect for and faith in the teachings of God's Word, for those who sincerely follow the light they have will ultimately come to him who is the "light of the world." Lincoln's life is a wonderful commentary upon that tenet of our faith. He trusted God in the trying ordeals through which he passed, and believed that out of the strife and bitterness of those dark days truth and right would rise triumphant. The problems he faced so gripped his thought and consumed his energy that he must have had little time to turn his attention to his own personal needs. But when he heard a statement of what constituted a personal Christian experience he bore testimony that such an experience had become to him a blessed reality. Thus Abraham Lincoln blazed the way for even the humblest life to realize the elements that constitute true and abiding greatness.—Religious Telescope, 2/12/27.

## OUR LITTLE READERS

### OUR AMERICAN KNIGHT

He was not born in a castle—our American knight; no, indeed, far from it. He was born in a little log cabin in the wilderness. He was not clothed in shining armor; nor did he ride about on a great horse. No, he was dressed in a homemade suit—the shirt was of homespun, while the coat, trousers and moccasins were of deer-skin—and on his head he wore no helmet, but a cap of raccoon skin, with the tail of the animal hanging down his back. He had no shield or spear or sword with which to defend himself, and he was born into a fighting life of hardship in those pioneer days in the wilderness. But he had great strength and he used this strength for the good and the right.

It is not the shining armor or the castle home, however, which makes of man a knight; it is rather the spirit of knighthood—the feeling of brotherly love and tenderness for all those who are in sorrow or distress, the courteous care for those who are weak and oppressed, the desire to right their wrongs and protect them in every way. And this knightly spirit was early shown by him when he was but a boy in the backwoods.

They tell a story of how he came into the schoolyard one morning and found a group of his playfellows torturing some poor tur-



ties by placing red-hot coals upon their backs to make them crawl faster, when suddenly our young knight came into their midst. He was only one among many; but he forced those boys to brush away the coals and let the turtles go.

And later, when he went into the school-room, he wrote his first composition on "Showing Kindness to Dumb Animals"; and all his life he did this.

At another time, when he was helping his father to move the family over into the wilderness of Illinois, in the excitement of crossing a stream swollen by the ice and snow his little pet dog was forgotten. Suddenly they heard a loud barking from the bank opposite. "Yer, yer, yer; don't leave me here!" yelled the poor doggie.

It was too much for the strong young knight; but his father refused to recross the swollen stream with his oxen and heavy load.

"Then I must go!" said the young man, and pulling off his shoes and socks, he waded through the icy water. Shaking with the cold he returned triumphant, holding in his arms the poor little shivering dog.

When he put the dog down upon the ground the little fellow bounced about, wagging his tail and trying to lick the feet and hands of his friend, as he barked his thanks. Long afterward, in speaking of this experience, the young man said:

"His frantic leaps of joy, and other evidences of a dog's gratitude amply repaid me for all the exposure I had undergone."

Later we hear of our young knight, no longer as the pioneer backwoodsman, but as a young lawyer. One time, when he was dressed in his best clothes and was riding from one country town to another in order to make a speech, he suddenly heard by the roadside a pitiful squealing and as he looked he saw a poor pig sinking in the mud.

"Eee-eee-eee!" cried the poor pig. As much as to say: "Aren't you going to help me out?"

"I really am sorry for you, piggy," said the young man to himself, "but I cannot help you, I am dressed in my best clothes."

He started to ride on, but the feeling of pity for anything in trouble came to him; so he jumped from his horse, waded out in the mud and pulled the pig from the mire. When his friends teased him as they heard the reason for his mud-stained condition, he said:

"I couldn't help it. I just had to do it. I could not stand the look in that pig's eyes as I rode by. It seemed to say to me, 'There goes my last chance.'"

Another time, when he was riding with a party of friends, he was missed, and when they turned to look for him there was the tall, ungainly knight bending over in the road. When he rejoined his friends they asked impatiently: "What caused your delay?"

The kind knight smiled gently upon them and answered: "Two young birds were blown by the wind from their nest. I could not have slept unless I had restored those helpless little creatures to their mother."

The hand that lifted the baby birds and restored them to their nest was the hand chosen to lift up a broken people and free them from the curse of slavery. Truly, when we read his life story, we know of no knight of old who ever gave to the world more deeds of valor or showed a more heroic devotion to the cause of duty than has our American knight, Abraham Lincoln.—Our Dumb Animals.

## IN THE SHADOW

**KREPPS**—Mrs. Sadie Krepps was born in Bedford county, Pennsylvania, July 12, 1879, and died November 27, 1931, at the age of 52 years, 4 months and 14 days. Sister Krepps has long been a member of the Raystown Brethren church, having been active in the work of the church for over twenty years. May his comfort abide with the husband, B. F. Krepps and the daughter Pearl, who will greatly miss her. Services at the Raystown Brethren church, in charge of the pastor. E. S. FLORA.

**FROHMUTH**—Mildred Arlene Early Frohmuth was born Nov. 3rd, 1911 in Plymouth, Montgomery county, Ohio. On January 17th, 1931, she was united in marriage to Harrison Frohmuth. Up to a few months ago she has resided in Dayton, Ohio. Since then her home has been in Milwaukee, Wisconsin. Her death came as a result of being struck by a hit-skip motorist in that city on Jan. 1, 1932. Surviving her are her husband, H. H. Frohmuth, her father—Carl Early of Dayton, two brothers—Robert and Clifford and a sister, Margaret, all of Dayton, Ohio. In 1923 she became a member of the Brethren church at West Alexandria, at which place her membership remained till her death. Funeral services were conducted by the church by the pastor and burial was made in Sugar Grove Cemetery. GEORGE C. PONTIUS.

**KELLY**—John Matthew Kelly, eldest son of Mr. and Mrs. Dayton Kelly, was born on a farm near Eaton, Ohio, May 13, 1893, and departed this life Dec. 22, 1931, at the age of 38 years. He was married to Emma Wood in 1884. He leaves to mourn their loss his wife, one daughter—Mary, two grandchildren—John and Donald, one sister—Mrs. Jennie Trunk, and one brother—Norris Kelly, both of Eaton. Mr. Kelly had served as marshal for the town for the greater part of twenty-five years. In his position he proved both efficient and faithful to his duties. The high regard in which he was held was evidenced by the beautiful floral tributes and the fact that during the hour of the funeral places of business were closed and the officials of the town attended in a body. He will be greatly missed by his many friends. Services were conducted by the pastor. GEORGE C. PONTIUS.

### IN MEMORIAM

In loving memory of our dear sister, Mrs. Eliza Holm, who passed to her eternal reward Dec. 22, 1931.

She leaves one invalid daughter, a sister, a brother, and many friends to mourn her departure.

Knowing that he doeth all things well and that all things work together for good to them who love his appearing, we bow in our grief to God and cheer to his loved ones.

BRETHREN W. M. S., Rittman, Ohio.

**MOCK**—Elsie Pearl Summers Mock was born February 16, 1881 on a farm located four miles northwest of Louisville, Ohio. She was the oldest daughter of Sylvanus and Angeline Summers. The home in which Mrs. Mock was born was blessed with six children, two of whom, Raymond Leonore and Clinton Eugene, preceded her in death. The parents likewise have passed to the Great Beyond. She is survived by her sisters: Mrs. Zolpha Summers Sutton and Miss Inez V. Summers, both of Canton, Ohio, and by one brother, Melvin B. Summers of Seattle, Wash.

At an early age Mrs. Mock united with the Louisville Progressive Brethren church, having received the rite of baptism by Rev. J. L. Kimmell. She remained a faithful member of the Louisville church until Sept. 28, 1924, when her membership was transferred to the First Brethren church at Danville, Ohio. Since being a member of the Canton congregation her life has been marked by real faithfulness and devotion.

On Dec. 26, 1900 she was united in marriage to Elmer Mock of Louisville, Ohio. To this union was born one daughter, Beulah Irene of the home, who together with her husband mourn the loss of a devoted mother and wife.

Mrs. Mock departed from this life on Dec. 29, 1931 after an illness of but one day. The deceased had frequently expressed the desire that a deep sleep might mark the end of her earthly pilgrimage. Her desire was fulfilled.

Funeral services were held from the Louisville Brethren church, Jan. 1, 1932. The services were in charge of the writer, assisted by Rev. A. E. Whitted, pastor at Louisville.

Mrs. Mock will be much missed in the home, and her husband and the example of her life has not only touched other lives but should be an incentive to faithfulness in Christian service. J. C. BEAL.

**FRESE**—Mr. Leo W. Freese departed from this life on October 2, 1931, at age 37. Funeral services were conducted at the First Brethren church in South Bend, Indiana on Monday, October 15, 1931 by the undersigned. R. F. PORTE.

**HARMAN**—Mr. Harry Hardman departed from this life on October 2, 1931, after a long period of illness. He was in the 38th year of his life. Funeral services were conducted in his home in South Bend, Indiana by the undersigned. R. F. PORTE.

**MULHAUPT**—Mrs. Sarah Mulhaupt departed from this life on November 1, 1931 at the age of 80 years. Mrs. Mulhaupt was a member of the Baptist Church but for many years had attended the First Brethren church in South Bend, Indiana. Funeral services were conducted from the church by the undersigned. R. F. PORTE.

**KROFT**—Mrs. Charles Kroft departed from this life on Dec. 12, 1931, after a long period of illness. She was 78 years. Mrs. Kroft was a faithful member of the First Brethren church in South Bend, Indiana. Funeral services were conducted by the undersigned pastor of the First Brethren church, South Bend, Indiana. R. F. PORTE.

**BOCKOVER**—Mr. Charles LeRoy Bockover departed this life at his home in South Bend, Indiana, November 27, 1931, at the age of 50 years. Brother Bockover united with the Brethren church at South Bend under the ministry of Brother A. T. Wirick. The funeral services were conducted at the church by Brother Wirick. R. F. PORTE.

**MAYNARD**—Mrs. Harriet Elanore Phillips Maynard was born March 27, 1863. She departed from this life Jan. 7, 1932, making the length of her earthly pilgrimage 68 years, 8 months, 10 days. She is survived by her children, Virgil A. Phillips, Quentin A. Phillips, Walter W. Phillips, Mrs. Leona G. Wiggins and Mrs. Clara L. Newman, also by one sister, Mrs. Jane Steffey, and two brothers, Harley Smith and Tom Smith of Ulrichville.

Funeral services were conducted by the writer from the home of the daughter with whom the deceased had made her home. J. C. BEAL.

**LOWMAN**—The life of John Lowman, a Civil War veteran, was ended Jan. 27, 1932, at the age of 88 years, 4 months and 6 days. He was born Sept. 21, 1843, in Miami County, Indiana, to Abraham and Jane Lowman and was the last of nine children.

On May 10, 1868 he married Miss Elizabeth Alldredge, who died 7 years later. Two years after her death he married the former's sister, Miss Anna Alldredge. She passed to her reward in Sept., 1928. Mrs. Lowman united with the Brethren church about the year 1880 under the ministry of Rev. Jonathan Swihart. He became a pillar in the church, giving his faithful service at all times.

The funeral service was held from the First Brethren church in Henry, Ind., conducted by the District Conference pastor, assisted by Rev. G. M. Maus, Interment in Roanoke Cemetery. MRS. CLYDE RAGER, Cor. Sec., Roanoke, Indiana.

**BROWER**—Elmer Brower, son of Samuel and Telitha Hudleston Brower, was born in Wabash county, Indiana, Nov. 9, 1865, and died Jan. 29, 1932, aged 66 years, 2 months and 20 days.

On Sept. 22, 1894, he was united in marriage to Miss Maggie M. Needham. To this union were born three children: Creth, Glenn, and Hubert. Hubert departed this life Jan. 18, 1910, at the age of 6 years.

In Jan., 1894, he united with the Roanoke Brethren church under the pastorate of I. O. Ditch. To this faith he remained true. The funeral service was conducted by the pastor, Rev. G. L. Maus. Interment was made in the I. O. O. F. Cemetery. MRS. CLYDE RAGER, Secretary.

**BURD**—Mrs. Walter Bard, mother of a splendid family of children, was called to her rest after about a year's affliction with paralysis. She was a faithful member of the Mt. Olive Brethren church in Virginia, and was a respected citizen of the Mount Olive community. She was survived by her invalid husband and her sons and daughters. Funeral was by the writer, assisted by Chumbley of the nearby Presbyterian church, on January 4, 1932. Interment was made in the McGheysville cemetery. JOHN F. LOCKE.

**CROWE**—Samuel H. Crowe, 75, well-known Rockingham farmer, died suddenly while sitting in a chair at his home near Cross Keys. Death was due to heart disease and complications. JOHN F. LOCKE.

Funeral services were held on Sunday, January 31 at 3 o'clock from the Mt. Olive Brethren church. Services were conducted by his pastor the Rev. John F. Locke, assisted by Rev. E. L. Long. Interment was made in the church cemetery nearby.

Mr. Crowe, who was born and reared in the community in which he died, was well known and highly respected to that section of the county. He was for many years a faithful member of the Mt. Olive church.

Besides his wife, who he before married, Miss Ida Gardner, he is survived by one daughter—Mrs. Ann Streger, of Dayton, Ohio, five sons—Harry and Joseph Crowe, also of Dayton, Ohio; Ernest Crowe of near Harrisonburg, Charles Crowe of West Chester, Ohio; and two daughters, one son, two brothers—W. L. Crowe, of Keokuk, Iowa, and Robert Crowe, of Goods Mill; two sisters—Mrs. Julia Kryger, of Grotesque, and Mrs. Mary Gikerson, of Mossy Creek.

JOHN F. LOCKE.

**THORLEY**—Hannah Catherine McFadden, daughter of Henry and Mary McFadden, was born in Mifflin County, Pennsylvania, April 6, 1851, and passed to be with her Lord on December 27, 1931, at the age of 80 years. She had spent more years of earthly pilgrimage. She passed away at the home of her daughter, Mrs. W. W. Firestone, at Ashland, Ohio, through whose unusually loving and faithful ministries the six and one-half years of semi-and later complete invalidism which closed her earthly career were made as pleasant as human love and thoughtfulness can make them.

While but a small child the parents of Hannah McFadden moved to Wayne County, Ohio, where she grew to young womanhood. In 1870, Hannah McFadden and her husband were united in marriage to S. W. Thorley, and for more than forty years these two shared life's joys and vicissitudes together. Death brought parting for the two by the home-going of the husband on October 2, 1919.

Bartholomew H. Hartman, who united with the Brethren fraternity and has remained true to her profession through all the years, and for many years—at the time of her death—was a member of the Fair Haven Brethren church, near Laton, Ohio. Sister Thorley very faithfully exemplified the Golden Rule in her life and relations in her home and the community in which she spent the greater part of her life.

Sister Thorley is survived by two daughters, two sons, two grandchildren, two great-grandchildren, two sisters, one brother, two half brothers and three half sisters, besides a host of friends and acquaintances. A granddaughter, Gladys McQuate, preceded her in death. The spacious home of the Mrs. W. W. Firestone, was filled to capacity at the funeral services in her home, on January 27, 1932, manifesting the respect and esteem in which those who knew her best held her. The services were conducted by her pastor, Elder Raymond Gingrich, assisted by the undersigned. But we made it our duty to repeat this message to her, beside the body of her husband. Brother Gingrich brought a most comforting and helpful message to the assemblage from Psalm 23, and the Scripture and the message were especially so because each evening during her illness it was the custom of the mother and daughter to repeat this beautiful Psalm together as their evening devotion, and when she could no longer repeat it because of weakness the daughter repeated it to her. May God give us all the quiet faith to dwell thus with the great Schoolmaster of the heaven and earth, until he shall lead us too through the valley of the shadow into the fullness of joy in his presence to meet the loved and lost awhile. DOTTIE BELTOTE.

# BENEVOLENCE OFFERINGS

for the SUPERANNUATED MINISTERS and the BRETHREN HOME

## As to the Aged Ministers' Need, Consider this —

### NO MINISTERS—NO CHURCHES

Events march with irresistible tread. We must keep pace with our age or pay the penalty. The law is inexorable, whether we are operating a grocery store, a bank, or a church.

Just now we are thinking of churches.

Somewhere, sometime, it may have been possible for churches to thrive without ministers, but not in North America since the year 1800.

Emphatically and increasingly, the church's one problem has been to get and keep a minister of sufficient power and devotion as to meet the needs of its community.

There is no question about the Gospel, and there is no question about human nature, but they must be brought together. That's the preacher's task, just as digging coal is the miner's, and raising corn and wheat, cotton and hay, is the farmer's.

### SALARIES NEATLY ADJUSTED

Three sons followed this pioneer in the ministry. The churches had so grown, both in numbers and in financial ability, that they demanded the entire time of their ministers and paid them regular salaries.

These ministers have served their churches with single-minded devotion and with unusual success. Not one of them has laid up a competence, and not one of them has any hope of ever doing so.

Their salaries are neatly adjusted to the scale on which their churches require them to live. If by extraordinary thrift they get a few hundred dollars ahead, the balance is soon wiped out by sickness or death in the family, or by the mounting cost of education for their children.—Extract from "Pension Plan" booklet issued by Disciples of Christ.

There is no permanent margin.

### A SQUARE DEAL FOR THE MINISTER

Our Savior said, "The laborer is worthy of his hire."

Paul said, "Even so did the Lord ordain that they that proclaim the Gospel should live of the Gospel."

"If any provide not for his own, and especially those of his own house, he hath denied the faith and is worse than an infidel."

## What Some Leaders say about the Brethren Home —

### PURPOSE AND GREATEST NEED

The Brethren Home at Flora, Indiana, is an institution founded and operated for the purpose of making a home for the aged and infirm Brethren who have no home or family and are unable to care for themselves....

The Home and its officials want more than anything else that the churches and their members shall realize that this is their responsibility. The officers are interested and doing all that they can, but if they are not backed up by the churches and membership they will but fail.—The Evangelist, February 14, 1931.

EPHRAIM CULP,  
Member Brethren Home Board.

### OBJECTIVE AND PRESENT NEED

The object of the Brethren Home Board is to make the institution self-supporting. No one who knows the facts will deny but that we have gone a long way in bringing this about in the few years since this task was undertaken. However, it will require a few more years to get to this point entirely, so in the meantime we must depend on the gifts that come to us from the churches, therefore we urge that this be made a matter of prayer and a matter of giving, so that these funds may be sufficient to meet all the need.—The Evangelist, February 15, 1930.

A. V. KIMMELL,  
Member Brethren Home Board.

### SUPPORT WILL MAKE PROGRESS POSSIBLE

An opportunity to do a real piece of constructive Christian service that will honor our Lord and bring untold happiness into the lives of many who need just such a home. There are many things that are yet to be done, and the only way to finance these is to depend on your gifts. Let us therefore give as unto the Lord.—The Brethren Evangelist, February 17, 1926.

FRANK G. COLEMAN.

In that great twelfth chapter of Romans, Paul appeals for a complete dedication of self to God and a thorough transformation of mind and heart that will result, among other things, in the habit of "CONTRIBUTING TO THE NECESSITIES OF SAINTS, GIVEN TO HOSPITALITY." If that is the spirit that characterizes the Brethren people, the aged saints of God in the "Home" at Flora, and the needy retired ministers will not, even in a time of depression, be allowed to suffer for want of the necessities of life.

Send offering for the Superannuated Ministers' Fund to  
Rev. G. L. Maus, Secretary,  
Roann, Indiana

And send the offering for the Brethren's Home to  
Henry Rinehart, Treasurer,  
Flora, Indiana

VOL. LIV  
Number 8

THE

February 20  
1932

# BRETHREN EVANGELIST



United States George Washington Bicentennial Commission.

## HOUDON'S BUST OF GEORGE WASHINGTON

(Selected as the official picture by the United States George Washington Bicentennial Commission for the celebration during 1932.)

*'Tis splendid to live so grandly that, long after you are gone,  
The things that you did are remembered and recounted under the sun:  
To live so bravely and purely that a nation stops on its way,  
And once a year, with banner and drum, keeps its thoughts of your natal day.*  
—Margaret E. Sangster.

## Signs of the Times

by  
Alva J. McClain

### THE Ministry of Dr. Kyle

Dr. Kyle has completed his series of eleven lectures and has brought real blessings to all of us. All who heard were impressed by two things; first, his high intellectual scholarship; and second, his unwavering faith in the Bible as the Word of God. He has taught us all the value of faith, humility and work. No wonder that God has blessed his ministry, and that he always has more speaking and teaching engagements than he can possibly fulfil. For nearly half a century Dr. Kyle has been studying and working to know more of the Inspired Word and to vindicate its Divine Authority. His mind has become a great treasury of useful information. And now past the age when most men retire, he is planning further expeditions for archaeological research in Palestine.

If you want to be used of God, believe his Word, study it, work and keep on working. There is no virtue in either unbelief or ignorance.

Brother Monroe will report the ministry of Dr. Kyle in detail.

### AN Encouraging Sign

In the midst of our financial losses and disappointments and general pessimism, we have sometimes forgotten that God often makes his greatest progress in times of apparent disaster. Think of the gloom and discouragement into which the little group of disciples were plunged when the one in whom they had trusted as the King of Israel was nailed to a Cross of shame. Yet out of that hour of darkness, God came forth with the Redemption of the world wrought by his own Holy Arm. It is hard for men to see in the hour of darkness, but we can at least trust God if we remember what he has wrought in the past.

One of the impressive things about the present situation is a reemphasis upon evangelism as the great work of the church. In foreign missionary work, I have noticed a tendency among nearly all the Boards and Societies away from institutionalism back to evangelism. And in the homeland, there have been some striking instances of this tendency. Reports in our own church show that there has never been a better time for intensive campaigns for soul-winning. As I write I recall the great ingathering at Long Beach under Brother Bauman's preaching, the remarkable meetings held by Brother Clough at Uniontown, and those under the leadership of Brother Paul Miller. Various pastors have written me about the same thing in their own churches. One of our Seminary students reported twelve confessions recently in one evening. He was so happy he could scarcely talk. A burden of prayer for the lost has come into our prayer meetings here spontaneously.

Now is the time to pray and work for all souls. All our correctness of belief, all our institutions, all our conferences, all our preaching will go for nothing unless there is upon us a deep concern for the lost. No church can ever meet defeat as long as she

goes on winning souls for Christ. "The gate of hell shall not prevail against it."

### ARE you Over-worked?

Yesterday afternoon I drove to Cleveland to hear my dear friend, Dr. Lewis Sperry Chafer, President of the Evangelical Theological College at Dallas, Texas. One thing in the address I shall not soon forget. He said, "I have never seen a Spirit filled man who was not overworked."

The Spirit-filled man never needs to worry about having a job. He will find jobs laying around loose everywhere. He does not blame other men because he has nothing to do, but is grieved because there are not more hours and more men to do what must be done. He has no time to waste fighting other Christians in order to win a place for himself. If he is Spirit-filled he will have a place, for the Spirit never fills a man unless he has a definite place of service for him. If a Christian finds nothing to do, he should not blame others, but examine himself.

The great difficulty is not a scarcity of jobs, but a scarcity of men who can do them. There has been a great outcry recently that there are too many preachers. Not so. The real trouble is that we have too many who want to be preachers and who sit around doing nothing waiting for God to create the kind of a job which they want for themselves. It is impossible to have too many preachers. Every local church can use dozens of them. A preacher in the New Testament sense need have no official call, need not be the pastor of a church, need hold no office in the church at all. Mr. Moody saw this clearly. He waited for nothing but started to work bringing children into Sunday school.

The trouble today is that the church has too many men looking for positions, but not enough looking for work. Positions may be scarce, but there is always enough work. And there are no easy places.

Lord, fill us more and more with thy Blessed Spirit, and open our eyes to the need around us, that we may "redeem the time."

### THE Ignorance of Dr. Cadman

Brother Koontz, pastor of the Roanoke church, sends me an interesting clipping. It contains one of Dr. Cadman's answers to the questions which come to him. Among other things, this prominent Modernist says, "Doubtless, there are benighted ministers who dodge the issues you name and talk about their sole business of 'soul-saving.' But I would like to know how any soul can be saved or stay saved, as long as the man who owns it is damned by injustice, fraud and oppression."

Brother Koontz wonders whether Dr. Cadman really knows by experience the Power of the Gospel. If he did, he would know that the Blessed Gospel of God's Grace is able to save the souls of men, not through the righting of social wrongs, but in spite of them. Dr. Cadman should read the record of Church History. There he will find that injustice and oppression have never been able to prevent the saving of souls. If the salvation of men had to wait on the righting of social wrongs, then the world is beyond all hope; for such wrongs will continue as long as men are unregenerated.

It is the tragic and fundamental error of Modernism that it tries to redeem society

by changing things instead of changing men.

Some men are beginning to see this error. A leading pastor of Cleveland said yesterday, "We cannot conquer outside until we have conquered inside." And he adds that "matters of moral and social reform are at a practical standstill today because we have lost the inner impulse which originally prompted these movements."

Dr. Cadman and his ilk are discredited prophets, and should be treated as such.

### BULLETS and the Peace-makers

Carefully preserving the fiction that there is no official war, the armies of Japan and China continue to fight desperately around the city of Shanghai. The nations of the earth go on writing notes to the combatants imploring them to cease.

It is pointed out in the morning papers that England, while demanding on the one hand that hostilities stop, is at the same time giving governmental consent to its largest munition makers to sell and ship to both Japan and China. Doubtless, much has already been shipped by our own country.

Perhaps the efforts of the "peacemakers" would be more successful if they were more interested in peace instead of profits.

One small life in God's great plan,—  
How futile it seems as the ages roll,  
Do what it may or strive how it can  
To alter the sweep of the infinite whole!  
A single stitch in an infinite web,  
A drop in the ocean's flow and ebb,  
But the pattern is rent where the stitch is lost,  
Or marred where the tangled threads have crossed.

And each life that fails of its true intent,  
Mars the perfect plan that the Master meant.—*Susan Coolidge.*

There are regions beyond the most nebulous outskirts of matter; but no regions beyond the divine goodness. We may conceive of tracts where there are no worlds but not of one where there is no God of mercy.—*J. W. Alexander.*

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Japanese Military Arrogance a Warning

Japan is furnishing a striking example of what militarism will do when it is in the saddle. This leader of the Orient has been talking peace and consenting to peace proposals and plans, and at the same time has been building up a great war machine and watching and waiting for the opportune time and place to use it for the realization of selfish ends. That time has come, so the Japanese military powers have decided, and while the world is struggling with a depression of unprecedented severity and universality and when no great nation, nor yet the League of Nations, seems willing or able to make effective protest, they have launched, under the guise of driving out Chinese banditry, an expedition to take Manchuria from turbulent, disunited China. Such hypocrisy is not unique among the nations of the world, but the bold, audacious disregard for their pledged word has scarcely a parallel since the days when Germany made a "scrap of paper" out of a treaty and invaded Poland. Even now, after these months of fighting, Japan disclaims having broken faith, or having any designs upon Manchuria, but her every move belies her word.

Such duplicity may not have been as purposed as it may seem, that is, the government may have been sincere in the peace talk and agreements in which it has participated, but found itself unable to make good on its promises because of being hamstrung by the military regime. Certainly it is that there has been a strong element in Japan's political leadership that believed in peaceful procedures, and there are many even now who are opposed to the course mapped out by the militarists. But these peace proponents have been shelved and a recent assassination of one such leader shows how dangerous it is to seek to exercise such leadership at the present time. And the Japanese parliament is powerless to do anything about it, even if it were so disposed. There is no way whereby it can hold a check on the executive branch of the government, which is responsible to the emperor only. Not even the parliament's power to vote finances can effectively check the emperor-appointed ministry of the government. Dr. Raymond W. Bixler, head of the History Department of Ashland College, recently said, "The Japanese parliament is little more than a debating society. If it refuses to vote appropriations the cabinet can go ahead collecting and disbursing funds on the basis of previous appropriations. The army and navy are practically independent of any effective means of control or restraint outside the emperor himself, except as public sentiment becomes too strong to be ignored."

A government thus guided and controlled by militaristic ideals and aims is a menace to the peace and welfare of the world, and is an enemy to its own perpetuity and power. People have short memories, but it is not so long since 1918 that they have forgotten the solemn lesson learned by that awful debacle of death and destruction, which was brought about by the exaltation of militarism and economic imperialism. And now comes Japan to teach us anew the danger to the peace of the world of the predominance of selfish nationalism and dollar diplomacy supported by bullets and bayonets. As a result of Japan's running amuck in China, "the peace of the world is threatened as at no time since the fateful summer of 1914," declares the Methodist Protestant-Recorder. "The sparks are flying and none can tell where or when the next conflagration will break out."

Not only is militarism a constant threat to the peace of the world, but it is a source of weakness to the nation it would make strong. Let our own militarists take warning by this fact and consider their folly as they, taking advantage of the situation, are setting themselves with renewed zeal to press for a resumption of the race for armaments and are talking with much bluster about the United States making itself so strongly furnished for war that other nations will be cowed by its strength. Let them be reminded that from the days of David and Goliath down to the time of Poland

and Germany, no bully was ever so strong as to effectively intimidate a little fellow who believed that life and self-respect and a righteous cause were at stake. And in almost every case the bully has eventually, if not immediately, been brought down to defeat. Let them be warned by the folly of Japan, who, as the Religious Telescope predicts, "is riding to a fall. She has shown contempt for the opinions of other nations, while pursuing a ruthless course of aggression in China. She talks one way and acts another. She already has suffered almost irreparable loss in the world confidence and esteem. Her attitude can but react unfavorably upon herself. She will lose much and gain nothing by her brazen course." With this opinion the Christian Standard is in agreement, saying:

"The one thing that is certain in the whole mess is the almost irreparable loss that Japan has suffered. It will require generations to win the goodwill of the Chinese no matter what is done to stop the boycott. It will require years and some brave effort to win back the good opinion of the people of the world.

"That is one of the deceptive things about the making of war. While the Japs were blowing the flimsy houses of the Chinese to pieces, they were blowing to pieces their own reputations. When they thought their show of force would create respect for themselves, they were really destroying respect."

Let the people of America take warning from this latest example of what militarism gone to seed will bring forth. The militarists of our own country do not have quite so free a hand as do those of Japan, yet they have become brazen enough to attempt to rebuke the President when he seeks to restrain extravagant naval expenditures while half the people of the world are suffering want and when the nations of the world are meeting to talk disarmament. They have invaded the field of education in an endeavor to bring up a generation that believes in the institution of war and is ready to resort to war to gain their ends, and the situation has come to such a pass that teachers who have conviction and courage to oppose their policy are finding their positions in jeopardy in state supported institutions, not only in colleges and universities but in high schools as well. And this militaristic attitude of mind has crept into the very requirements for citizenship and has denied the long cherished right of the individual to a conscience and a devotion to God that precludes the bearing of arms. Surely it is time to be thoroughly aroused over the progress of militarism in our own country, and to see in the conduct of Japan a timely warning as to the arrogance, the disregard of individual rights, and the destruction of life and property to which it inevitably leads.

## Washington's Greatness and Wise Counsel

Some one has said that "the preacher who turns away from preaching Christ to preaching Lincoln or Washington ought to resign his pulpit and take to the lecture platform. But the preacher who fails to see in the lives of these illustrious men a wealth of fine illustrations for sermons on Jesus Christ is dead at the top, and will soon be removed from his pulpit." Indeed there are few men in history who more worthily and truly illustrated in their day many precious truths of the Gospel than did these great American heroes. They were in a very special sense God's men, raised up in the fullness of time and equipped in the secret place of the Most High to do a great work. It is God's way. "From time to time, at the heart of great crises, or at the birth of new eras of enlightenment, a great soul steps forth, with wisdom that was never learned, with foreknowledge that was never studied, and saves the established good, or inaugurates new good that is to be" (Dearborn Independent, Feb. 20, 1926). Thus Moses was prepared, and David, and Isaiah, and John the Baptist. And so also, Lincoln and Washington. There is no other way of accounting for them.



Whatever may have been the strength of their physical heritage and whatever their education or lack of it, they cannot be explained on any other ground than that they were specially called and endowed of God for the work he had for them to do.

It is worth our while to look into the lives of such men, and on this two hundredth anniversary of the birth of the immortal Washington, not only Americans but men throughout the world will be profited much by surveying with new interest the great work that he accomplished and contemplating the virtues he embodied and the ideals he envisioned.

No greater thing has been said of Washington than that he was "the father of his country," and nothing else indicates so truly the outstanding achievement of his life, and the seeming absolute necessity of his presence at the time the new nation was being born. His great contribution was not that he did this or that particular thing, but that for the lack of him the Revolution would scarcely have been successful. It would have collapsed during the hard winter at Valley Forge had he not been there. He was the staying power and moving spirit. Everybody was discouraged, and there were deserters, would-be supplanters and traitors. Congress had practically abandoned the army, and would neither buy food nor transport it. Yet Washington held on tenaciously, maintained his army through those trying months and brought it out in the spring with a finer morale than when it went into winter quarters. There is but one human explanation, and that is the man Washington. So Dr. S. Parkes Cadman thinks. He says, "Our Revolutionary War had its desperate winter at Valley Forge, but the army also had George Washington. His confidence and tenacity enabled the troops to hold on until victory came." If ever there was a man who was indispensable, Washington was to the beginnings of our national existence, and it is the growing realization of this fact that is calling forth such an unprecedented measure of genuine gratitude and honor to his memory.

But we shall do well not merely to stir the pride of our hearts at the thought of the greatness of his life and work, but to give heed to the wise counsel that has come down to us from his lips, wisdom that was as much a bestowal of divine grace as was the greatness of his leadership. There is need of a wider exemplification in the life of our day of the ideals with which he counselled the people in his remarkable Farewell Address.

For one thing, he urged the necessity of obedience to government. Said he, "The very idea of the power and the rights of the people to establish government, pre-supposes the duty of every individual to obey the established government." Then he warns that "All obstructions to the execution of the laws . . . are destructive of this fundamental principle and of fatal tendency." How much we need that warning today!

He stressed the importance of the education and enlightenment of the people. "Promote then, as an object of primary importance, institutions for the diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that the public opinion be enlightened."

He believed strongly in the necessity of religion, in national as well as individual life. Warning against the loss of "a sense of religious obligation" in oaths, he declares that "reason and experience both forbid us to expect, that national morality can prevail in exclusion of religious principle. And again he insists, "True religion affords government its surest support."

And not least in importance, he urges justice and benevolence in international relations. To quote again: "Observe good faith and justice toward all nations; cultivate peace and harmony with all. Religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and (at no distant period) a great nation, to give mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence."

Superannuated Ministers to Rev. G. L. Maus, Roann, Indiana. Times may be hard, but the task is ours, and those of us who have, must share with those who have not. Duty leaves no choice in the matter, but duty calls for only what we can do.

On Mission page this week you will find the first installment of a very splendid article written by Dr. Florence N. Gribble and previously published in the *Missionary Review of the World*, also the first of a series of West African Folk Stories written by Mrs. Orville D. Jobson and to be published monthly. The latter will be of special interest to our young readers.

Harrah, Washington, has a splendid Junior Christian Endeavor Society, and we had a good report of its program of activities published in last week's paper. Now that you have enjoyed reading it, suppose you send in a report of yours, or see that some one else does so, if you have a Junior society. If not, tell about your Senior, or Intermediate work.

Brother H. A. Gossard, our Lanark, Illinois correspondent, has written a letter this week, and it is apparent that the church at that place under the enthusiastic leadership of Brother C. C. Grisso, is not experiencing a spiritual depression. From previous communications we know that there is progress in numbers and interest in this church. The Christian Endeavorers continue to prove their worth by their activity.

The Eleventh World's Sunday School Convention will be held in Rio de Janeiro, Brazil, July 25-31, 1932. This presents a fine opportunity for Brethren Sunday school workers who are able to attend to get the inspiration of a really great convention in a missionary setting, and then proceed on to visit our mission work in Argentina. If any one should be planning to go, we would be glad to learn of it.

Brother L. G. Wood, pastor of the Fort Scott, Kansas, church, says his people are still enjoying benefits from Brother R. Paul Miller's meeting and from the district conference that convened there last fall. They rejoice in the fact that their church building is now free from debt, the mortgage having been burned at a public service. A new mission is being conducted by this mission church at a point five miles in the country and as a result of a revival meeting conducted there by the pastor eight have been baptized into the church and four are awaiting the rite.

Dr. Charles A. Bame, editor of the Sunday school lesson publications, spent several days in Chicago attending a meeting of the International Council of Religious Education, where the aims and problems of the task of religious education and of making the necessary literature to promote such education are discussed and light thrown upon them by men of learning and experience. Such a gathering is a good place for a Sunday school editor to go, and the many members of our Sunday schools are likely to reap benefit from it just as pupils in public schools do from the attendance of teachers at teachers' institutes and conventions.

Not only the students of Ashland Seminary and College were privileged to benefit from the very excellent lectures of Dr. Melvin G. Kyle, recently concluded, but many members of the Ashland city churches as well. Most of the ministers of the city were regular attendants. And from all who attended, much or little, were heard expressions of appreciation of the very instructive, interesting and sane lectures of this noted archaeologist. Besides possessing a great fund of information and being a staunch defender of the integrity of the Scriptures, he is also a man of kind, charitable spirit. More conservative scholars of the spirit of Dr. Kyle would make for more harmony among the lovers of the Word.

#### PRAYER REQUESTS FOR THIS WEEK—

Pray for a revival meeting to begin at Fort Scott, Kansas, February 21, Rev. C. C. Grisso, evangelist and Rev. L. G. Wood, pastor.

For an adequate Benevolence Day offering, to be lifted February 28th.

### EDITORIAL REVIEW

We are stressing again the importance of the Benevolence Day offering. Read the articles by Dr. Miller and Rev. Maus. And remember that the offerings are two: the one for the Brethren Home to be sent to Henry Rinehart, Flora, Indiana, and the one for the



## Enduring Characteristics of George Washington

By Homer A. Kent

Few characters in all history have been the subject of more writing than the illustrious George Washington. Historians have extolled his achievements, biographers have vied with each other to most accurately present him to succeeding generations and philosophers have endeavored to interpret his intellectual and spiritual qualities. On every hand we see memorials which speak of the endearment and honor that the American people would shower upon his memory. Truly no other American citizen has held such an esteemed place in the hearts of the nation. And the nation has not ceased to honor "the Father of his Country."

The latest memorial to his name, the newly constructed Mount Vernon Memorial Highway, has just been opened to the public. A more delightful drive would be difficult to describe. Leaving the beautiful Capital City, which bears the immortal name of Washington, the traveler crosses one of the most elaborate and imposing bridges in the world. Several years have already been consumed in its construction and several more will be required before all the ornamentation has been added. The placid waters of the Potomac river form the attractive border of this highway. Winding in and out among the wooded vistas, the traveler is charmed and delighted with the natural scenery for a distance of about twenty miles. He passes through historic Alexander, Virginia, past the old church where Washington was wont to worship. As the highway approaches Mount Vernon, traces of Colonial days are evident. Old estates with homes bearing earmarks of colonial architecture are still to be seen. Many are of recent construction, of course, but the historic beauty is in a measure preserved. However, the home of Washington at Mount Vernon surpasses all one's expectations as to what the termination of this Memorial Drive will be.

The estate is situated on a wide bend of the Potomac which flows by the foot of the spacious lawn and wooded hillside. Surely George Washington had a keen sense of appreciation of the beautiful to select such a superb location for his home. The house was a great house in Washington's day. Its elegant proportions and its architectural excellence excite the admiration of artists of the present day. The curved colonnades at each end, the noble porch, the formal landscaping of the grounds with historic trees planted by George Washington and others were all according to the General's own plan. Such is Mount Vernon.

We would also call to your attention the familiar shaft of 555 feet of solid masonry—the Washington Monument. Towering above every other structure it is one of the first sights to greet the traveler as he approaches the City of Washington. A thing of beauty and a lasting memorial to one who gave himself unselfishly to his country.

We might go on indefinitely and tell you of local monuments, parks, and various types of memorials within the nation's Capital and in surrounding territory. In fact we could go across the nation and everywhere we would meet a testimony to the regard in which the memory of George Washington is held.

We are made to question, Why all this honor to one man? Why spend fabulous sums of money to perpetuate the name of a mere mortal? Surely there must have been some qualities of character of sterling worth that have fastened themselves upon succeeding peoples.

Let us think first of the man Washington and pick out a few of the most dominant and familiar characteristics. He was a man of indomitable courage. When he was possessed of a deep conviction which involved a principle of right and wrong he permitted no obstacle to keep him from fulfilling the right. Recall the stand he took during

the stormy pre-Revolutionary days. He believed it to be the inalienable right of every people to be free and independent. It took courage to propose such views with vigor in the face of a powerful controlling power. He was a man of extreme wealth and able to afford every luxury, yet he chose to courageously cast his lot with those less fortunate that freedom might be won for all.

As a young man, he had won the admiration of

leading men of the colony and they entrusted tremendous responsibilities to him. It required courage of the most genuine variety, amidst physical hardship and danger, to carry Governor Dinwiddie's message to the French commandant at Fort le Boeuf. But he accomplished it, and at the age of twenty-six.

We would mention the foresight of this great man. Many times have we heard extolled his vision of the future. And when we re-read his admonitions to the American people, we are led to believe he had a tremendously unselfish interest in the welfare of future generations. No doubt you have seen the painting by the artist Conroe which portrays the majestic figure of General Washington peering into the distance. Beneath are inscribed these words, "Where there is no vision, the people perish." He held the confident hope of some day seeing the young nation a completely united people, unhindered in their enjoyment of liberty. This clear vision, kept often amidst the most discouraging circumstances, had no little to do with the birth of our free republic.

When we search personal diaries or intimate records of the General's home life at Mount Vernon, we recognize at once that hospitality within that home was a virtue and an art. Friends and guests were many and cordiality was enjoyed at all times. Yet undue extravagance was never permitted and servants were constantly instructed to be wasteful of nothing.

Not only was the wealth of George Washington lavished upon his family, relatives and invited guests. But he was



*Mount Vernon—the Home of Washington*

not unmindful of the needs of the poor. Regular and frequent bequests were made to the needy. When he took command of the Army in 1775, he wrote his agent in charge of affairs, "Let the hospitality of the house, with respect to the poor be kept up. Let no one go hungry away. . . I have no objection to your giving my money to charity, to the amount of forty or fifty pounds a year, when you think it well bestowed." One of the overseers wrote, "I had orders from General Washington to fill a cornhouse every year, for the sole use of the poor." He also maintained a fishing station with necessary apparatus for taking herring which the poor might use free of expense.

One might go on at great length and speak of the estimable moral and altruistic characteristics, but we as Christians are much concerned with the spiritual side of this great man. Did he, who possessed such remarkable poise and self-control, and who sought to incorporate within himself the best there is in culture and refinement, neglect the nurture of his soul? Actual records reveal that he was most faithful in his attendance at church in Pohick or Alexandria. In the latter congregation, he was an honored vestry-man. His rector writes that the piety and reverence of George Washington, who never missed church except when stormbound at Mount Vernon, was an inspiration and example to rector and people. When we realize that highways and conveyances were unlike those of today, we are led to admire this man who drove ten miles to church every Sunday morning. If forced to remain at home, Lord's Day observance was kept. Secular music was never permitted. Not a game of chess was indulged in. But sermons and religious literature were read aloud and family worship was the regular practice. Visitors were never invited on Sundays.

Robert Lewis, a nephew, writes of his accidentally witnessing Washington's private devotions in his library both morning and evening, and of seeing him kneeling with an open Bible before him. Such was his daily habit. We quote from his diary dated June, 1774, "Went to church and fasted all day." Unless a clergyman was present, Washington always asked the blessing at his table.

Not only was the subject of this sketch a deeply pious individual and a firm believer in God, but he was also a scholar. A pocket note-book has been preserved containing Bible references in his handwriting. All entries in the family Bible were made by his hand also. In 1794, he wrote Charles Thomson that he had finished reading the first part of his translation of the Septuagint. He often quotes, from the Scriptures and expresses the wish that "swords might be turned into ploughshares and spears into pruning hooks and the nations learn war no more."

The Bi-centennial Commission of the United States is launching a stupendous celebration of the 200th anniversary of the birth of George Washington. It is the hope of the Commission and all co-operating thinking citizens, that by bringing before the youth of America, the enduring characteristics of this great man, they may be greatly benefited by the wholesome and powerful effect of his example.

Washington, D. C.

## Our Aged Retired Brethren of the Ministry and Our Responsibility

By Rev. G. L. Maus, Secretary of Benevolence Board

The time is at hand when we are faced with the sacred responsibility of making provision for the care of the aged

and incapacitated ministers and their wives. Our National Conference each year sets aside one Sunday in which we are asked to make an offering to this great cause and the time this year is the last Sunday in February.

This is the month when the people of our country are thinking of the birthdays of two of our greatest men in the history of our nation: namely that of Washington and Lincoln. It is only right and fitting that we should think of these great men. Our high schools are planning on making much of the birthday of Washington this year when it marks his two hundredth anniversary. Speeches are being made and papers are being written about him. The name of Lincoln, our martyred president, will also be recalled. To these great men we owe a debt of gratitude, and the examples they set before us have helped our nation to become what it is today. But while we are thinking of the birthdays of these two great men, why not let us think of the birthdays of our aged brethren in the ministry whether they be during this month or some other month during the year.

Speaking of these veteran ministers who entered the ministry forty or fifty years ago, let me quote: "There were no pastorates to be had worthy of the name; no one was sure there ever would be. But many of these men, leaving a wife and children behind them to share in their hardships, went out to preach in the face of the fact that probably not even the railroad fare would be paid . . . Through the sacrifice of noble souls like these splendid pastorates have been built up. . . ."

The immediate need is for an offering that will help provide the necessities of life for these aged brethren and their dependents. Every person who belongs to the Brethren Church anywhere has a responsibility resting upon him to give something, whether it be little or much. Our General Conference voted to organize this board, authorized it to collect funds sufficient to take care of these dear people. Our loyalty to our church and denomination demands that we do our very best in this worthy cause. New members have knocked at our door this year and asked to be admitted. Others are knocking right now and the question is, what will your board do with them? We began this year with but very little in the treasury and we would have been placed in a very embarrassing position if it had not been for the laymen of the church in sharing their offering with us last fall. THANKS BE TO THAT BOARD.

As I am writing this article I have been brought face to face with the divinely enjoined responsibility resting upon the church to provide for the needs of these brethren. To all my fellow pastors and the laity, let me say, the thought that our superannuated ministers and their dependents are living on charity, ought never to be tolerated. Paul says: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and in doctrine" (1 Tim. 5:17). Again: "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel" (1 Cor. 9:14). This same writer says again: "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6). Hear again what this great preacher had to say: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel" (1 Tim. 5:8). These words are sharp and they pierce like an arrow and should remind us of our responsibility to these brethren.

During the last year we have received letters from various representative brethren over the brotherhood asking why this board did not work out some plan to present to

Conference for something permanent to be done aside from the immediate needs. A committee was appointed last year for that purpose and will report this year. But our sacred obligation is NOW. May we ever keep in mind that we are the beneficiaries of the spiritual labors of these brethren who are now in need. They were our teachers and leaders in spiritual things. They were our spiritual fathers, who led our souls to accept Christ as our Savior. They went out and preached in the school houses at the cross-roads and established churches, and left us the religious heritage we enjoy. Gratitude demands that they, who poured out their lives in service for us, shall now in their days of feebleness receive our loving and tender care. Certainly these brethren have been true to the faith and the principles of the Brethren Church. Let us make this the largest offering ever. Will you do it?

Roann, Indiana.

## The Brethren Home

By Dr. J. Allen Miller, Chairman Board of Trustees

It falls my duty by virtue of the position I happen to occupy to make this final appeal for a good offering for the Brethren Home support this year. This offering is to be taken on the last Sunday of February.

It is the same day upon which also the offering for the support of the Superannuated Ministers and their widows is taken. General Conference has joined these two benevolent institutions of the Church. I want to stress the obligation the Church owes both of these Boards. However the members of the Board of Benevolence can speak for themselves.

We have mailed to all the pastors a limited supply of collection envelopes, a brief statement of the Home's workings and purposes, a resume of the financial report for last year and a letter of direct appeal to the pastors and through them to the churches. If we have missed any pastor will you not please write me at once and I will gladly send you a supply of collection envelopes. You will send your offering directly to Brother Henry Rinehart, Flora, Indiana. He is the Treasurer of our Board.

I have in mind to make a few interesting statements relative to this Home. It was many years ago when in the midst of my busy and heavy duties connected with the College I received a telegram one day asking me to come to Miamisburg, Ohio, to see Sister Lydia Fox. I did not know what the purpose of the call was but in answer to it I visited her in her home. I was there only several hours. During the time she served dinner and while eating together she told me her plans. Briefly she said that she had it in her heart to begin, and so far as she could, to carry out plans for the financing of a Home for Old Folks and Orphans. To that end she went with me to the bank where she had all arrangements made to turn over to me a considerable sum of money for this purpose. I may add that at the same time she gave me a thousand dollars for the College. As yet there had been no action by the Ohio Conference to receive such funds and to meet the exigency at the next Ohio Conference the formation of a Corporation to be known as the Brethren Home for Old Folks and Orphans was authorized. I was made chairman of that committee. We incorporated as instructed. Other gifts then were added to this fund already started. These gifts came chiefly from two sources, namely from Sister Fox and her brother John Early. It was the money thus received and accumulated during many years that became the foundation of the Home.

The second chapter to this story comes in from the time

that our esteemed and most liberal philanthropist among us, Brother Henry Rinehart, became interested. This led to the transfer of the Ohio Conference control of the funds so far collected to the control of the General Conference and the authorization of the building of the Home. It should be said here that at the time the Home was definitely decided upon to be built at Flora, Indiana, we had sufficient funds to make the purchase of the farm where the Home now stands. That was only a small beginning. At this point the munificent gift of Brother Rinehart made the erection of the Home possible. I need only to add that the Trustees accepted the offered support of Brother Rinehart very cheerfully and with gratitude. Brother Rinehart made the offer of his support entirely unsolicited on the part of any member of the Board and, so far as we know, of any one else. It was his own carefully thought out plan and when he was ready he came forward of his own accord with his support. We really owe the Brethren Home now to three chief donors and supporters, namely, Lydia Fox, John Early and Henry Rinehart. Others have given also and we are most grateful to all of them. A considerable amount of the money for buildings and equipment has been given on the Annuity plan. So long as these donors live we are under obligation to pay them a stipulated rate of interest. However it should be remembered that this alone has made the Home possible.

I could write much more as the story is an interesting one. But for this time what has been said must suffice. We do earnestly appeal to all who may read this little historical sketch to make a liberal offering for the maintenance of the Home and for the payment of the annuity interest charges to those who have made the Home possible.

We invite any one who can do so to visit the Home at Flora. When you plan to do so write the Superintendent. Pray for all who are entrusted with the responsibility of the administration of the home and its affairs.

Ashland, Ohio.

## One Thing I Do

By J. L. Bowman

What a wonderful impress the apostle Paul left upon the hearts, minds, and literature of his age! His wonderful messages live today and re-enact themselves in the church life of this generation. His marvelous power and keen insight into the existing conditions of his own day and into conditions such as they exist today gave him, and still give him, such a grip upon the hearts and minds of men as few men ever attain but large numbers earnestly covet. To project truth twenty centuries in advance of your day is no small achievement. These truths that Paul proclaimed so many years ago have the vigor and virility of youth. Masses are moved and swayed by the influence of these truths today. Men love the stirring sentences that fell from his lips so many years ago.

Paul's words serve as a timely New Year's resolution for the whole church. If I had the ear of the entire church and was asked to give them a message for the New Year I should unhesitatingly say, One thing let us do this year. Let us harness all our forces. Let one thing be pre-eminent in our church life this year. Let us focus upon one object. Let us stop our fussing and fretting and fuming and getting nowhere. Let us all pull at the same time and in the same direction. Let our object be for this year, "For Christ and the church."

The past with its mistakes and failures is gone and be-

yond recall. Christ never meant that his church should be the weak, divided, crippled institution that confronts the twentieth century. He did mean and he did say that his church should possess power, power to cope with, and to settle the most vexed questions of this age. And by the way, the real live question in this age is, How can we bring the unchurched masses to the church? Go after them. If the church gets awake and stops wasting precious time, and gets a vision of her God-given opportunities, and unless she lengthens her cords and strengthens her stakes she is guilty before God for gross negligence and carelessness and must answer to him in that day. One thing, God's work must be first. What a precious harvest of souls awaits the Brethren church if she confesses and forsakes and comes back to the source of her power. If she confesses her shortcomings—and she has had them, God knows—and forsakes them and gets a vision of the Christ who stretched his hands towards Jerusalem, and said, How often would I have gathered thee together but ye would not, then he will empower her to do a work that will abide. Brethren, one thing let us do, let us build for eternity.

How many opportunities has the Brethren church had for real distinguished service but she passed them by because she did not have a vision of real service, and what it would mean to Christ and the church. Let us concentrate, dedicate and consecrate our churches and our lives anew to this one high and holy purpose this year—for Christ and the church. And as we yield, we will become a channel of blessing to multitudes of unsaved.

Linwood, Maryland.

## SIGNIFICANT NEWS AND VIEWS

Shantung Christian University has dropped the word "Christian" and changed its name to Cheeloo University, in order to comply with the registration requirements of educational institutions under the Nationalist Government of China. All missionary schools which conform to the law are really repudiating their distinctively Christian character. Not by the wildest stretch of the imagination can one see how missionary societies can be justified in investing funds, given for the spread of the gospel, in such secular enterprises.—Christian Standard.

### AN INVITATION

The Pope has invited us all to come under his sheltering wing. According to the report we saw, there was invitation without concession. We think we will decline. One thing we have noticed with admiration. The Romish teachers and preachers do not quibble and evade concerning essential doctrines as so many Protestants do. They come out clearly and boldly as to the Virgin Birth and Deity of Christ, the atonement for sin in his crucifixion, and the reality of his resurrection, and we like that. They are not afraid of miracles. If Rome could eliminate tradition as authoritative, the ecclesiastical hierarchy and the mixing so deeply in civil politics, we could see more to admire. As it is, we cannot see our way clear to return to the "Mother Church" or do obeisance to Mary the "Queen of Heaven."—The Presbyterian.

### JESUITS EXPELLED FROM SPAIN

It is reported that President Alcalá Zamora, of Spain, had signed a decree dissolving the Jesuit order and confiscating its property in the state. The amount of Jesuit property subject to confiscation is reported as totaling about \$30,000,000, consisting principally of churches, schools and their contents. This will end about 400 years of virtually uninterrupted existence of the order in Spain, it being founded there by Ignatius Loyola, in the Sixteenth Century. They were expelled once in 1767, by Carlos III, who believed that they were inciting public disorder. This being proved false, they were permitted to return after seven years. The significant thing in connection with this is that it is in keeping with a clause in that part

of the new constitution dealing with the separation of church and state providing for dissolution of any religious order which placed allegiance to the pope before allegiance to the state.—The Presbyterian Advance.

### LLOYD GEORGE WELL AGAIN AND IN THE FIGHT

It is known that Lloyd George had a serious illness and a great many things happened while he was incapacitated. But he has come back and is putting in telling strokes for the success of the Disarmament Conference. I could wish he were more optimistic; but his plain words are like hammer strokes, the kind we believe ought to be spoken. Hear him:

If some statesman at the conference shows the courage and plain-spokenness to shake the nations out of their cocoon of humbug and equivocation and forces them to face the facts, something may be achieved to lay the foundation for true progress in disarmament at a later stage.

Immediate results would not be obtained and much unpleasantness would be generated. But facts which are now suppressed under the shining tarpaulin of politeness would be exposed to view and public opinion everywhere would have a chance of operating on right lines.

Otherwise, I fear the results of this conference may only give final proof to the charges of bad faith which Germany raises and warrant her in embarking upon wholesale evasion of her own disarmament obligations under the Treaty of Versailles with consequences for future civilization of a most disastrous character.—The Christian-Evangelist.

### THE STATE AND HUMAN PERSONALITY

A petition urging the withdrawal of the War Department from the field of education was presented to Congress on February 2, by Dr. George A. Coe, retired professor of education at Teachers' College Columbia University, New York. It was signed by 327 college presidents, deans, professors and other educators, and it urged the withdrawal of the War Department from the field of education, and that it limit its training activities to military work.

It was charged in this petition that the Reserve Officers, Training Corps and the Citizens' Military Training Camps were being promoted as general educational agencies in violation of the national defense act and the traditional American policy of leaving education to state and local authorities. It was also charged that War Department courses were used to teach particular views on economics, peace, history, government and education.

This is one of the most important matters that has been brought to the attention of Congress for a long time. Little by little the State seems to be trying to take over every aspect of the lives of individuals and of institutions. It is time to call a halt on this, and to put the work of teaching back in its true field. The state must not destroy individual personality.—The Christian-Evangelist.

## OUR BIBLE STUDY DEPARTMENT

### Studies in the Prophecies

By Dr. C. F. Yoder

#### Sixth Vision, the seven "dooms"

Six is the number of the world and 666 is the number of the beast who rules the world. But it is the number of incompleteness. The beast is doomed. "The world passeth away . . . but he that doeth the will of God abideth forever."

Six thousand years of sin have ripened its harvest and the reaping time is imminent. "Blessed are they that are called to the marriage supper of the lamb," but woe to the inhabitants of the earth and of the sea when the devil is left unrestrained!

The sixth vial brings the seven dooms and when they are over the Lord shall have gathered out of his kingdom all things which do offend, and it becomes the new heaven and the new earth.

#### Course of present age

The first four dooms are connected with the end of the present age.

1. The doom of the scarlet woman, called Babylon (Rev. 17:5, 18)," the great city, which reigneth over the kings of the earth."

## Outstanding Texts of the Bible

By Dr. G. W. Rench

(Discussion No. 2)

John 19:30. "It is finished."

God, our Father, had sent his Son on a special mission to this sin-cursed earth. That mission was finished. His task is clearly set forth in 1 John 2:2. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Paul is declaring the same thing in Rom. 3:25. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Thus, according to some scholars, Christ became the mercy-seat and also the victim whose blood was sprinkled upon it. O, what a propitiation! And, for our sins. Think of the work laid upon him by the Father—work of ages! At last that work stood out completed. Jesus looked at the perfected work, all laid down, and said, "It is finished." Just the night before, in that wonderful prayer, he said to the Father, "I have glorified thee on the earth; I have finished the work which thou gavest me to do."

What was finished? The prophecies concerning the sufferings and death of Jesus, were finished. Peter says (1 Pet. 1:11-13) angels and even the prophets themselves desired to look into, but were unable to understand; "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." The Old Testament prophets, centuries before, had set forth step by step the suffering the Messiah would meet in redeeming his people. But as Peter says, "the sufferings of Christ, and the glory that should follow," puzzled them. Suffering and glory both was beyond their understanding. So, "not unto themselves, but unto us," is the explanation. He had been pierced through hands and feet. See Ps. 22:16. The mob had hurled the very words of derision that had been predicted. The soldiers had cast lots so as not to divide his garments. One prophecy yet remained: "In my thirst they gave me vinegar to drink" (Ps. 69:21). But listen! Do you hear that half suppressed cry made hoarse by approaching death? "I thirst!" Immediately a sponge is pressed to the lips of the dying Son of God, and with a cry of relief he exclaims, "It is finished." Relieved, too, that this prophecy is fulfilled.

Another thing was finished, the Mosaic Law gave way to the way of grace. The Law, as such, was no longer to be bound on the Christian. Paul says in Rom. 10:4, "For Christ is the end of the law for righteousness to every one that believeth." And Paul knew what to write down. He wrote to the Colossians this: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." A higher law was given, and given by One who was clothed by all authority. In sharp contrast with what had been required in the old dispensation, HE WHO WAS LAW said again, and again, "But I say unto you;" "For he taught them as one having authority, and not as the scribes" (Matt. 7:29). The Ten Commandments, as such, are not of grace. They have all been transferred into the New Covenant in almost their original form, with the exception of the 4th: "Remember the sabbath day to keep it holy." This has never been enjoined in the New Testament. The early church, therefore, did not keep the sabbath, but worshipped on the first day of the week. They celebrate the day of the "empty tomb," marking the day of the greatest victory the church of God ever knew. John, on the Isle of Patmos knew this day as the Lord's Day.

The Galatians in Paul's day forgot the supremacy of Christ's law, and would bring the Christians under the old law; but Paul stops the attempt to mix covenants in these words: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by works of the law shall no flesh be justified" (Gal. 2:16). Legalists in our day can fare no better. Mixing covenants is like "putting new cloth on old garments," or "new wine into old bottles;" the word of Jesus for it, it will not work. And "ye are complete in him."

There is only one city that makes such a pretension and that is "The City of the Vatican," and it has made it for twelve hundred and sixty years. She sits upon the "waters" which are "peoples and multitudes and nations and tongues" (vs. 15) and rides the beast with seven heads and ten horns whose seat is on the seven hills. But the ten horns are already beginning to destroy the woman (17:16, 17) and when the day of burning comes it will be swift and terrible (18). She "sits a queen" and says "I am no widow," but when the bridegroom comes to claim his pilgrim virgin the idolatrous harlot will be desolate. Her riches will be confiscated and her tyrannical hierarchy abolished. Let the good people in her heed the Lord's call "Come out of her my people that ye be not partakers of her plagues." Following this call the Lord himself rides forth from heaven with his saints to judge the nations gathered against him, deliver his people Israel and establish his kingdom (Rev. 19:11-21).

2. The beast. The four beasts of Daniel's vision (Dan. 7) are combined in the beast of Revelation (13:2). The present is heir of the past. As the scarlet woman in this way includes all false religions (as their elements are included), so the Roman beast includes the "cosmos" the world system of selfish competitive government, based upon might rather than right, and brought to a climax in the reign of the antichrist, who will be the incarnation of the whole diabolical system. Naturally it is a persecuting power for it is the contrary of the kingdom of heaven. Its doom is the lake of fire which is eternal death.

3. The false prophet. This much discussed being is thought by many to be the antichrist, typified by the little horn of Dan. 8 and 11:36-45, and identical with the two-horned beast of Rev. 13. This is only an inference, but may be correct. But Satan (the dragon) the beast and the false prophet form the unholy trinity in which the dragon usurps the place of the Father, the beast that of the Son, and the false prophet that of the Holy Spirit, while the scarlet woman usurps the place of the virgin bride of Christ. These four represent the total of the "present evil world,"—Satan the prince, and the political, moral (or immoral) and religious life. They come to their end together.

Satan is represented as having seven heads and ten horns because, being a spirit, he becomes incarnate in another,—in this case the beast, which is undoubtedly the Roman power in all its forms from its foundation to the end of the age. In the time of John five kings (forms of government) had fallen and the sixth, the imperial form, existed. This head was wounded to death in the fall of the empire, but was resurrected in the political papacy, the seventh head, which in the political empire now being revived by Mussolini, becomes the eighth, which is of the seven (Rev. 17:18-13).

The false prophet must be coeval with this resurrected head, the political papacy, and seems to me to fit in perfectly as the religious pope, who blasphemously usurps the place of the Holy Spirit, pretending infallibility and divine authority. If it seems that it is too much to make the pope the representative of the entire false trinity, it must be remembered that the triple crown he wears is the symbol of that very pretension, and the inscription upon it in Latin, "Vicarius Filii Dei"—The Vicar of the Son of God" has the numerical value 666. Filled with Satan in the end time he will fulfill all that is said of him. Some think however that the "black pope," the head of the Jesuits is the real power behind Romanism.

4. The armies of antichrist perish in the battle of Armageddon. Rev. 19: 21; Ezek. 38; Zech. 12, etc.

The end of the kingdom age

5. Following Armageddon comes the repentance and restoration of Israel and the establishment of the kingdom of heaven on earth, during which time Satan is bound, but at the close he is loosed and gathers the armies of Gog and Magog which meet their doom by fire.

6. Then Satan himself is finally consigned to the lake of fire (20:10).

7. Finally comes the judgment of the unbelieving dead. Their doom is the second or spiritual death, separation from God (John 8:21-24). This is exactly what they so long have persisted in choosing. Let those who believe in a future repentance be warned. Character tends to become fixed. The longer one continues in sin the less likely he is to repent and the less able to leave it.

This brings us to the glorious seventh vision, the seven new things.



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## Are Mission Boards Worth While?

By the Rev. Arthur Judson Brown, D.D.,

Secretary Emeritus of the Board of

Foreign Missions of the Presbyterian Church, U. S. A.

World evangelization being the supreme work of the Church, the method of administration should be commensurate with the task to be performed. Such a work cannot be done properly by individuals or congregations acting separately. It is too vast, the distance too great, the single act too small. Local churches do not have the experience in dealing with missionary problems or the knowledge of details necessary for the proper conduct of such an enterprise. Moreover, the individual may die or lose his money. The single church under another pastor may become indifferent or discouraged. In any case, the work would lack stability. It would be fitful, sporadic, too dependent upon accidental knowledge or temporary emotion. A chance newspaper article or a visit from some enthusiastic missionary might direct a disproportionate stream of gifts to one field, while others perhaps more important would be neglected. The wise expenditure of large sums of money in distant lands, the checks and safeguards essential to prudent control, the equitable distribution of workers and forms of work, the proper balancing of interests between widely scattered and isolated points, the formulation of principles of mission policy—these require a strong administrative board.

The Christian missionary campaign is spiritual warfare on a vast scale, and it cannot be adequately prosecuted by individuals operating independently, however conscientious. There must be a central organization with breadth of plan, unity of movement, and persistence of purpose. A local church or conference can, with comparative ease, supervise the work within its bounds and therefore under its immediate oversight; but foreign missionary work is remote, in many different languages, and among diverse peoples. It is a varied and complex work, including not only churches but day-schools, boarding schools, industrial school, normal schools, colleges, universities, medical and theological schools, inquirers' classes, hospitals, dispensaries, translating, publishing and distributing books and tracts, the purchase and care of property, the health and homes and furloughs of missionaries, fluctuating currencies of many kinds, negotiations with governments, and a mass of details little understood by the average home congregation. Problems and interrelations with other work and workers and questions of mission policy are involved, which, from the nature of the case, are entirely beyond the experience of the minister of a home church, and which call for an expert knowledge only possible to one who devotes his entire time to their acquisition. Missionary work has long since passed the experimental stage, and an apparently simple question may have bearings that even friends do not suspect. The experiment of having each state control its own regiments in a national war has

been tried, and with such disastrous results that it is not likely to be repeated.

It is neither safe nor sensible for the Church to leave such a large and important undertaking to individuals or to local congregations. The whole Church must take up this matter. It must form a responsible agency, whose outlook is over the whole field and through which individuals and churches can work together and to the best advantage. There must be some lens which shall gather up the scattered rays of local effort and focus them where they are needed; some institution whose stability will not be imperilled by changes in personnel.

Recognizing these needs, each of the leading denominations has constituted a Board of Foreign Missions as the main channel through which it may unitedly, wisely, and systematically carry on this work for humanity and for God. These mission boards are composed not only of leading clergymen, but include bank presidents, successful merchants and lawyers, directors or large corporations, and women of eminent ability and devotion. They are trusted leaders in other spheres and their judgment is of no less value when they deal with the extension of the Kingdom of God. These men and women devote much time and labor to the affairs of the boards, leaving their own work, often at great inconvenience, to attend board meetings, in which they earnestly and prayerfully consider the work committed to their care. The churches owe much to their boards, which are unselfishly administering their great trust. Though they make occasional mistakes, their loyalty, devotion, and intelligence are a reasonable guarantee that they will wisely serve the cause that is as dear to them as to others.

In the handling of missionary money great care is taken by these mission boards. Some years ago a Buffalo banker and a Pittsburgh merchant made a thorough examination of the financial methods of the Presbyterian Board of Foreign Missions, and bore "testimony to the complete and business-like methods that are followed in the office management, which we believe are fully up to the best practice in the leading financial and industrial institutions of the country, and give assurance that the business entrusted to this office is promptly, efficiently, and economically conducted." No doubt the same is true of other boards. The editor of a leading religious weekly declared that "no trust company handles more money at a less expense, with a smaller percentage of loss, than the benevolent agencies of the Church."

Since the members and officers of the boards are or have been pastors and contributing members of churches, they know that the money they receive includes not only the gifts of the rich, but the self-sacrifice of the poor. They regard these gifts

as a sacred trust to be expended with more than ordinary care.

There are, of course, necessary expenditures for administration. A board must have offices and facilities for doing its work efficiently. The churches wish to have their missionaries adequately supported for a life work, so that an administrative agency must be maintained commensurate with the obligations assumed. Still, the proportionate cost of administration of denominational boards is low. The percentage varies, as some have free rentals and unpaid agents, and the cost of stimulating interest in the churches is not always included in administrative expense. In general, the cost of administration proper, compared with the total expense of maintaining the work, ranges from four to seven per cent. That is, it takes but little more than the value of a foreign postage stamp to send a missionary dollar to Asia or Africa. What mercantile concern, doing a great business and requiring the services of a large number of persons scattered over the world, can show as low a percentage? Dr. Henry Van Dyke once made inquiries of several large corporations, railway, manufacturing, and mercantile, and found that their average administrative cost was 12.75 per cent; in one establishment it rose to twenty per cent.

It is more difficult than many might imagine to avoid debt. The world-wide work, being conducted on so large a scale and over so vast a territory, cannot be hurriedly adjusted to financial changes in the United States. A board is responsible for maintaining the work on a stable basis and cannot radically change its program without warning. It operates in distant lands, some so remote that several months are required for the interchange of letters. Plans and pledges must be made far in advance. Moreover, missionaries are sent to a distant field for a life service and cannot be summarily discharged as a merchant may discharge a clerk. The board reserves the right of recall, but should not exercise this right save for serious cause. Foreign missionaries are working among people of a different race, often unsympathetic, and must receive their salaries promptly. The home churches do not want to send a "forlorn hope" into Asia and Africa and then desert it. This policy, however, involves financial risks to the boards because of the uncertainty of income. Churches do not supply the funds in advance. Most of them do not even make pledges. The result is that the boards must often borrow money to meet their responsibilities, especially since many local church treasurers do not forward offerings till the last days of the fiscal year.

(To be continued)

### WORLD'S CONVENTION PREPARATIONS IN BRAZIL

Influential leaders compose the committee in Brazil that is making local preparations for the Eleventh Convention of the World's Sunday School Association which will be held in Rio de Janeiro, July 25-31, 1932. Rev. Herbert S. Harris is General Secretary of the Brazil Sunday School Union. Dr. Benjamin Hunnicutt is Executive Secretary of the Convention Committee. Many centers in the various states in Brazil are being visited by the secretaries in advancing Sunday school work in general and Convention plans in particular. Regional meetings were held in Parana and all the principal Sunday schools of the State of Rio Grande



do Sul were visited. Bahia, Recife (Pernambuco) and Sao Paulo were also included. As a result of these contacts many are registering as delegates to "Rio-1932."

Missionaries throughout South America have recently received a letter informing them of plans for this Convention. They were asked to join in daily prayer for the Convention as is done by the workers in the office in Rio de Janeiro. Many local church members and Convention officials attend regularly if not daily. A similar daily prayer service is held at the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City.

Formal announcement has been made that the Mayor of Rio de Janeiro has granted the free use of the Municipal Theatre for the general meetings of the Convention next July. The Minister of Education has also been gracious in allocating the Escola de Dellas Artes (eight large rooms) for the exhibit which is always a leading feature of a World's Sunday School Convention.

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
with  
Thoburn C. Lyon

### JESUS RAISES LAZARUS FROM THE DEAD

(Lesson for February 28)

Lesson Text: John 11:32-44; Golden Text: John 11:25

Daily Readings and Comments

#### MONDAY

The Death of Lazarus. John 11:1-16

There are many great lessons that might be drawn from this passage. In verse 5 we are plainly told that Jesus loved Mary and Martha, and Lazarus. So confident of Jesus' love were the sisters that when Lazarus was taken seriously sick the message they sent to Jesus was simply this: "He whom thou lovest is sick!" Yet Jesus tarried and permitted one whom he loved to die. Obviously, it was not that Jesus did not care: he cared so much that he was willing to risk his own life that he might restore his friend. Is there not a real lesson here for us all? Perhaps that sorrow or affliction that has come into our own lives is also "for the glory of God," if we will but trust our great Friend!

#### TUESDAY

Jesus' Conversation with Martha. John 11:17-30

We have heard much about "busy Marthas," as though she had always been too busy to learn of Jesus as he might. However, we can only admire her firm confidence and faith in her Master, as evidenced here. Her statement to Jesus, in v. 5, I believe, was not all by way of upbraiding Jesus, but simply an expression of her trust in his great power. Verses 25 and 26 are among the most precious of all verses to us. Evidently they were precious to Martha too, although we know that she fell far short of realizing what Jesus was about to do, even as we fail by far to realize all that God will certainly do for them that love him. Read 1 Cor. 2:9.

#### WEDNESDAY

The Raising of Lazarus. John 11:31-44

There are many points here that give us

some little insight into the love of God as shown through our Savior. He deeply loved Lazarus, and his love was apparent even to the unbelieving multitudes. He was deeply sympathetic with sorrow, and when he saw his friends sorrowing, he was himself greatly troubled, and sorrowed with them; there are few verses more touching than v. 35. Even today we must still marvel at the mighty power that could call the dead to life! How we ought to love and serve a God of such love and power!

#### THURSDAY

The Raising of the Widow's Son. Luke 7:11-17

A young preacher, having his first funeral sermon to preach, thought he would see just what Jesus said and did on such occasions; but as he read through the various accounts he realized that Jesus broke up every funeral procession he encountered! And how we look forward to the time when he shall finally and forever break up all funerals, and death shall be no more!

#### FRIDAY

Spiritual Death. Rom. 8:5-13

A scientist recently stated that man might live forever if it were not for his mental processes. The statement is at least suggestive of v. 6, that "to be carnally minded is death." Of course, spiritual death is

meant, but we need to remember that one may be very dead and still walk about in the flesh. Our only hope in such cases is to send a message to him who can restore the dead.

#### SATURDAY


The New Life. John 3:1-16

When Jesus restored Lazarus, he had them loose him from the old trappings of the grave, so that Lazarus might be entirely free. It is even so in the spiritual world. Jesus taught Nicodemus that he must be born again, and later records indicate that he subsequently was born again, and was as fully freed from his old life as was Lazarus. And just as Lazarus must have rejoiced in his fully restored strength and vigor, so did Nicodemus, and countless thousands since, rejoice in their new-found life in Jesus.

#### SUNDAY

Victory Over Death. 1 Cor. 15:50-58

Perhaps the best part of it all, as we read of Lazarus and the widow's son, is that we too may have perfect confidence that Christ will some day raise us all, and our beloved dead, from the grave. If it were not for this hope we should of all men be most miserable. But thanks be to God, which giveth us the victory over sin and death through our Lord Jesus Christ. As for our duty to him, in conclusion, read v. 58.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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C. D. WHITMER, 217 E. DuBail Ave., South Bend, Ind.

## Spiritual Coins and Counterfeits

By C. D. Whitmer

### 5. "Liberty vs. Laxity"

"Are you a Republican or Democrat, Pat?" asked his employer one day. "Sure, I don't know, sir," was the reply; "but I am agin the government ivery toime." There is a great deal of religion in this world that is just like Pat's politics. Having no definite belief or principle of its own, it delights in attacking all creeds at once under the banner of "liberalism."

When a man says of himself, "I am a liberal," beware of him as you value your peace. There is no bigotry under the sun so hopelessly bigoted as the bigotry of a self-styled liberal. Thomas Paine and Robert Ingersoll were immeasurably more bigoted than John Calvin and others of his class whom they delighted to ridicule. And there is more tolerance today in the so-called liberal churches than in those which they dub narrow and conservative.

Nothing is more common at the present time than to confound liberality or intolerance with indefiniteness. To have a clearly defined creed or a fixed standard of action is commonly mistaken for narrowness or bigotry. To measure one's life and conduct by the plumbline of unvarying moral principle is looked upon as old-fashioned. The clamor of the age is for liberality, progress, tolerance. And we are very much afraid of the word intolerance.

Now spiritual breath or intolerance does not imply utter mistiness of spiritual vision.

It does not involve ignorance or indefiniteness. Least of all does it necessitate the absolute lack of a creed. Every man who has a mind and who uses it to think with, must have a creed. It may have never been put into words, it may not accord with any of the accepted symbols of the church; but it must exist in his own mind. And he is the truly liberal man who, having a very definite creed of his own, can be perfectly tolerant of his neighbor who has a creed equally definite, but different. By the same token, moral breadth does not imply laxity of moral standards, nor carelessness in their application. It rather implies strictness toward self with the utmost charity toward others. It uses the plumbline in its own building, not to show the poor workmanship of its neighbors.

That is a spurious liberality that stultifies the mind with unbeliefs, and that weakens the conscience with low standards of life in the name of charity. By all means, let this be the age of liberality and tolerance; let us pride ourselves in the fact that it is such; but let it be a true liberality, not an empty sound. Let it be the positive growth of Christian charity, not the negative drift of an unchristian carelessness.

South Bend, Indiana.

Do not let overindulgence dull the keen edge of your mind.

## Money! Money! Money!

By Rev. Harry Thomas Stock

The use of our money and the division of our time constitute two of the most practical tests of our Christianity. They also determine the future course of our lives, whether we are going to be spendthrifts, misers, or good stewards of the family income, whether we are going to make the most of our abilities or waste our days on unimportant matters. Life habits are determined during youthful days. Most of us already have fixed habits of spending time and money; let us examine them; if they are good, they should be re-enforced; if they are bad, they should be changed.

1. **What are our guiding principles?** The money problem resolves itself into four major divisions: getting, spending, saving, and giving. Our life course depends upon our standard of success. Shall we try to get all that we can in any way that we can, or is there a Christian principle that should guide us? The happiness of our homes (of our wives, husbands, children) will depend in no small degree upon the habits of spending that we are now developing. When should we begin to save money? How can we save? To what shall we give, and to what extent? These problems, and others of a similar nature, must be determined in the light of Christian principles.

2. **How much do we give to the church?** Young people frequently complain that the church is "always asking us for money." The church ought not "always" to be asking for money. It should expect gifts from its members and friends; it should make

its case definite, and should concentrate its appeals. The young people should give regularly; they should understand the objects for which their gifts are needed; their contribution should be voluntary and heartily given; and it should represent a definite proportion of the income. They usually agree with this statement. In summer-conference courses they themselves recommend amounts or percentages which encourage the adults (or shame them!) But their practice at home often does not correspond with the theory they advance. Both for the development of right habits among youth and for the sake of the local budget every church should give sympathetic and intelligent guidance to its young people in the formulation of a policy of giving.

3. **Would you like to have an efficiency expert check up on the business methods of your young people's group?** You ought to be willing to have one do it. It would be a good plan to have such a person come in and tell of some of the ways in which your business affairs should be conducted. This would involve a regular method of collecting funds, a budget according to which money is expended, careful bookkeeping, a regular audit of your books, fixed business and committee sessions, meetings conducted in an efficient way. Many of our church groups should be ashamed of the shabby way in which financial and business matters are conducted. And a guilty conscience should produce "fruit worthy of repentance."—Young People's Bulletin.

out of its case that expensive instrument the microscope. "What a waste of money!" someone may say. "Better to put our money into the direct preaching of the Gospel!" But the medical missionary remembers that the Lord said, "As ye teach, heal." The microscope finds that the trouble is not malaria. He discovers Leishman Donovan bodies; and so he knows the child has kala-azar, and if it had remained in the vermin infected hut, whole villages might have succumbed to the deadly epidemic. Over 90% of these cases left untreated would have died. Because the microscope revealed the nature of the disease the child must have not quinine for malaria, but antimony for kala-azar. So the villages are saved. To what purpose? To hear the Gospel from the lips of the doctor, his colleague or both.

If the doctor has no hospital he cares for his patients as best he can. Sometimes he is obliged to leave them in the native village in spite of teeming vermin and rapidly spreading infection. Sometimes he brings them to a hastily improvised hut, the kindly proffered home of a native Christian, or to his own veranda. But this course may expose the native Christian and family to infection which may be fatal. The missionary's child, like an exotic plant, often succumbs in the tropics to diseases to which the native children show a marvelous resistance. When there is no hospital, the effort to care for a patient on the station may result, according to the method used, in the loss of the patient and consequently reflections upon the work; in the loss of the life of a valuable native worker, or even in the death of a member of the missionary's family.

If he has a hospital and equipment, he may lack nurses and other trained assistants. So his time is consumed with complications which should be shared by others. He may have the responsibility both for the operation and for the anesthetic; or, the ordeal safely over, the patient succumbs to a complication which an untrained colleague failed to recognize.

If you could come into our churches in this dark land, we might say to you as the congregation files slowly out, "Do you see that man there? He had sleeping sickness in its worst form. He was a focus of infection and doomed to a lingering death. But God has blessed the administration of tryparsamid and he is healed."

Come home with us to lunch and we will tell you the story of B., a former polygamist who gave his heart to Jesus Christ and who passed the great test by the surrender of his supernumerary wives. Yet after his conversion and baptism, there clung to him that dread disease syphilis. He grew worse in those early days when we had neither hospital, nor nurse, nor satisfactory equipment. Then one day the long ordered Neosalvarsam arrived and, praying to God to help, we gave him one-half a dose. He could neither walk or even turn his head. The next morning, returning from an emergency case, we were asked by a colleague if we had seen B. "No, but we are going at once," we responded breathlessly, believing the end to be not far away. "Wait," replied our fellow missionary, "B. was here to see you. He walked all the way. He feels so well, and is praising God for this wonderful deliverance." The reaction is more than we can bear. Surely God has worked wondrously in our midst!—Missionary Review of the World.

(To be continued)

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## MISSIONS

Send Home Missionary Funds to  
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## Why Medical Missions in Africa?

By Florence N. Gribble, M.D.

If John 3:16 is justly and properly considered the world's golden text, then 1 John 3:16 may be considered the golden text of the Church. "Hereby know we love, because he laid down his life for us, and we ought to lay down our lives for the brethren." If "the brethren" include those for whom Christ died and who would become his true brethren if they had an opportunity, then an illuminating ray to one called to be a medical missionary is found in the 17th verse.

"But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

None who have not seen with their own eyes the extent of the need in non-Christian lands can fathom the depth of the extremity of these sufferers.

For nearly twenty years a pioneer medical missionary in Africa, no physical need has made upon my heart a more profound impression than the unspeakable filth and squalor in which the heathen native lives. Crawl on your hands and knees through the low aperture which forms the only door into the hut of the East African Mukikuyu, and avoid, if you can the filth and soot. You do

not find a stool or even a mat on which to sit but you must stoop for volumes of smoke have no other exit than the interstices in the grass which forms the roof. Your brother in need is dressed in an old blanket. His wife wears only the skins of animals. Layers of filth are mixed with daubs of red ochre and castor oil—not only on their skins and in their hair—but on their meagre clothing as well. The light is too dim to see the abounding vermin, the well-known carriers of disease. A sick child may be lying close to the fire upon the filthy floor. Here the medical missionary has an effective stepping stone to present the Gospel of Christ.

Happy is the medical missionary who has a simple but sanitary hospital to which he may remove the sick children. With simple faith those children may accept the Lord Jesus, daily preached and practiced in the wards, and may carry the story of Jesus to their parents.

The sick man, woman, or child whom we remove from the hut to the hospital may have any one of a variety of diseases. We may find liver and spleen enormously enlarged, limbs emaciated, vital processes arrested, death imminent. Then must come

## West African Folk Stories

By Mrs. Orville D. Jobson

### 1. Farmer Mybrow and the Fairies

(When Brother and Sister Orville D. Jobson were in the States on their furlough, Mrs. Jobson was frequently asked for African stories. She promised to write some after her return to the field. The following is her first story, which she got from a West African Folk Book. Some that she sends will be gotten direct from the natives, as she goes among them with the story of the Gospel. She promises to send us at least one a month. We shall be glad to hear from any of our little readers, telling how they enjoy these stories.—THE EDITOR.)

Farmer Mybrow was one day looking around for a suitable piece of land to convert into a field. He wished to grow corn and potatoes. He discovered a fine spot close to a corn field which latter was the home of some fairies. He set to work at once to prepare the field.

Having sharpened his great knife he began to cut down the bushes. No sooner had he touched one than he heard a voice say, "Who is there, cutting down the bushes?" Mybrow was too much surprised to answer. The question was repeated. This time the farmer thought it must be one of the fairies, and so replied, "I am Mybrow, come to prepare the field." Fortunately for him the fairies were in good humor. He heard one say, "Let us all help Farmer Mybrow to cut down the bushes." The rest agreed. To Mybrow's great delight the bushes were all rapidly cut down, with very little trouble on his part. He returned home very well pleased with his work, having resolved to keep the field a secret even from his wife.

Early in January when it was time to burn the dry brush he set off to his field, one afternoon with the means of making a fire. Hoping to have the fairies assist once more, he intentionally struck the trunk of a tree as he passed. Immediately came the question, "Who is there striking the stump?" He promptly replied, "I am Mybrow, come to burn down the bush." Accordingly, the dried bushes were all burned down, and the field left clear in less time than it takes to tell it.

Next day a similar thing happened when Mybrow came to chop up the fire wood and clear the field for digging. In a very short time the fire wood was piled ready while the field was bare.

So it went on. The field was divided into two parts—one for corn and one for potatoes. In all the preparations—digging, sowing, planting, the fairies gave great assistance. Still the farmer had managed to keep the whereabouts a secret from his wife and children.

The soil was carefully prepared. The crops promised to be good. Mybrow visited them from time to time, and congratulated himself on the splendid harvest he would have.

One day, while corn and potatoes were still in their green and milky state, Mybrow's wife came to him. She wished to know where his field lay, that she might go and get some firewood from it. At first he refused to tell her, but she being very persistent, finally succeeded in obtaining the information—but on one condition. She must not answer any questions that should

be asked her. This she readily promised, and set off for the field. When she arrived there she was utterly amazed at the wealth of the corn and potatoes.

She had never seen such crops. The corn looked most tempting, being still in the milky state, so she plucked an ear. While doing so she heard a voice say, "Who is there breaking the corn?" "Who dares ask me such a question?" she replied angrily, quite forgetting her husband's command.

Going further into the field of corn she plucked another ear. "Who is there picking the corn?" came the question again. "It is I, Mybrow's wife. This is my husband's field and I have a right to pick my corn." Out came the fairies. "Let us all help Mybrow's wife to pluck her corn and potatoes," said they. Before the frightened woman could say a word the fairies had all set to work with a will, and the corn and potatoes lay useless on the ground. Being all green and unripe the harvest was now utterly spoiled. The farmer's wife wept bitterly, but to no purpose. She returned slowly home, not knowing what to say to her husband about such a terrible catastrophe. She decided to keep silence about the matter.

Accordingly, next day the poor man set off gleefully to his field to see how his crops were going on. His anger and dismay may be imagined when he saw his field a complete ruin. All his work had been ruined through his wife's forgetfulness of her promise.

Bassai Station, Bozoum, Par Bangui,  
French Equatorial Africa.

### THE SOUTH SEAS TODAY

Modern missions scored their first conspicuous success in the evangelization of the islands of the Pacific, and it was this victory

which encouraged our fathers to send missionaries to larger and more difficult lands. In recent years Micronesia has not loomed so largely on the horizon of the missionary-minded. But the South Sea Islands are still there, and retain much of their early charm. After a recent trip through the islands, Harold W. Hackett of the Japan Mission writes: "From the time of entering the islands until leaving them I was constantly aware of the strong position held by the American Board as the result of its more than eighty years of service. Because it has had no power of government it is regarded as a trusted referee and a protector of the best interests of the people. During the many interviews which I had with the native people of the islands, almost invariably the first question asked was, 'Is the American Board going to leave us?' Usually this was followed by a plea for more missionaries. I never expected to see a large area where almost the entire population was nominally Christian. The social life is built around the church. The people look to the missionaries for guidance as though they were father and mother. The native of highest social, religious, and civic influence on the various islands is the teacher who has been trained in the mission school and sent out to be the shepherd of the people. He conducts the religious services, marriages and burials, teaches the little island school, and is general adviser to the people. We might expect that in eighty years of work a strong native church would have been built up. There are many strong congregations, and the people give most generously of their time, labor, native food, material, and money, but there is not yet a sufficiently trained leadership. These people have made great strides in eighty years, but we should remember that they started from savagery. To conserve the work of the past we have a responsibility for the future."—John R. Scottford in "The Congregationalist."

Redeem the time, or the misspent moments will condemn you.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### LANARK, ILLINOIS

It has been some time since the Evangelist has been offered anything from the Lanark church correspondent—not because of lack of interest, or of lack of things to write about, but thought best perhaps that I should not ask to receive too often space that should be available for something more important. We are still alive; the depression or any other CREATURE will find it impossible to stop the church. So long as God and his Son remain on the throne the Church will go from victory to victory, or from conquest to victory, if you please. Heaven is for US; therefore Hell cannot prevail against US. Organized mobs of infidels and atheists can howl and take their prey, but they never have taken, nor can they take of God's ELECT as their spoil! We'll stay here, pray, work and trust, and endure until that DAY when God shall again send his Son, who will say to US (his church), "Come With Me!" Then the con-

quest will have ended in an unprecedented victory.

I'm glad (and I would say this for all of God's children) to belong to an order which is guaranteed victory against all odds. We read in 1 John 4:4, "He that is in you is greater than he that is in the world." I believe I'm not misjudging or overestimating when I tell the churches that we are accomplishing more in the present crisis, proportionately, than we had accomplished in more favorable times (if there have been such times). In this I'm inclined to doubt my own statement, for, I believe that God has made it more favorable now for us by making a test of us, so that our reward or, rather his reward, might be proportionately greater.

I believe one needs to stretch his optimism out of its religious altitude to see that all church activities are moving forward with as much confidence, and success, as at any time one hundred years this side of Pente-

cost (numbers not considered). While apparently fewer are being converted, it is evident that they have a great degree of fire, or, as a brother puts it in the EVANGELIST, "a Hot Heart." It must be that, or it will be COLD; or, LUKEWARM, which is worse.

It is but logical to conclude that opposition NOW as ever tends to call forth from the church the highest possible degree of spiritual service for humanity. Sermons are as scriptural, preachers as earnest and fearless, and, in the main as heart-cultured as any recorded since one hundred years after Pentecost.

And now I know some of my brethren will disagree with me on the statement I make without reserve or qualification, viz., that young church-folks are advancing in church work far beyond that known in the days of us who agree with, or deny, the statement. If you think I'm wrong, I ask your pardon, but my conviction stands. I am amazed to know of the high standard of the work accomplished in Christian Endeavor societies; also the effective work shown, and the very commendable attitude taken toward ending the possibilities of wars. While acting in the defense of self, home and nation, or nations, in every way, they are likewise standing in self-defense against sin, their chief enemy.

Our pastor, Brother Grisso, will be engaged in an evangelistic effort at Fort Scott, Kansas, the forepart of March. Hope with us that he finds a ready field to harvest for his Master, and that upon his return he shall find that his flock has been faithful. The church and Sunday school forces are combining their efforts to vitalize the community, so as to enable all to see that the church stands dauntless, though all else fail.

Brother and Sister Grisso have been instrumental in organizing a splendid and forward-going Christian Endeavor Society. This, we are glad to say, fills a long felt need. Pray with us for its continued success; it's one of the biggest things we have.

H. A. GOSSARD, Church Correspondent.

### FORT SCOTT, KANSAS

The work here is moving along with some increasing interest. It is evident, to us on the field, that our meeting a year ago under the leadership of Brother R. Paul Miller is still bearing fruit. Also the district conference which convened here in October has furnished much inspiration. Our people are still talking about how they enjoyed the visitors and delegates in their homes as well as the services of the sessions of conference.

The "burning of the mortgage" was a wonderful thing to behold, and now our people are saying, and we can announce to the brotherhood: THERE IS NO DEBT ON THE FORT SCOTT PROPERTY.

If this would not cause a group of people to rejoice, I do not know what it would take to stir them. Godfrey is a mission point five miles out of the city, on a good road, where I have been preaching every two weeks for some time, but without missing any regular service at the church. In January I conducted a revival there and as a result have received eight into the church by baptism and have four more to be baptized in the near future. Of course these are received into the membership of the city church.

We are scheduled to begin our revival here on February 21st, and we are to have

Brother C. C. Grisso with us to take charge on the 23rd and we are trying to have everything ready for a great and successful time under his leadership.

We are conscious of our need of Divine leadership, therefore we ask an interest in the prayers of all. Thanks to every one who has had a part in making this work what it is, and as there is so much yet to be done, we crave your prayerful interest and consideration.

L. G. WOOD.

### TRAVEL FLASHES

#### En Route

It may be that some are not interested in what I do; but a good many are. The one thing that had been longest planned in my activities for this year was the attendance at the International Council of Religious Education which meets yearly in Chicago. Hence, the greater part of this week has been spent in the journey to, and around Chicago. Leaving home, our first stop was at Gary, Indiana, where temporarily resides our daughter Dorcas, well-known to our people through her service of song with her father in evangelism and at National Conferences. I was glad to find her busily and contentedly engaged in furthering her studies with the famous Sacerdote who professes a very high regard for her talent in, and devotion to the art of music. I was glad to find her well and improving with each visit I make. With her, I journeyed on to the great windy city of

#### Chicago

where she went to her studies and I, to the meeting of the editors of Sunday School Literature from the distant parts of our country, but mainly from St. Louis, Nashville, Cincinnati, Philadelphia, and such smaller places as Ashland, Ohio. Very interesting and illuminating were the sessions. Men who had like problems and tasks struggled together to know how best to get across to their constituencies, the living lessons of the great revelation in the Word of God.

#### A Very Big Thing

One unacquainted with the organization of this affair would not suspect how complicated it is. Once each day, all "sections" came together for a worship period and then they all separated to their various tasks with sometimes speakers and sometimes discussions. These are some of the "section" meetings: Children's Work, City Executives, Directors' International and National Executives', Leadership Training, Missionary Education, Negro Work, Pastors', Professors', Publishers', research, Young People's Work, and several more.

At once, any one can see that any people who separate themselves from such a meeting is losing much. One does not need to agree with everything that is offered nor with every speech to get good from such association and serious study. The promotion of religion and especially Christianity is more and more a problem; and it would be silly folly to say that one could not learn much from any meeting of serious-minded people attempting its propagation.

#### Housing

The magnitude of a modern hotel (The meetings were at the Stevens) is known only when one finds how places for all sorts of meetings are within its bounds—under one single roof. One might have been there the entire eight days of the sessions and never been compelled to go out into the city.

Several conventions are usually going at the same time in this hotel.

My meetings were with the editors. Problems attacked were, "Peace and War," "Prohibition," "Curriculum and Future Courses," "A Study of all kinds of Courses." Reports on the different kinds of courses, whether they are growing or decreasing in use, "Editors and Christian Education of Youth," and several others. It must be easy to see that such studies are vital to the knowledge of any one grappling with these problems.

Besides, there was the splendid fellowship and acquaintanceship that one feels is necessary to successful work. Whatever our denominational affiliations, there was the common tie that bound us—we were all editors trying to get the Word of God to those who come to study in our Sunday schools. Your editor, less than two years in this service, sat a delighted pupil with those who had met problems for half a century. All must know that that was worth while.

#### Friends

Besides, we had the opportunity of renewing friendships with those whom we had known for many years. One such was the visit with Dr. P. B. Fitzwater, dean of Moody with whom we stayed all night. He has helped me with constructive suggestions which will be noticed in future quarters.

Let me say that the general spirit of the meeting was very good. I did not get the impression in these meetings that the officers were trying to promote any sort of theology. It had to do with methods. Hugh Magill, the International Secretary, said that was not in their scope: their duty stopped before theology put in its claim. He said just what I said a few weeks ago in my argument for the International lessons: these leaders of all denominations together, do not get what a single one desires, in full. It is the composite result of all the leaders together just as most things Christian have to be.

No republican gets all he wants in politics, neither does any democrat. All movements are the result of give and take. So is the common lesson course which becomes the International Lessons. When the course is offered, it is the business of the denomination to interpret it. Strange as it may seem, some Brethren would like us to allow some other denomination to make an interpretation than our own. Some actually do use and promote the sale of others' materials.

#### Home

Home is a wonderful place to be. Friends, loved ones, neighbors' all help to make home and home is next to heaven. Real love and sympathy and friendship is found only when we return home.

CHARLES A. BAME.

### SIMPLE FUNERALS, OR NONE AT ALL, SAYS DR. HARKNESS

Christ was buried without a funeral. The only time he had anything to do with one was when he broke up the funeral procession at Nain and restored the widow's son to life. It may be that "the last sad rites" were as distasteful to him as to Dr. Samuel Harkness, who inveighs against them in a recent issue of *Scribner's*.

Dr. Harkness, who is minister at the Congregational Community Church, Winnetka, Illinois, says that he has a "flutter of panic" whenever he is asked to conduct a funeral service. He has visions of the grotesque and nauseating antics of commercialized un-

dertakers, endless and useless rites, parading secret societies, long-winded preachers presuming on an emotional audience, gorgeous and wasteful displays of flowers, hollow grief, and curious crowds "viewing the remains."

Describing a service he recently attended he says:

"The drama which had been woven around their sorrow during the last hour and a half is still too vivid. The minister had read from the Scriptures the usual brave words. With no thought of the circumstances in which they were first spoken, he had blotted out their beauty and adventure with a fog of tonal mannerisms so that they were as dull and pontifical as himself. Then with an untutored reserve for the phrase, he had invited the assemblage to prayer. Medieval theology and modern vulgarity had blended in the songs. And the liberties taken so cocksurely with the august mystery of death in the minister's address had added to the sense of unreality. But the climax of imbecility, from which the thoughts of the family most wished to recoil, had to do with the parade by the open casket.

"It is no wonder that those facing such a slow distillation of agony invariably say to ministers: 'Please make your service as brief and impersonal as possible. But the lure of an audience with many strange faces in it is difficult to resist. Even though eulogies are passing out of funeral procedure, lengthy extracts of poetry and Scripture still obtain. And many ministers have simply transferred their panegyric gifts to a written prayer which they read with subdued gusto. I listened to such an invocation recently which blew like sweetened wind for twenty minutes through the gloomy nave of a crowded church."

Then he concludes:

"Is it beyond reason to ask that funerals be no longer open to the public, but restricted to such relatives and friends as may be desired? That music of saccharine flavor and unsound speculation be barred? That flowers be sent to hospitals—better, milk and toys to day nurseries—in memoriam, with a note to the family that it has been done? That ministers omit fulsome eulogies and sublime guesses and confine themselves to the reading of an appropriate Scripture or poem and prayer? That cremation become the method whereby the body is re-identified with the earth? And that undertakers be restricted to the care of the body and have no part in the service? Revolutionary? Yes. And civilized. The experiences of a bereaved family ought not to deepen the wound of their sorrow."

This plea for simple funerals or none at all seems to me very well made. And this further word might be added: Christian ministers ought to see to it that the all-pervading spirit of the occasion is in harmony with Christ's teaching and not a combination of pagan practice and Christian words! —James DeForest Murch in "Christian Standard."

#### A CLOSE-UP OF CANADIAN "GOVERNMENT CONTROL"

"Perhaps the main difference between so-called 'Government Control' in Canada and Prohibition in the United States, is, that across the border, brewers and distillers protested by law, have just one steady pay-as-you-go customer, the Government, while here in the U. S. A. the liquor makers deprived of legal protection, have to get along

with furtive distribution to the precarious individual trade," declared Alonzo L. Baker, editor of Signs of the Times, after a two-months' trip through the Dominion, in an interview with a representative of the American Business Men's Prohibition Foundation, in Chicago.

"Mr. Baker who has completed a sixty-day intensive investigation of Canadian conditions in every one of the eight provinces of Canada in which some variety of this plan is now in operation, declares that the claims, widely made, that the liquor question has been solved under the Canadian systems now in vogue, fade into thin air as rapidly as close-up inspection reveals the facts regarding actual conditions throughout the Dominion.

"The entire trip, made at the direction of my paper, was to find the facts and, en route I visited every state and capital and many

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#### FORGET IT

Judd Mortimer Lewis

*If you see a tall fellow ahead of the crowd,  
A leader of men, marching fearless and proud,*

*And you know of a tale whose mere telling  
would cause his proud head to in anguish*

*be bowed,  
It's a pretty good plan to forget it.*

*If you know of a skeleton hidden away  
In a closet and guarded and kept from the day*

*In the dark; and whose showing; whose  
sudden display*

*Would cause grief and sorrow and lifelong  
dismay,*

*It's a pretty good plan to forget it.*

*If you know of a thing that will darken the  
joy*

*Of a man or a woman, a girl or a boy,  
That will wipe out the smile, or at least  
way annoy*

*A fellow, or cause any gladness to cloy,  
It's a pretty good plan to forget it.*

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other cities interviewing executives, editors, officials, merchants, industrialists and a host of individual citizens," continued Mr. Baker. "My journey embraced some 5,000 miles of traveling between Victoria on the west and Halifax on the east, and I went with eyes and mind open to learn at first hand the results of what we, in the United States, have been calling 'Government Control.'

"Comparing official figures for 1923, the beginning of the 'Government Control' period, with the latest Government reports for 1930, we find that the increase in population was 10 per cent; increase in liquor consumption—80 per cent; increase in absolute alcohol consumed—105 per cent; increase in convictions for drunkenness—51 per cent; increase in violation of liquor law—92 per cent; increase in vagrancy and disorderly cases—115 per cent; increases in offenses against childhood—115 per cent; increases in felonious assault—91 per cent; increase in other major crimes—77 per cent.

"Briefly, here are some of the outstanding facts I have found:

(1) "With the exception of a period of a few months in 1918 and 1919, neither Canada, nor any province in the Dominion has ever had a Prohibition law in the sense in which we speak of it in the United States.

In other words, in all the years before Government Control, with the exception of wartime restrictions, Canada's anti-liquor statutes never had, nor do the laws now in operation have any power over the manufacture, importation or inter-provincial shipment of liquor.

(2) "'Government Control' systems came into being in the provinces as the direct result of this condition of affairs.

(3) "There is no system known as 'Government Control' throughout Canada, but, instead, eight provincial systems, each one differing from the others, with one common feature, namely provincial government monopoly of liquor sales only.

(4) "The making of liquor in Canada is not a Government affair, but is in the hands of private brewers, distillers and wineries. All these concerns sell to the provincial governments at figures which guarantee first class profits to the manufacturers. There is, of course, no risk to the liquor maker involved in this arrangement.

(5) "Liquor taxation by both Dominion and Provinces nets the Canadian Government approximately \$50,000,000 annually.

(6) "The direct liquor cost annually in Canada under provincial monopoly auspices, aggregates approximately \$190,000,000.

(7) "An indirect cost of many millions is indicated in the steady increase in crime, drunkenness, traffic accidents due to liquor, deaths from alcoholism, and other causes.

(8) "The prosperity of the liquor business throughout the Dominion is sufficiently evidenced by the fact that in 1920 there were 4 distilleries and 57 breweries in Canada; now there are 27 distilleries and 86 breweries. In 1920 Breweries and distilleries were capitalized at \$49,000,000; now \$128,000,000; moreover, stocks in these concerns have increased as much as 200 per cent in value since the repeal of Prohibition laws in Canada and the coming of Government sale, even despite world-wide depression.

(9) "Facts recently revealed show that the liquor makers spent millions of dollars in propaganda to discredit Prohibition and delude the Canadian people into voting for the 'Government' monopoly.

(10) "Facts also show that the Moderation league, militant opponent of Canada's erstwhile mild brand of Prohibition, was heavily financed by the liquor traffic. One liquor company alone, contributed \$425,000 to the league for campaign purposes which it entered upon its own books as spent for 'sales and promotion.' When put on the witness stand, the president of this distillery corporation frankly defended the motive of their contribution by saying: 'We figured that investing nearly half a million dollars in the cause of the repeal of Prohibition, and adoption of a government system of sale, would greatly increase our business and that we are quite justified ... Time has proved us right. ...'

(11) Even under the Government sales system, the brewers and distillers are constantly working for an extension of hours in which government liquor stores may be open for business.

(12) "Recently there has appeared in some of the provinces maintaining beer parlors and taverns, strongly backed 'wet' propaganda for enlarging their business to include hard liquors.

(13) "Bootlegging is everywhere in evidence. Officials and others confirm the statement that there are hundreds of blind pig joints in Montreal as well as in other cities.



(14) "The liquor makers are now more and more generally using their affluence and influence to exercise political power and instances of honest and able law enforcement officials being deposed by the dictation of the big brewers and political bosses are increasing. The Vancouver Daily Province, by no means a dry paper, editorially summed up the situation in these words:

"We thought we had made John Barleycorn respectable, rigging him out in store clothes, and setting him decently at a table instead of allowing him to lean against a bar, in his customary grime and disrepute; but the old reprobate seems to have double crossed us, dirty, sinister, menacing as ever. He is leering at us again and in his leer is more than a suspicion of triumph, for it is well known that he has plans afoot for poisoning our public life and besmirching our good name. To put it briefly, beer is once more taking an interest in politics, and there is good reason to believe that politics is not uninterested in beer."

"The Canadian 'Government Control' systems are a boon to the bootlegging fraternity for it is exceedingly difficult to convict violators of the law. In the United States the very possession of liquor is evidence enough for indictment; in Canada, possession is no crime for the possessor may have purchased the liquor at a legal place."

#### BIRTHDAY WAS "LOST" BY WASHINGTON

It is generally known that George Washington was born on February 11, instead of the twenty-second of that month. What is not generally understood is that the great man lost a birthday when the calendar was changed in 1752. In order to avoid the confusion attendant upon this change, historians have accepted February 22, 1732, as the simplest way to express the date of Washington's birth, and have made no attempt to explain the situation, according to the Division of Information and Publication of the George Washington Bicentennial Commission.

Prior to the year 1752, the Julian calendar was used by England and the rest of Europe. The colonies, of course, followed the example of Great Britain, and time was marked here by the same measure. Under this calendar, the new year began on March 25. The practice of observing New Year's day on January 1 is, therefore, comparatively recent except in Scotland, where the custom began in 1600. The difference in these dates is due to the fact that they were arbitrarily fixed—perhaps future generations will observe the beginning of the year on still another date.

The manner in which Washington lost his birthday is not universally known, but a brief consideration of the situation will make it quite clear. Under the Julian calendar, as has been stated, the new year began on March 25 until 1752. By an act of Parliament, the year 1751 ended on December 31 instead of on March 24. The act also states that "the first day of January next following the said last day of December shall be reckoned, taken, deemed, and accounted to be the first day of the Year of our Lord, one thousand seven hundred and fifty-two." Therefore, the months of January, February, and March were completely dropped from the calendar of 1751. This change occasioned a great deal of confusion which was avoided by those who were born

between January 1 and March 25 by merely skipping a birthday, and Washington was among these people.

## OUR LITTLE READERS

### THE WASHINGTON BIRTHDAY PARTY

Carl and Emily Herren were much excited over the Washington Birthday party, for they had between them a wonderful secret. They were going to dress like George and Martha Washington and tell stories to the other children and afterwards help pass the refreshments. These would be ice cream with a chocolate hatchet in the middle and cherries sent all the way from California.

The three-cornered hat for Carl had already come from the city and was stored away in the wardrobe upstairs, but the dressmaker did not finish the rest of the costumes until the afternoon of the party.

Emily and Carl went to the dressmaker's house early that afternoon and put the big



package on their sled. They then started for home as fast as they could go. Since there had been a thaw and a freeze the day before, the streets were slippery, and sliding down the hills was great fun. Carl sat in front to guide, and Emily sat behind, holding the package in her lap.

They passed a boy and a girl walking along the road and talking so earnestly that they did not even look up when Carl guided the sled around them.

"I do wish that we could go to the party, George," the little girl was saying.

"I do, too, but my trousers are nothing but patches and your dress is faded."

Carl and Emily heard no more because the sled reached the top of another hill and swept down it with a swoop.

"George Keller and his sister Martha can't go to the party because they have nothing to wear," Carl said when the sled had finally come to a stop.

"That must be the reason why they never come to Sunday school," said Emily, thoughtfully.

"I don't suppose it would do to tell them they could wear our best clothes," suggested Carl.

"No, it wouldn't," his sister answered.

Then Carl looked at Emily, and Emily looked at Carl. There was a way, but they did not want to think about it. Carl picked up the sled rope, and they started for home.

But all of a sudden Emily stopped. "I'm going to let Martha wear my Martha Washington dress," she said with a little catch in her voice, for it was hard to give up the chance of wearing the pretty flowered dress and of powdering her hair. "I'll take it to her now."

"I'll go with you and give the George Washington suit to George. He and Martha can tell the stories just as well as you and I could," said Carl.

They turned around and started to go up the long hill to the Kepper home. The hill was slippery and hard to climb, but at last, much out of breath, they turned into the Keller yard. George and Martha were just at the door of the house.

"Here are the suit and the dress," Carl called to them. Then he stopped, not knowing what to say next.

"This is a Martha Washington dress and this is a George Washington suit," Emily said, and began to untie the package. "We want you to wear them."

"To the party?" asked Martha, much astonished.

"Yes, to the party. You are to tell the story about the cherry tree, and George is to tell about the colt. Then you must help pass the ice cream. It has hatchets in the middle and cherries that came from California. Will you?"

"Oh, of course we will!" Martha cried, delightedly.

"Meet us at the corner by the drug store," said Emily.

"I'll bring you the hat that goes with the costume," Carl added to George.

That evening the four children met at the corner and George put on the little three-cornered hat that had come from the city. Together they climbed the steps of the house where the party was. When they went into the living room the children laughed and shouted: "Look at Martha and George!"

"Martha and George are dressed up like Martha and George Washington!" exclaimed the youngest girl in the room. Then everybody laughed again.

"Why, I never thought of that," Emily whispered to her brother.

"I didn't think of it, either," Carl whispered back. "Aren't you glad that we did it?"

Emily nodded her curly head happily. "Doesn't Martha look sweet in that dress? And with his hair powdered George looks exactly like George Washington. Sh! Martha's beginning my—her story."—Youth's Companion.

## ANNOUNCEMENTS

### SUNDAY SCHOOL INSTITUTE

The Sunday schools of Northern Indiana will meet for an all-day and evening session at the South Bend church, March 8th, for an Institute. Many laymen will be used in the discussion of the most striking problems confronting the schools of Indiana. Every church in this section is expected to be represented. Bring your own dinner if you choose. Luncheon in the evening will be served at the church.

E. M. RIDDLE, Secretary of Committee.



VOL. LIV  
Number 9

THE

February 27  
1932

# BRETHREN EVANGELIST



*"Not my will but thine be done"*



*"Lord teach us to pray"*

## MY PRAYER

By Emma Thomas Scoville

My prayer is this, "In harmony  
with thee."

I do not know what's meet for  
those I love,  
Nor if what I would ask is right  
for me—

I'm prone to make my prayer  
the echo of

Desire—I would have faith in  
your high plan,

And weave a little place in its  
design,

With grateful words and deeds,  
through life's short span,

Assured your way is best for  
me and mine.

O, give me grace to say, "Thy  
will be done,"

Forgetting self in services I  
do,

That you may count each day I  
live as one

For you. The darkest cloud  
your Light shines through

Dispelling gloom, and lifting  
weight of care—

"In harmony with thee," this is  
my prayer.



## Signs of the Times

by  
Alva J. McClain

### THE Voice that we Need

I have just listened (for the first time) to the voice of Dr. S. Parkes Cadman in his question hour conducted over the radio. Two things in particular impressed me; first, his apparent assumption of omniscience in dealing with questions in the various fields of human knowledge; and second, his dogmatic and authoritative manner of speech.

Which suggests that dogmatism may be found among Modernists as well as among Fundamentalists. The main difference is that the latter finds the source of his dogmatism in an objective revelation from God, the Bible, while the former is subjective.

I thought, as I listened, how wonderful it would be if the questions of a sick and harassed humanity could be put directly to the Son of God. He could tell us how to deal with the "depression." He could instruct the nations in the solution of their problems. The world needs the Voice of the Eternal Son. And it will be heard one of these days. Read Psalm 50:3.

### CRIMINOLOGY Discovers Something

Dr. Franz Alexander, noted criminologist of Berlin, Germany, recently declared that criminal tendencies and not moral ideals are inborn in all children; that children have to learn to be good, but do not have to learn to be bad.

Dr. Alexander's statements were regarded sufficiently startling to make a headline in the newspapers. But to the student of the Bible he said nothing new. Three thousand years ago David wrote the same thing in his Psalm of confession, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (51:5) Do not miss the interpretation, as some do. The writer does not say that the act of procreation is sin, but that the sinful nature and inclination of the race are transmitted to the child in the very process of procreation. This is an inexorable fact which no supposed personal holiness of the part of the parents can prevent. Children do not have to learn to do evil. But, thank God, a Way has been provided to redeem them from evil.

The science of criminology can only suppress the evil impulses, or at most strive to turn them in new direction. But the Power and Blood of Christ "cleanseth us from all sin."

### THE Last Argument of Kings

Note after note has been written and dispatched, protest after protest has been duly made, plan after plan has been suggested, but the guns continue to roar and pour their rain of destruction upon the Woosung forts. To all suggestions, Japan answers that she will withdraw when her objectives are accomplished.

As a result a petition is being sent to President Hoover and Congress asking that this country with other nations join in an economic boycott of Japan. The petition is signed by Newton Baker and various prominent men who are known to be life-long advocates of peace. The petition states that

experience shows that "protests by other nations and the public opinion of the world will not alone restrain the use of armed force to attain national ends."

This is a frank recognition that the final argument against evil men and nations is FORCE. For an economic boycott is force, and will finally bring war. You cannot control wild beasts with moral suasion, and the nations of the unredeemed world are wild beasts. Read Daniel the seventh chapter.

The Christian should lend his every effort and energy to the preaching of the Gospel of redemption of this lost world, and pray for the Coming of the King who shall rule the nations "with a rod of iron."

### THE Laughter of Derision

Frank H. Simmons, noted foreign correspondent, describing the opening of the Peace Conference for which the world has been preparing during the last ten years, writes that when the Japanese ambassador arose to ask for international intervention to protect the Japanese in Shanghai from the Chinese aggression suddenly a "low shrill laugh was heard." In a moment this "laugh" had swelled into what was almost a "hysterical outburst of derisive laughter" which swept the entire assembly. Doubtless, the devils also laughed.

What a tragic setting for a "Peace Conference!" Little wonder that men grow discouraged. Perhaps this is the beginning of what the prophet Isaiah saw when he wrote, "The ambassadors of peace weep bitterly. The highways lie waste, the wayfaring man ceaseth, he has broken the covenant, he hath despised the cities; the earth mourneth and languisheth" (Isa. 33:7-9).

But the Christian cannot be discouraged, for the next verse declares our hope, "Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself." Blessed be his Name, he will rise, "The Sun of Righteousness shall arise with healing in his Wings." (Mal. 3:2)

### Fighting the Sunday Movie

Dear Brother Baer:

Your request for ideas to fight the Sunday movie menace recalled to mind the successful campaign waged here in 1923.

The campaign was backed by the Ministerial Association, one of the ministers being the Publicity chairman. Short advertisements were run in the local papers interspersed throughout the local items. The pastors proclaimed from the pulpit the duty of Christians at the polls. Cards were printed with the following information and were distributed over town:

If you believe in the things that are worthwhile and for the betterment of Falls City, then mark your **BALLOT** as appears below.

#### FOR SUNDAY PICTURE SHOW

#### X AGAINST SUNDAY PICTURE SHOW

Be sure and make your X opposite the word "AGAINST." Remember Election Day is **TUESDAY, APRIL 3rd** when this question will be voted on.

Aside from all the good work that was done by this organization and co-workers the opposition had an "eleventh hour" factor to reckon with which, undoubtedly, had great weight in bringing the overwhelming victory. The motive was to appeal to the loyalty of Catholics and other Lent observers. The plan was heartily endorsed by the Publicity chairman, who procured the 1000 postal cards and had them printed and delivered. They were addressed to practically every home in town and mailed the Saturday preceding the election day. The appeal the cards carried, follows:

#### WHAT DOES PASSION WEEK MEAN TO YOU?

Jesus during Passion Week said: "If any man serve me, let him follow me."

Can I serve him acceptably and vote for Sunday Movies?

Will I, too, betray him for money or pleasure?

Will he hear me and help me if I fail him Election Day?

HE NEEDS MY VOTE AGAINST SUNDAY MOVIES ON APRIL 3RD. IF WE DENY HIM, HE WILL ALSO DENY US."

The opposition bided their time, however, and after a period of several years we were shocked at the audacity of the managers of the movies, advertising that they would be open Sunday. The Ministerial Association got busy but could do nothing, as the City Council had neglected to pass the necessary ordinance, following the election.

MRS. H. J. PRICHARD,  
Falls City, Nebraska.

#### THE WILL

*Lord, knowledge is not all I need;  
Nor yet a mind intent on truth;  
But strength within to do the deed—  
The will! the will!*

*For often when I know the way,  
And truth before my eyes is clear,  
Ashamed I reach the close of day.  
Give me the will.—F. J. Moore.*

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GEORGE S. BAER

Editor

R. R. TEETER

Business Manager

Send all moneys to the  
Business Manager

THE

# BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Growing Churches are Praying Churches

Prayer plays a large part in the growth of the church. There has never been a time in recent years when we have observed more evidence of that fact than now. That is both an explanation and a challenge. Wherever you find a growing church there you will find a praying church, and where the people do not pray the church does not grow, for prayer is essential to spiritual growth. The more earnest and the more extended prayer is among the membership of a church, the more certainly and rapidly will growth be realized.

There are many kinds and places of prayer, and none of them ought to be neglected. There is the private prayer, the prayer of the closet, where no one hears but God. Nothing can take the place of such prayer for personal enrichment and empowerment. He who daily resorts to a secret place with the Most High, or even in the midst of the hurried ways of men finds sweet fellowship with God in the sanctuary of his soul, will not fail to stand forth as a strong tower in the church and contribute to its growth and power.

There is the family prayer, that blessed means of building up the Christian spirit and inspiring Christian conduct in the home. The Christian home is the seat of the church's most abiding influence and most effective power. To guard that sacred institution and to keep the saving leaven of prayer within its precincts is a most urgent and also a most difficult responsibility which the church must not fail to undertake. Where there is no spirit or desire for prayer in the home it will not be easy to build into the heart a sincerely prayerful attitude in public worship.

There are prayers for times of health and happiness and prayers for the sick room and the death chamber. There are prayers for prosperity and victory, and prayers for poverty and defeat. There is no time when we may not call upon him, and when we ought not to desire him. We should thank God for a divine-human Savior who enters into our heartaches and sorrows as well as our gladness and joy, and for the desire he has awakened within our hearts to have him with us at our wedding feasts as well as with us at the graves of our loved ones.

Then there are the stated prayers,—the pastoral prayer at the worship hour when the shepherd of the sheep seeks to voice the praise, the concerns and the needs of his flock before the great Shepherd of all; the prayers at baptism and communion and the consecration of life and of substance to some special service or sacred use; and the prayers of invocation when the blessing of God's special presence and guidance is sought for some particular occasion or undertaking, that whatsoever we do in word or in deed may be done to the glory of God. All these, and many other occasions for prayer are good and proper and help to bring into our lives the spirit of reverence and worship and divine dependence. But there is yet another very special occasion for prayer—the prayer meeting of the church—which affords the most tangible evidence of the prayer spirit and habit of the people, and nothing gives more encouragement to the average minister than to see these meetings well attended.

The prayer meeting is unique in many respects. There is no other occasion for public prayer that tends to effect so strongly and directly the lives, particularly the prayer spirit, of the people as does the church prayer meeting. It is at this service that many voices are customarily heard aside from that of the preacher. Here is to be found a certain informality that encourages prayer on the part of timid souls. Here opportunity is given to pray for, and to request prayer for, definite needs, a thing that adds to the appeal of the service and to the effectiveness of prayer. Here we learn to sympathize with one another in prayer, and the uttered petition becomes the petition of every uplifted soul and the prayer before the Throne is strengthened by the number and intenseness of all

who pray. The larger number uniting together in prayer increases the spirit of zeal and strengthens faith on the part of those who pray, and consequently gives them greater power with God. That greater power makes for larger growth. And invariably where marked growth is experienced, there prayer abounds.

When a church grows in numbers, there is found back of that growth a campaign of agonizing, persistent, believing prayer. The people of God have learned the priority of prayer in any Christian undertaking. Before they do anything else, they must pray. They must get that God dependence that will cause them to avail themselves of that divine power without which all human effort will be fruitless. God wants men to work together with him in many ways, but the first thing, and the most important thing, they can do is to pray. And realizing that, the servants of God have gotten in the habit of launching every campaign for the saving of souls with a strong emphasis on prayer. And where they have succeeded in winning many souls to the Lord Jesus Christ, we can be sure that they first succeeded in winning the church members to earnest prayer.

When there is growth in spirituality and vision on the part of a church there is certain to have been a turning to God in prayer on the part of the members. If men have grown worldly and indifferent to spiritual things, the way back to vital godliness is by prayer—the prayer of repentance and faith. If men have become blind to the beauty and goodness of God, the way to get a new vision is by prayer—"Ask and it shall be given unto you." Prayer intensifies the spiritual life and clears the vision for the larger things yet to be attained. Where carelessness and unconcern in these matters prevail, there has been a lack of prayer.

Growth in sacrifice for the building up of the church and the spread of the Gospel is preceded by prayer. When a man begins to pray definitely and earnestly for an object, he is likely to ask himself what he can do about it, but until he becomes concerned enough to pray, he is not likely to do much of anything else. It is thus, therefore, that the wisdom of the Lord Jesus becomes plain when he placed as the first requirement for the extension of his kingdom, "Pray ye, therefore, the Lord of the harvest, that he will thrust forth laborers into his harvest." If prayer is sincere and earnest, all the rest that may thereafter be required will be supplied.

In whatever particular we may inquire, where there is found growth, there will also be found prayer as a preceding casual condition—prayer that is real and vital, prayer that shows itself in the yearning of the heart and in the yielding of the life, and prayer that is expressive and effective enough to join itself with other voices about the church's altar of prayer. This is no mere theory, but a statement of fact arrived at by observation on the part of many Christian leaders. Even from our own limited observation a goodly number of citations could be made to prove the case, but we must be limited to a few, which however are modern examples.

One church with a brief history and with less than a hundred members is having an average of thirty-seven in attendance at its prayer meeting. That means over a third of its membership in the prayer meeting. It is a mission church, is growing in a splendid way, has a Sunday school of over one hundred and fifty, is evangelistic in a large degree, gives of its finances to the point of sacrifice, and is soon to be entirely self-supporting. Another church of slightly over two hundred members has thirty-one per cent of its members regularly at the prayer meeting services, and this church too is a growing, vigorous church, winning souls to Christ as a part of its regular program and exercising an influence on the community that is commendable. Some unusual revival meetings have been reported recently and in every instance credit for success was given to the active presence of the Spirit of God.

And the means whereby this outpouring of the Spirit was accomplished was declared to be a mighty turning to God in prayer on the part of Christian people. These churches won their battles on their knees before the revival ever showed itself in sermon, song or personal work. The growing churches are everywhere churches of prayer.

The very encouraging spirit of revivalism that has taken hold of many of our churches will continue to spread and bring forth fruit only by means of a mighty emphasis on prayer and a deeper spiritual life. Prayer does count. It vitalizes spiritual deadness. It makes weak churches strong. It gives vision and courage where once there was blindness and timidity. It is prayer that brings victory,—prayer, not of the lazy, do-nothing type, but prayer that is so dead in earnest that it could wish self a castaway for his brethren's sake, prayer that is willing to go to any lengths of sacrifice, if only the Gospel is thereby preached unto the ends of the world, and if the souls of men are saved and the hearts of men are built up in the grace and knowledge of the Lord Jesus Christ. That is the kind of prayer that has been the forerunner of every great revival and missionary movement the world has known. And the church right now needs that kind of prayer more than anything else.

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## EDITORIAL REVIEW

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It is not too late to remind you that the offering for the Superannuated Ministers and for the Brethren Home should have been taken up in February, and in case you are late about it, you should not overlook it or be careless about it. Send offerings for the Home to Henry Rinehart, Flora, Indiana, and for Ministers to Rev. G. L. Maus, Roann, Indiana, and do it as promptly as possible.

There are no doubt many wrongs practiced and perpetuated in our governmental life, and there are also not a few that have sprung up within the machinery of the church, but no sensible person believes in calling in the anarchist or the bolshevist to correct governmental wrongs, and much less should we think to resort to the iconoclast or the yellow journalist to set things aright in church affairs.

A personal communication from Brother E. M. Riddle informs us that Brother D. A. C. Teeter has successfully undergone an operation on one of his eyes and the doctor says it is "very good." It will be remembered that announcement was previously made in these columns to the effect that an operation was contemplated and we are glad to learn of its success. Prayer is requested for his complete recovery.

Our good correspondent from Canton, Ohio, where Dr. J. C. Beal is pastor, reports twelve confessions of Christ since the first of the new year. Brother Beal continues his intensive Bible instruction to his growing classes. The Sunday school is growing and the Christian Endeavor societies are doing good work. Dr. Beal goes to Sebring, Ohio, once in two weeks, conducting a class in Bible study there, where there is a nucleus of Brethren people.

From Allentown, Pennsylvania, comes a report that shows that the membership under the pastoral care of Brother S. E. Christiansen, are making a hard fight to maintain their work in spite of the depression which has hit that city unusually hard. The pastor is nobly sharing with his people in the sacrifices they are making. The various departments of the church work are keeping up well, the Sunday school and church attendance increasing.

In response to recent editorial invitation for suggestions for fighting the Sunday movie menace, we have this week a response from a correspondent in Falls City, Nebraska. We appreciate her report of methods formerly employed in that little western city. If others have suggestions to offer, or a report of methods used elsewhere, or a statement that might be effectively used against Sunday movies, we shall welcome it. Remember, this grows out of a request for suggestions to meet a real situation, and while you are helping one, you may be helpful to many.

Brother Frank Gehman, Christian Endeavor's missionary to Kentucky, writes of the work at Krypton, where, we are informed, the same natural hardness of men against the Gospel is manifested

there as is found elsewhere, but there are certain advantages due to the fact that some of the modern detractors from the church have not yet entered there. Among the various departments maintained are two Christian Endeavor societies—a Junior and a Senior. He asks the prayers of the brotherhood, and doubtless the young people will respond to this request with special earnestness, because it is largely their work.

A revival is now under way at Muncie, Indiana, where the first unit of a beautiful new church has been completed under the pastoral supervision of Brother M. L. Sands. Brother Charles H. Ashman is the evangelist and the campaign was launched on Washington's birthday. Prayer is requested for these meetings. Brother Sands informs us that they prepared for the revival by means of special home prayer meetings, four each week for several weeks. He also says he has the consent of nineteen members of the old Maple Grove congregation to place their membership with the Muncie church, and that others are expected. We are promised a description and a picture of their new building.

Dr. K. M. Monroe writes this week concerning items of interest related to the work of the Ashland Seminary. Concerning Dr. Kyle's splendid lectures we have previously made comment. The many friends of Prof. M. A. Stuckey will rejoice with him in the honors that have come to him, honors that, as Dr. Monroe says, are "well deserved" because of his prodigious reading and research. We congratulate him on these honors, and all the more because they came to him unsolicited and have been received with such becoming grace. We note also that among the seminary students there are some deserving of special mention because of the high order of work being done. Such students not only reflect credit upon the institution in which they are enrolled, but also upon their friends and home churches.

Prof. M. P. Puterbaugh makes his first report of White Gifts received for the support of the work of the National Sunday School Association, and the total amount thus far contributed is \$1,960.39. It seems that the number of schools reporting thus far exceeds the number at this time last year, but there is a falling off in the amounts given, due, doubtless, to the increased severity of the depression. If every school is doing or will do, its best under existing conditions, that is all that can be asked, but it is hoped that all will do that, as it will take the best all can do to meet the budget. Those schools not yet having reported should do so as promptly as possible, and remember that Prof. Puterbaugh is to be addressed at Ashland and not Evanston, as last year.

Brother Charles H. Ashman reports a very successful evangelistic campaign in the First church of Johnstown, Pennsylvania, where he is the pastor, and is now in his eleventh year of service. There were seventy-six confessions, only seven of which were members of the local church renewing their allegiance to Christ. Fifty-six have been received into the church membership, forty-six by baptism and ten by letter and relation. These make a total of 723 persons received into the church during Brother Ashman's pastorate. This revival continued over four weeks, twenty-five making the confession during the last week. Very thorough preparation was made for the campaign, and through the entire effort he had the hearty cooperation of the membership, both in attendance and work. The average attendance for the series was 313.

From President Jacobs' College News we learn that the enrollment for the second semester is still above the three hundred mark. The depression does not seem to have hit the ambitions of youth for a college education. But the finances of many colleges are effected, and, as Dr. Jacobs points out, it is likely to result in some wholesome economies in many educational institutions throughout the land. While some schools are being made, or will be made, to suffer, others will need only to curtail some of their non-essential "overhead" expenses, or perhaps increase the teaching hours to more nearly a man's size job. From our knowledge of conditions at Ashland College we judge that the financial situation has never been so flush as to make possible the extravagances suggested. Possibly a little economizing on the part of some of the wealthier colleges will result in making the way slightly easier for some of the financially weaker colleges, such as Ashland, which colleges represent a type of service that could not well be dispensed with.

## The Church's Crime

By Dr. Louis S. Bauman

"No man cared for my soul!" (Psalm 142:4). Such was David's cry and complaint to God, as he, an exile from King Saul's court, lay in the cave in the wilderness of Engedi.

### The Complaint of the Heathen

And, in the day of judgment, this will be the complaint of the heathen against the Church of Christ! As you read this, 5000 souls will pass up to stand before the Judge of all men, and declare, "No man cared for our souls!" As the story of salvation is told to the heathen for the first time, the great mystery is that we could have had this "good news" in our possession for 2000 years, and then withheld it from them for so long!

"How is it," asked a Peruvian, "that during all the years of my life I have never before heard that Jesus Christ spoke those precious words?"

"Why," cried a Moor on the streets of Casablanca (North Africa) in speaking to a Bible seller, "have you not run everywhere with this Book? Why do so many of my people not know of the Jesus it proclaims? Why have you hoarded it to yourselves? Shame on you!"

"You have been many moons in this land," said an old Eskimo, on the icy shores of the farthest Northwest Territory, to the Bishop of Selkirk: "did you not know the good news then? Since you were a boy? And your father knew? Then why did you not come sooner?"

"How long is it," asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me! I am old! I have prayed, given alms, gone to the holy shrines, become as dust from fasting, and all this is useless! Where have you been all this time?"

These questions have been asked by the heathen over and over and over again, say our missionaries! Put yourself in their place. Think what it would mean to you if your father and mother, and your children, were lying in their graves without Christ and without hope,—all because some one failed to deliver the message entrusted to him! All because some one failed to bring the bread he was ordered to carry to the dying!

### A Universal Salvation

Remember, IT IS A UNIVERSAL SALVATION! Christ died that ALL men might be saved (John 3:16; Luke 2:10, 11). "The same Lord over all is rich unto ALL that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in Whom they have not believed? And how shall

they believe in him of Whom they have not heard?" (Rom. 12-14). CHRIST IS THEIR ONLY HOPE! Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

It is not enough to shrug your shoulders and say, "The heathen are not worth saving—those filthy, ugly, naked, black people!" You give the lie to God who says in his Word (Acts 10:34), "God is no respecter of persons." The early Christian Church was made up of the poorer people, regarded in their day as belonging to "the scum of the earth." In fact, nearly 90% of the earlier Christians were slaves. The Gospel has ever appealed first to the poor. Before you criticize, remember, "The kettle always boils from the bottom up!"

### The Great Commission

#### THE GREAT COMMISSION

THE GREAT COMMISSION was given to the Church as the Master's last words prior to his ascension: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). And, apparently the very last words that ever fell from his lips while yet on earth were: "Unto the uttermost part of the earth!" (Acts 1:8). How precious to us are the last words and the last requests of our loved ones who have gone on before! And, how precious to those who truly love him should be the Master's last request. He was thinking of them—the lost ones of Africa and of South

America,—yea, those in "the uttermost parts of the earth"—in those last sacred moments, just before his feet left this earth and "a cloud received him out of their sight!"

### Ambassadors Are We!

And we are his ambassadors,—according to Paul's idea of a Christian as expressed in II Cor. 5:18-21. An ambassador is one who represents his King in a foreign land.

Robert Wilder, General Secretary of the Student Volunteer Movement, tells of stopping at a hotel in India, and there meeting a British Infantry Major and his wife, together with another Major and his wife, and a few civilians. It was at the time of the Armenian massacres, and the Naval officer said: "Why don't these missionaries stay at home and mind their own business? Why do they worry these people in India?" There were rumors at that time that the British fleet would have to go to the Bosphorus. Robert Wilder said: "Suppose you were ordered to go tomorrow to the Bosphorus. And, suppose I should say, 'Why don't you mind your own business? Every

### WHY CHRISTIAN MISSIONS?

The Christian missionary stands under the indictment of turning the world upside down. When preaching the Christian message means interfering with business that makes gain by exploiting the people of pagan lands, let him plead guilty. The gospel everywhere does disturb and ought to disturb a social and economic order founded on unrighteousness. Giving to the Orient the truths of modern science is completely revolutionizing the domestic and industrial life of people who were satisfied with the primitive tools and the superstitions of past ages. Just so certainly is Christianity making a new world in standards of physical living, in social ideals, in political rights, and in national aspirations. Jesus' is the one voice that is raised in every land in behalf of the poor and the downtrodden. He is the friend of men. The only power that can cope with racialism is the touch of Jesus. National prejudices cannot live in his presence. Christ, and Christ alone, is teaching men the secret of living together. In him is life.

Why missionaries in China? There are not many answers. Only one—Christ, Christ, Christ.—Bishop George Richmond Grose, in "The New Soul in China." Published by The Abingdon Press.

The same answer holds for sending missionaries to Africa and South America—it is Christ, Christ, CHRIST.



ship will be sunk!" The Major's eyes flashed fire: "I'd tell you to mind your business! If we were ordered to go, we would go even if every ship is sunk!" "You are quite right," said Wilder. "I, too, have my marching orders: not from any earthly government, but from the divine government. 'Go ye into all the world and preach the Gospel to every creature.' And, the primary question is not whether I get converts at one rupee or fifty rupees a head; the primary question is whether I am going to be loyal to my marching orders."

Christian, he had it exactly right. As ambassadors from the Court of Heaven, we have our marching orders!

#### Necessity is Laid Upon Us

Paul understood this, for he said, "NECESSITY is laid upon me; yea, woe is unto me if I preach not this Gospel" (1 Cor. 9:16). Some years ago, before the days of the auto or the telephone, a man under sentence of death was found to be innocent. A messenger was dispatched with a pardon from the governor. The messenger, thinking there was time enough, lingered too long at a wayside inn for refreshment. Suddenly, being made to realize his error, he dashes his horses along the road, renewing them at every post, until, at last, covered with foam and perspiration, he dashed up to the court-house square, yelling and waving the pardon. Too late! Just a minute before the innocent man had been sent into eternity by the executioner! How must this messenger have felt? How will we feel when we face men and women in eternity, doomed to eternal death, knowing that we had their pardon in our pockets and failed to deliver it! Think it over now.

#### The Crime of the Church

The crime of the church is that she carries a message of pardon from the eternal God, which concerns the eternal salvation of every soul on earth, and the church has failed to deliver that message to 8,000,000 souls!

If a city the size of Long Beach (150,000 souls) were to have the earth open beneath it, and it were to sink into the hot fires of the earth's interior, it would horrify the world! If this were to occur to some such city every day, what would we think? And yet, a population equal to that of Long Beach sinks out of the pagan world into Hades every 24 hours! Who is responsible?

Not only does the darkness of Hades face them in the world to come, but they have known (the most of them) little but the torments of hell in this world! As you sit here, African villages are being pillaged by slavers,—a family is being led forth,—one to go to Tunis, one to Arabia, one to Persia, and one to Turkey. Two babies are coming into the world in Africa,—twins. Because of African ignorance and their peculiar belief in evil spirits, one of those babes will be carried forth in the forest, either to starve or to be eaten by wild beasts. Sick children over there are being gashed with knives to let out the evil spirits. Hundreds of little girls in China this day are being sold to all the torments of the immorally damned! And, as you read this, hundreds upon hundreds of little girls are being dedicated in India's unholy temples to lives of awful shame!

I was recently reading a missionary's story of a little girl in India, 11 years old, sold by her father to marry a man whom she had never seen. As she parted the veil from her little face to look upon this husband, her future master, can you imagine her horror when she saw he was a leper! Sold by her father, she must go to this man, with her healthy young body,—sold to a life of misery and disease! The story went on to tell how this old man cursed and damned that little girl for all the torture and agony he was enduring! What if that were my girl? I

would consider her salvation from the horrors of Hindu womanhood worth the lifetime of service I have to give! And, who shall say that this little girl was not as precious as my own in the Master's sight?

And, while heathen lands are filled with sorrow and woes unspeakable, all of which the grace of God can heal, American Christians are spending literally hundreds of dollars for themselves,—much of it for luxuries,—to where they are spending one dollar to carry the Bread of Life to the famishing millions of the earth, for whom Christ died! The members of the Brethren Church gave above the average for foreign missions last year, and yet that was the magnificent sum of \$1.50 per member! You go to buy a pair of shoes. One pair is \$5.00 and another is \$6.50. You take the more expensive pair, thinking it suits you better,—and what is \$1.50? A few months later, if any one should ask you what you paid for those shoes, you would not know whether it was \$5.00 or \$6.50. And yet, that difference of \$1.50 is the amount of the average annual offering of the members of the Brethren Church for the healing of a soul-sick world, for whom Christ died!

(To be concluded)

## The Flag of the Cross

By H. H. Smith

Many of our readers—but not all perhaps—are acquainted with the following naval custom: "There is one flag, and but one in the world which can ever fly above the Stars and Stripes. That is the flag of the Christian Cross—a white flag on a blue field—which is flown every Sabbath morning on shipboard at the hour of divine service. The national standard comes down; the flag of the Cross goes up the halyards, and the Stars and Stripes ascend again to a place just beneath the emblem of worship."

Our sailors and soldiers are taught great veneration for the Stars and Stripes, and this custom of elevating the flag of the Cross above the flag of the country has no doubt impressed them with the incomparable value of the religious truths for which the Cross stands.

The Cross stands for justice and good will toward all mankind, and the daily practice of the golden rule. The observance of these tenets of the Christian faith by all nations would mean the abolishment of war from the earth. The recent trouble in Manchuria has revealed a fine spirit among the Chinese and Japanese Christians of the countries involved. A telegram sent by the Federation of Chinese churches of Peiping to the National Christian Council of Japan says: "Whole Chinese nation greatly disturbed by present Manchurian situation. Chinese Christians appeal to Christians of Japan to make common cause advocating that their respective governments take peaceful means to settle Chinese-Japanese questions, preserving friendship between two neighboring peoples."

Let China and Japan become thoroughly Christian, and war between them would be impossible. The same would be true of every other country. Wars have occurred because even the most moral and religious countries of the world have not always acted toward each other in a thoroughly Christian manner. These Chinese and Japanese Christians give every evidence of being true Christians when, in such a trying crisis, they make an urgent appeal that "peaceful means" be employed to settle the vexed questions, and thus "preserve friendship" between the two nations. That is the spirit of Christianity.

The flag of the Cross stands for the sacredness of man

—every man. A thoughtful writer has said: "Jesus brought the idea of the sacredness of man to the world when he became man; he exalted humanity. Tacitus tells us that because a slave killed his master, 600 innocent slaves were killed. Plutarch says Flaminius put a slave to death for the entertainment of his friend who had never witnessed a death scene, and Pollio, the stoic, fed his fishes with the limbs of his slaves."

Westminster Abbey holds the dust of a man whom England delights to honor, because he believed in the sacredness of man—even the African savage. It was not solely as an explorer or geographer that England honored David Livingstone. His zeal and sacrificial labors in behalf of the oppressed savages of the Dark Continent, who were hunted like wild beasts and sold into the most barbaric forms of slavery, touched the hearts of his countrymen. In every African native, however vile and degraded in the sight of civilized man, Livingstone saw a brother man. There is no puzzle as to why this man of such eminent talents sacrificed his life for the benighted tribes of Africa. He knew Jesus Christ and all that the Cross stands for. "I am a missionary, heart and soul," he said. "God had an only Son and he was a missionary and physician. A poor, poor imitation of him I am, or wish to be. In this service I hope to live; in it I wish to die."

Let us pray that "the flag of the Cross may fly above the flags of all nations, and that he whose conquering sign it is may rule the earth."

Ashland, Virginia.

## An Editor's Call to the Church

By William T. Ellis \*

This is not an essay, but a bit of reporting. I am not responsible for the sentiments expressed, although I share them. They are all up to an editor friend, who fairly drove me to this little task of carrying his message to the preachers. I took no notes, so his sentiments are a bit paraphrased—but the views are accurately his.

It happens that I am looked upon by many daily newspaper editors as representing the Christian Church; and many an intense hour I have spent in editorial offices, defending her. At the same time, quite a few churchmen regard me as representing the press, for journalism is my calling. So I am regularly kept warm by two fires.

On this occasion, the editor of a daily newspaper, upon whom I was paying a social call, had barely greeted me before he began to challenge the Church in the present crisis. He is an old-school editor, blunt, forthright, a crusader with a strong sense of infallibility. His desk is a heaped-up clutteration that would make an orderly housewife or an efficiency expert despair. He works in his shirt-sleeves; and looks like a farmer—is, indeed, a dirt farmer, out of office hours. This time he had scarcely a word to say about his wonderful crop of grapes; he wanted to know what the Church is doing in this period of depression and emergency.

Pointing an indicting finger at me, he demanded, "Doesn't the Church know that it is all up to her? She should be the rallying center of all real relief. She has the Word that will make things right. Every preacher in the land ought to be hot about his own business these days, which is preaching a Gospel for the people. This

thing that has happened is all within the Church's province. It is her business to help people see straight and hold steady. And if she doesn't care for hurt human hearts now, she'll never get a chance to do so later."

I steered my friend on to the subject of the plight of the press in these times. In a few minutes, though, he was off again on his "concern." "Every Church ought to be a relief center. The churches are closest to the people, and know their real needs. The very genius of religion is brotherliness and helpfulness. People instinctively turn to the Church when in trouble. This is your chance; this is your chance: look out that you don't miss it."

We were interrupted by the arrival of other newspaper workers. After introductions and general talk, I arose to take my leave. The old editor followed me to the door. He laid his hand upon my arm, and looking into my face with eager, earnest eyes, he insisted, "Don't forget! Tell the churches that this is their hour. Every church should rally to the job. The most important aspect of this depression is the need that people should get back to God, and to all the essentials of real religion. Nobody but the Church can make plain the will of God to the people; who need comfort and guidance and inspiration. Mark what I say: this is the Church's chance. You tell them so."

So I have done as directed.

Swarthmore, Pennsylvania.

## CONVERSION OF AN INFIDEL

Some years ago a gentleman in New York met a young friend of his who had just returned from South America. The young man's father had left him very rich. His money had led him into all sorts of wickedness, and he had become an open and avowed infidel. Now he was a humble, earnest Christian. His friend was delighted to find what a blessed change had taken place in his views and feelings since they had last met, and he asked him what it was that had led to this great change. "I'll tell you gladly," said the young man. "You know I'm very fond of hunting, and while in South America I spent much of my time in that way. One beautiful Sabbath morning I went into the woods in search of game. After a while, feeling weary with roaming about, I sat down on a log to rest. While seated there my attention was drawn to a neighboring tree by the cries of a bird, which was fluttering over her nest, apparently in great distress. On looking round I soon found the cause of this trouble. I saw a venomous snake creeping along towards the tree, with his eye fixed on the bird and her nest. Presently I saw the male bird fly quickly away, as if anxious to get something. In a little while he returned with a twig, covered with leaves in his mouth. Perching near the nest, he laid the twig very carefully over his mate and her young, entirely covering them, and then taking his place on one of the topmost branches of the tree he awaited the arrival of the enemy. By this time the snake had reached the spot. Twisting himself around the trunk, he climbed up the tree; then gliding along the branch till he came near the nest, he lifted his head as if he were going to dart upon the poor bird. He looked at the nest for a moment, and then, suddenly throwing back his head as if he had been shot, he made his way down the tree as fast as he could and went off. I felt very curious to find out the explanation of this strange conduct on the part of the snake; and so, climbing up the tree, and examining the leaves of the twig, which had been such a shield and defence to that helpless bird, I found that it had been broken off from a bush which is poisonous to the snake, and which it is never known to touch. In a moment the

\* Author of the Ellis Sunday School Lesson, which has appeared weekly in more than a hundred daily newspapers for above a quarter of a century.

question arose in my mind, **Who taught this bird its only weapon of defence in such an hour of danger?** And quick as thought came the answer, **None but God Almighty,** that great Being whose very existence I have denied, but in whose pardoning mercy, through Jesus Christ, I now find peace and joy."—Newton.

## SIGNIFICANT NEWS AND VIEWS

It takes more than bullets to convince the public of the justice of a cause. This seems to be one of the lessons the Japanese are beginning to learn in their drive on China. At least so far the net results have been the crystallization of anti-Japanese feeling in China and world sentiment unfavorable to Japan. It is reported that many thinking Japanese are bewildered and hurt to find Japan suddenly becoming "the world's most unpopular nation." All of which is but one more evidence of the futility of bullets as effective instruments in the settlement of international affairs.—The Gospel Messenger.

The South Carolina General Assembly on January 27 adopted a joint resolution asking Congress to call on the President to designate a nation-wide day of prayer. The resolution asks that a day be set apart in the near future for the assembling of the people in their respective places of worship "to join their voices in prayer and supplication to Almighty God for a higher conception of duty and responsibility on the part of the individual citizen; for renewed faith and confidence in organized government; for a realization on the part of the people of this and all other lands of the utter futility of force unless sustained by justice and right, and finally for the realization that God will heal and bless his people when they exalt him above selfishness and greed for gain and godless pursuits."—C. M. Elderdice in The Methodist Protestant-Recorder.

### PUBLICATION OF DRY DAILY DELAYED BY DEPRESSION

The establishment of a dry daily newspaper in New York City has been indefinitely postponed because of business conditions. Stanley High, former editor of the Christian Herald, who for more than a year has been promoting a new newspaper which would be devoted to prohibition and other causes, announced February 2 that the venture had been suspended. Plenty of enthusiasm had been raised, he said, but not sufficient capital.

An advance subscription list of nearly 60,000 names had been built up, Mr. High said, and more than half of "the necessary total of \$5,500,000 had been pledged," but in recent weeks persons who had been making contributions to pay the incidental expenses of promotion reluctantly were compelled to stop doing so because of the pinch of hard times.—The Evangelical-Messenger.

### TESTIMONY AS TO LEGAL BEER

Amos W. W. Woodcock, director of prohibition enforcement and Dr. Joy Elmer Morgan, editor of the journal of the National Education Association, recently appeared before a senate committee considering a bill to legalize 4 per cent beer. Director Woodcock has manifestly learned a good deal in his enforcement work, for his observations fit in with others who are in the best position for judging the matter under consideration. His first observation was that beer did not decrease the consumption of hard liquor and could not be expected to make the task of enforcement easier. He also said that "any place where 3 or 4 per cent beer was sold on draft would be a guise for selling hard liquors there also, and every one who thinks carefully must agree that that is true. Dr. Morgan said that from the standpoint of the educator conditions have improved greatly under prohibition. "Conditions among students by and large," he said, "are infinitely better than they were before." He said that it was a general observation of school people that conditions of health and home life have greatly improved during the past ten years. Of 312 college presidents questioned, only nine had any serious doubt as to the improvement of conditions under prohibition. He denied that 4 per cent beer would be harmless and non-intoxicating. These are men who have had large observation of the things of which they speak.—The Presbyterian Advance.

### IMPLEMENTING THE KELLOGG PACT

When the government of the United States declared to China and Japan that it "does not intend to recognize any situation, treaty or agreements which may be brought about by means contrary to the covenants and obligations of the Pact of Paris," it took a step, the importance and significance of which may easily be overlooked. A principal criticism launched against the Kellogg Pact for the outlawry of war has been from the first that it lacked all means of enforcement. Here we have, however, a promising beginning in implementing and making effective the ideals and purposes expressed in that instrument. If it is understood that there is nothing permanently to be gained by that "recourse to war for the solution of international controversies" which the nations signatory to the Pact have solemnly renounced "as an instrument of national policy in their relations with one another," the motive for resorting to it in moments of stress and excitement will have largely disappeared. If Japan can gain nothing from her military campaign in Manchuria, but must in the end submit her case to those judicial processes to which it might have had recourse at the beginning, the methods of military violence will lose some of their prestige.—The Baptist.

### LET PREMILLENNIALISTS BEWARE

We are bound to say that we believe in the return of the Lord before the millennium. The Bible so teaches and even if it did not we could not conceive of man's being able to bring in a millennium without his help in a very direct fashion. It is a hope that all Christians should enjoy, one of the privileges of the gospel.

There is a peril involved in this blessed hope, however. It is akin to the peril that appears with every hope, the peril of sitting down to gloat over the anticipation. There is the danger that the premillennialist spend his time in nothing else but talk about his Lord's return.

Jesus spoke very clearly about his return. And we point out those passages in proof of the doctrine of the second coming. It should be noticed, however, that where he teaches this he is also very definite in saying two things: (1) That the return will be in an hour that the servant does not expect, and (2) that what the master wants is that the servant shall be about his work when the master returns.

What if the Master should come back and find the servant either sitting dreaming of the blessed time when the Master shall return or spending his time talking and arguing with the servants about that return? Is that what he expects? The Lord's own words indicate that what he hopes to find is servants busy at their tasks, the responsibilities he left them.

Let us talk of the second coming, but let us prove it as much by our nervous energy at the Master's work as by our words.—The Christian Standard.

## OUR BIBLE STUDY DEPARTMENT

### Studies in the Prophecies

By Dr. C. F. Yoder

Seven Parallel Prophecies: Revelation

Seventh Vision,—The Seven new Things. Rev. 21, 22.

"The long, long night is past  
The morning comes at last."

Surely after going through the book of Revelation, even hurriedly, it is with a sense of relief that we leave behind the sad scenes that men by their sins bring upon the world, and turn to the new heaven and new earth prepared in God's plan for those who love him and love one another.

#### 1. A new heaven.

It is so common to think of the new heaven and new earth as literally described in Revelation that I hesitate to even suggest that the description is symbolic, lest I spoil a beautiful dream for some one unable to see the even more beautiful vision of the spiritual application.

Let us begin by remembering that the spiritual world is not of

such a nature as to be seen by natural eyes (1 Cor. 2:14), and though Paul in the spirit had a glimpse of paradise, what he heard it was unlawful for him to utter (2 Cor. 12:4).

Let us remember next that we receive "a kingdom that cannot be moved" (Heb. 12:28), and a "house eternal in the heavens" (2 Cor. 5:1), but the new Jerusalem of Revelation comes down to earth (21:2). It is heaven on earth and not the heaven of heavens.

### 2. A new earth.

Some think that we are now living in the new earth and the new Jerusalem will come as the world is converted. We might imagine the holy city as being here after millenniums of progress, but the Lord himself taught us that he will return in judgment to a faithless world and then establish his kingdom. The new earth is not new because Christ is being preached to it, but because it will be renovated by the fire of judgment (2 Pet. 2:10-13). The "creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

### 3. The new peoples (21:3-8)

It would be worth little to have a bright world with the same old wicked people in it. Sin will make a den of wild beasts out of a palace while Christ will make a paradise out of a hovel. The new peoples of the new world will be the overcomers, and they shall know no more death nor sorrow nor pain (Rev. 2:7, 11, 17, 25; 3:5, 12, 21; 21:7).

### 4. The new Jerusalem (21:9-12).

After reading in Eph. 5 of the church as the bride of Christ, and in Heb. 12:22 of being already come to the new Jerusalem, we should be prepared to find in Revelation the new Jerusalem again called the bride of the lamb, and to think of it, not as a material city, but as a spiritual people, the people of God. It is not a Jewish city because the names of the twelve tribes are on its gates, any more than it is a Gentile city because the names of the apostles of the Gentile church are upon its foundations. The people of God are they who have the spirit of God. The cubical form means perfection. The jewels of the foundations are the Christian virtues. The golden streets are paths of righteousness. Its gates are open to all nations, day and night, but nothing shall enter that defileth. It is the holy city, the true bride of Christ, reigning with him forever.

### 5. The new temple (21:22).

As the church is the bride, and also the body, so is it the temple of the Lord in this dispensation (Eph. 2:20-22), but in that day "the Lord God Almighty and the lamb are the temple." Here God dwells in us, (Eph. 3:17), but then we shall dwell in God. Now we are drinking at the fountain, but then we shall sail the wide river (Ezek. 47). There shall be no more of the ordinances of the old covenant, no more of the rites of the new. The description of the temple by Ezekiel (ch. 40-47) and of the new heaven and new earth by Isaiah (65 and 66) are symbolic, as are these chapters in Revelation. Having come to the substance we shall not go back to the shadow.

### 6. The new light (21:23-27).

The light of the spiritual life is not the sun. It shines for the physical world, but the Spirit of God illumines the heart. The nations of the saved shall walk in that light. Christ shall reign in society and government as well as in individual hearts.

### 7. The new paradise (ch. 22)

The holy land seems to have been purposely so formed that its various features might be symbols of the spiritual life. So the first paradise is typical of the second. But no physical paradise can be equal to the spiritual life with its fulness of joy and eternal peace. Christ is the tree of life. The Holy Spirit is the river of life and the last call of the Spirit and of the bride is to whosoever will to come to the beautiful city and drink of its living waters and feed on its perennial fruits and reign with the Lord forever.

The book closes as it began with the clear statement that it treats of things which must shortly come to pass. From Pentecost forward true believers have been sealed with the earnest of the Spirit (Eph. 1:13, 14), who reveals to the heart what eye hath not seen nor ear heard, but which God hath prepared for them that love him. What has been coming to pass in its beginnings in individuals comes to pass in all the world in its consummation in the kingdom of Christ. His last words are "Behold I come quickly." Let us pray without ceasing, "Even so come, Lord Jesus."

## Outstanding Texts of the Bible

By Dr. G. W. Rench

Eph. 4:30. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

Moffatt has this: "And do not vex God's holy Spirit, by whom you have been sealed for the day of redemption." In this outstanding text from an outstanding Epistle, it is assumed by the writer that men may grieve the holy Spirit, but the command is not to do so. Since the entire revelation of God to man can be summed up in "facts to be believed, commands to be obeyed, and promises to be enjoyed," we are related to this command of Paul, "and grieve not the holy Spirit of God." The Holy Spirit through Paul's writing, had just reminded men of "heavenly places in Christ Jesus;" and "Now unto him that is able to do exceeding abundantly above all that we ask or think." It is Holy Writ which we are discussing, or we might say that here is the Epistle of extravagant statements—statements which thrill. How fine it would be to live in this Epistle for an entire year!

If GRIEVED, then the Holy Spirit must be a person; for how could we grieve an influence? Why, at once personality is assumed. Then, this same attribute is predicated of the Father and the Son. What an array of scripture speaks of the Father as being GRIEVED. Of the Son it has been declared that he is "a man of sorrows, and acquainted with grief" (Isa. 53:3). In fact, I am not much given to this fanciful effort to separate the great work of the Triune God in our redemption, as though the day of God was past, and the day of the Son was over. In many circles we hear the Spirit mentioned ten times where the Father and the Son are not mentioned but once. We forget such teaching as found in John 16: "Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine, and shall show it unto you."

Why not try to be fair in our representation of the part the Triune God is exercising in our redemption? When he, the Spirit of truth is come, "he shall not speak of himself," says Jesus; "but whatsoever he shall hear." Is not the Spirit but representing the Father, and the Son in these days "when at such an hour as ye think not" the Son of man cometh? He does "not speak of himself." He does not glorify himself; "he shall glorify me," says Jesus. Jesus is not to be eclipsed. I have heard the Book of Acts referred to so many times as "The Acts of the Holy Spirit," until it has become actually misleading. Such speculative theology does not appeal to me in face of the fact that Jesus said, "therefore said I, that he shall take of mine, and shall show it unto you" (John 16: 15). And that is how, "when he is come, he will reprove the world of sin, and of righteousness, and of judgment." And herein you find harmony; not a contradiction, when we remember "these THREE are ONE."

Think of it! The triune God, Father, Son, and Holy Spirit, planning our redemption; Christ coming from the throne to put in execution that plan; and the Holy Spirit coming to this sin-blacked earth to reveal that plan; and actually grieving at man's blindness. Therefore, the Holy Spirit must love us; for only those whom we really love can grieve us very much. None but a mother can understand the depth of grief when a son or daughter falls in disgrace. Mother's love is second only to God's love, only his love is infinite. A station agent on one of our great railroads was found in a drunken stupor. A hind hearted man, waiting for a train undertook to assist him into his station, when he whipped out a gun and fired at his friend. Upon his return in a few weeks he found the agent still at his job. He asked a merchant why the road would keep such a character in such a responsible position. His reply was that the superintendent was his uncle, and he held on to his relations. But a much nearer relationship have we than that. God is our Father. The Son went so far as to die to set us free from our sins, and the Holy Spirit GRIEVES at the hardness of our hearts. How the triune God bears with his wayward children!

New Paris, Indiana.

If a man believes a course to be right, he is not honest if he does not pursue it.—Religious Telescope.

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## Are Mission Boards Worth While?

By the Rev. Arthur Judson Brown, D.D.,

Secretary Emeritus of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

(Continued from last week)

### Keeping in Touch with the Workers

It is a very important part of the work of mission boards to keep in close touch with the workers on the field. The secretaries give much time to correspondence with individual missionaries and to conferences with those at home on furlough. Their views are eagerly sought in making decisions affecting the work. Most boards send a secretary or a deputation to the field at intervals of a few years, for the express purpose of becoming more fully informed regarding the work, and to discuss the problems on the field. Many board members have also personally visited the field and have become experts in handling mission problems. We doubt whether even the most reckless critic will challenge the mission board secretaries with any lack of knowledge of missions or incompetence as missionary administrators. Many of them have served as missionaries on the field and know the problems from long experience. It is the policy of the boards to attach great weight to the judgment of the missionaries and to give them liberty of action consistent with prudent administration. The presumption is always in favor of granting requests of the devoted and trusted workers on the field. Annual appropriations for current work are ordinarily made for each mission in a lump sum, leaving the mission wide discretion in determining how the funds available can be expended to the best advantage.

Missionaries do not always appreciate the difficulties that beset an effort to ascertain their views. They represent so many different types that there is certain to be divergent opinions. The same difficulty is experienced when several hundred ministers and laymen meet in their home church. A proposal from a board reaches three or four families at some remote station. They do not know the views of workers in other lands, nor do they have the benefit of opinions expressed in a debate. The result is that the missionaries cast a vote which they might not cast if they could have profited by the views of their associates in other countries. Each mission is apt to suggest some amendment so that the returns to the board are a chaos of conflicting views.

A medical missionary once wrote to me proposing certain changes in the manual rule affecting the medical missionaries. A copy of his letter with a request for an opinion was sent to every medical missionary connected with the board, so that a general policy might be formulated. Three years later, only about half the medical missionaries had been heard from. Men and women, scattered over Asia, Africa, and Latin America, who seldom see one another and who do not have intercommunication except

through the board, cannot be made the unit of missionary administration.

Some missionaries have protested against the policy of consulting missionaries on matters that cannot be discussed in a mission meeting without embarrassment and fear of personal offense. In such cases the mission vote is apt to represent the sentiment of those personally involved rather than that of the mission as a whole. One missionary frankly said: "We have difficulty enough to keep harmony on the mission field without the board throwing firebrands into our meetings. What is the board for if it cannot decide such questions? Your knowledge of the missionaries and your acquaintance with missionary problems are such that you ought to know what should be done."

It should be borne in mind that the decision of many questions by a board is required, not only by the necessities of the case, but by the board's relation to the church which has assigned to it the duty of directing the missionary enterprise. Certain questions must come to the home office for final decision, because they must be decided by somebody and the board has been formed for that purpose. The board is held to strict account for the supervision of the work, and it assumes responsibilities for the maintenance of missionaries and their work that are inseparable from a degree of administrative control. If anything goes wrong the home church blames the board rather than the missionary. The board is also aided in forming its decisions by its relations with all the missions, by conferences with boards of other denominations, and by long experience in dealing with similar missionary problems.

### Missionaries and the Home Church

The Mission Boards are important and essential means of contact between the missionary on the field and the Church at home. They seek to be channels of communication through which information may flow to and from the field. Missionaries are asked to write quarterly letters home, which the Board duplicates and mails to the interested friends and supporters whose addresses it can secure. Learning by experience that many missionaries are irregular in writing such letters, the Board asks each station to designate one of its members to write these letters describing the work of the station, and widely distributes these letters. Many Boards maintain a special department for transmitting such letters of missionaries to the home constituency, and also sent to missionaries copies of a leaflet urging the importance of letters and suggesting the kind that are most effective in arousing and maintaining the missionary interest of friends at home. Pastors, in turn are asked by the Board to keep in touch by corre-

spondence with the missionaries in whom their churches are particularly interested and for whom they assume some responsibility.

When a missionary returns on furlough, the Board expects him or her, if physically possible, to visit the church which is particularly interested, and in all the educational and inspirational campaigns which the Board conducts among the home churches, furloughed missionaries are used. Indeed, those who are good speakers have sometimes said that they are asked to do more itinerating at home on furloughs than they do on the foreign field. The anxiety of a Board Secretary to prevent the unwise diversion of gifts from the authorized budget, upon which the stability of the work rests, occasionally leads to an objection to individual appeals for an object that one missionary may deem very important but which has not been approved by the Mission or the Board. But the policy of the boards is to facilitate in every practicable way the closest personal relations between the missionaries and the supporting constituency and to keep the channel wide open for all reasonable intercommunication. The earnest desire and endeavor of Mission Board secretaries is to keep the Church at home fully informed as to the work and to cultivate true fellowship in prayer, intelligent interest and adequate support of the great work of Christ in which we are all partners.

Every board would admit that, in deciding numerous and perplexing questions, some of them delicate and difficult and on which good men differ, errors of judgment sometimes occur. It is probable, however, that if any one were to make a list of the real defect in present administrative methods, he would learn that the boards already are earnestly striving to remedy them. Dr. William N. Clarke expressed the following opinion:

"The sharpest criticism usually comes from those who know the work only from the outside, and have no idea either of its real magnitude or of the immense complications that it involves. Large parts of the work of missionary boards imply matters that are confidential in their nature. A certain amount of reserve is absolutely required by justice and by the interests of the work. Matters that can be openly discussed are often fully intelligible only to those who know great classes of surrounding facts. When a board is blamed about some occurrence on the foreign field, there is almost sure to be involved some personal matter in which prejudice for or against someone may easily mislead an outside judgment, and even in the inner circle a just and wise judgment requires the utmost caution. All administrative work is, of course, justly open to candid and reasonable criticism, and no missionary society expects or asks to escape it; but there are comparatively few persons who are thoroughly qualified to criticize the administration of the great missionary organizations except in a very general way. Even for those who have intimate knowledge enough to be capable of intelligent criticism, it often proves far easier to see faults in the policy of the great societies than to propose radical improvements upon their general method of administration. It is a case where correction even of acknowledged faults, though it be ever so much desired, is often beset with unsuspected difficulty. Hence, the case is one that evidently calls for mutual confidence and loyal cooperation



among those who are interested together in missions. The fact ought to be taken more closely home to the popular Christian heart that a missionary society is conducting a work of exceptional magnitude and difficulty, under conditions that render misjudgment of its doings extremely easy, and that its officers deserve sympathetic and respectful judgment from all their brethren."

Mission boards are giving increasing attention to the principles of an intelligent and comprehensive policy. They are not merely conducting a crusade but a settled campaign, and they are planning it with all the skill and prudence they possess. They study the broad principles of missions, read

(Continued on page 16)

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
With  
Thoburn C. Lyon

### JESUS WASHES HIS DISCIPLES' FEET

(Lesson for March 6)

Lesson Text, John 13:1-15; Golden Text, Matt. 20:28

#### Daily Readings and Comments

#### MONDAY

Jesus Washes His Disciples' Feet. John 13:1-11

As Brethren, we believe that this was not merely the performance of a menial task by Jesus as a lesson in humility to his proud disciples, but rather that it was the institution of a new ordinance which some of them, especially Peter, did not yet understand. It is to be feared that there are still many, even among the Brethren, who do not yet understand the significance of the ordinance. Let us pray for the cleansing from the daily walk which it symbolizes, and let us pray with the whole-hearted earnestness of Peter when he cried: "Lord, not my feet only, but also my hands and my head!" And may nothing ever come into our lives that will take away our part in him!

#### TUESDAY

A Lesson in Humility. John 13:12-20

Entirely aside from the institution of a new ordinance for his church, the incident did furnish a perfect lesson in humility. If we stop for a few moments to consider the person of Christ, his pre-existence with God, his deity, his power and authority, and holiness, in contrast with the ambitious pride and selfish misunderstandings of his disciples, his own created beings—and then stop to picture the Son of God stooping before them to perform the humblest service, is there any service, or any place of service, too lowly for any of us to accept? Let us pray for humility, that we may follow his example in all things.

#### WEDNESDAY

Greatness Through Service. Matt. 20:20-28

"The servant is not greater than his Lord," and if the Son of man came not to be ministered unto, but to minister, surely we can do no less. Jesus teaches here that greatness comes through service, and even in a worldly sense we may readily see that this is true by noting that the greatest men of history are those who have rendered the greatest service to their fellows. In our

worship of the Master, let us beware lest our worship become the false bowing down for favors, as in the case of the mother of Zebedee's children.

#### THURSDAY

Humility Commended. 1 Pet. 5:1-11

Peter had learned to value humility, for he had had to learn it by himself, from the Master. How the proud, boasting Peter had been changed by the gentleness of Jesus! Having learned the value of humility, he commended it to all, and especially to the elders. Even when in a position of leadership we are not to behave as lords over the flock, but are rather to be as examples for them. And when the chief Shepherd shall appear we shall receive a crown of glory that fadeth not away.

#### FRIDAY

Paul's Humility. 2 Cor. 12:1-10

Paul the Pharisee had many reasons for pride, from a natural standpoint. Since he had become a Christian, wonderful revelations had been given unto him, which have blessed the whole world, even unto this day, but which might well have turned the heads of some. To keep Paul humble, he says, he was given his "thorn in the flesh," to remind him that, after all, he was flesh. May

we, like Paul, be willing even to be counted as fools for Christ's sake!

#### SATURDAY

Jesus' Humility. Phil. 2:1-11

Verses 6 to 8 are as nearly beyond human comprehension as any passage in the Bible but they will well repay as much time for meditation as we can give them; we should ponder them often. And the oftener we meditate upon them, the humbler we ourselves will become, and the more willing to serve the humble servant, Christ Jesus, whom God hath now highly exalted. Let us bow before him, and praise him, to the glory of God, the Father!

#### SUNDAY

The Man of Sorrows. Isa. 52:13-53:6

It was the vision of the suffering Messiah that the Jews seemed never able to grasp. While we may say we grasp it today, we are still unable to understand it. But whether we understand or not, we know that he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. The Lord hath laid on him the iniquity of us all—what suffering for the Savior, and what blessed peace and salvation for us!

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> 	<p>GLADYS M. SPICK, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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C. D. WHITMER, 217 E. Duhal Ave., South Bend, Ind.

## Spiritual Coins and Counterfeits

By C. D. Whitmer

### 6. "Law vs. Luck"

Many persons seem to look upon the religious life as a sort of fairy tale in which all sorts of wonderful things are liable to happen without any cause whatever. God is to them only a greater edition of the kind genii who, at the most unexpected times and in the most unlikely circumstances, brings about uncaused marvels for the benefit of his specially favored children. But, like the fairy tale, this ideal of spiritual life never gets translated into reality. It always remains an unsubstantial illusion.

Such are the persons who look for some extraordinary experience like that of Saul on the Damascus road, or of Jacob at Bethel or Peniel to convert them or transform them into saints while they are living in utter indifference and frivolity. Such, too, are the disciples who pray for the baptism of the Holy Spirit, or for a great revival in the church, and then sit quietly down and wait for something to turn up.

We are continually telling our children that the outcome of their lives and actions depends not upon chance but upon certain definite laws and conditions which they must regard if they would not invite failure in all their plans. And then we bemoan our spiritual failures and disappointments as though there were no laws and conditions in that realm, and we were the victims of an unkind Providence. Some very intelligent persons who would scorn to talk of luck and chance in their daily work, will talk and pray about spiritual gifts as if they were

wholly matters of caprice. Is it strange then, that the average religious life is so childish? Is it strange then that after so many centuries of Christian teaching we are still most of us babes in Christ?

To make religion a realm of chance while the remainder of life is woven with the threads of order and system and law is to keep the spiritual part of life ever in the shadow of the material and the intellectual. We need have no fear for the freedom of divine grace on the one hand nor for the liberty of the spiritual life on the other. As the discovery of the universal reign of law in the natural world has at once exalted God and made man a greater being; so the recognition of the same reign of law in the spiritual world deepens our reverence for God while it stimulates us to more intelligent endeavor in his service.

"Luck" is the catch word of thriftlessness and ignorance. "Law" is the talisman of thrift and progress. Luck paralyzes intelligent effort. Law is a continual inspiration to study and labor. To the child or the savage most things happen; that is they come by chance. The mature and intelligent mind sees in every event the natural working of some fixed law. The growth of science has been a steady progress in the recognition of a divine order in the universe, and in the discovery of the relations of cause and effect. There could be no science in a world where things just happened. Stable commerce, too, is based upon



fixed laws. The gambler and the speculator, the dealers in chance, hamper the progress of trade. The reign of chance would involve confusion and the perpetual infancy of the race.

The reign of law means harmony and makes possible the perfection of mankind.

The Christianity of the 19th century has discovered the reign of "Natural law in the Spiritual world." It remains for the 20th century church to live up to this discovery, to cease making Providence a synonym for chance and instead to lay hold of it as a reliable source of power, to see in all life

"One God, one law, one element,  
And one far off divine event,  
To which the whole creation moves."

## Krypton, Kentucky

The work at Krypton is a characteristic work of the Lord, with God for it, most people here indifferent to it, and the devil dead set against it. It is only to the glory of God that the first outweighs the last two characteristics.

One feature of our work here is the fact that we come more directly into contact with the unsaved. This is partly so because of the proportion of the unsaved, and partly because often the unsaved, young people especially, come to our services for the reason that there is no other public place to which to go. This makes for opportunity. But justice must be done by saying that reaching these same folks with the Gospel is a task which has not its likeness in any other section of our land. This hardness to the Gospel appeal is colossal.

The usual departments of church work are maintained, worship services, Sunday school, prayer meeting and both Junior and Senior Christian Endeavor. We might almost dare to hope that lately there has been an increased attendance which, we hope, is also an indication of an increase in interest. Only the Lord can bring fruit and we wait on him for it. Pray for faithfulness in the sowing of the Word. With the faithful sowing we must rest on his promises that his Word shall not return to him void.

Mountain work presents some peculiar problems. Not that we mean to say that other places have not theirs. Rather it is to say that those here are peculiar to the mountain sections. As it would be neither polite nor discreet to indicate the nature of these special phases in a public utterance, attention is called to them to warn others against making unfair comparisons between a mountain work and a work in a northern city. Success in a mountain work cannot be measured in terms of so many contributing members or of self-supporting churches. To do so makes us all, with our fields, a failure.

Kentucky can be won only by faithfulness in prayer, in the sowing of the Word and in waiting. Ours is the sowing of the Word. The praying and the waiting is mutual. In that we join. Together let us storm the gates of heaven for answered prayer in this field.

Thus, you see how much we are counting upon you out there in the other Brethren churches to help here. We feel sure you will not fail us and the Lord's work. He will reward your faithfulness.

FRANK GEHMAN.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN

Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER

Home Missionary Secretary  
Derne, Indiana

## Why Medical Missions in Africa?

By Florence N. Gribble, M.D.

(Concluded from last week)

We might tell you of our first fracture case years ago when we were young. Kihika, under treatment for a tubercular limb, nevertheless working in his garden, fell and fractured his femur. We had no hospital, no nurse, no trained assistant of any kind, but the treasurer of the mission knelt on the ground beside the man to administer the chloroform and the inexperienced doctor reduced the fracture and applied the splints. In those days a man with a broken bone in that tribe was considered hopeless. How we prayed, how we worked, how we massaged! What consultations with our books, what inaugurations of anti-tubercular treatments! And, oh, what joy when Kihika walked, when the fracture not only was healed, but the last vestige of tuberculosis had disappeared. But the healing was not all. There followed that rapid establishment of confidence so familiar to the medical missionary after a hard but successful fight with disease, confidence of the people, not only in the mission, but in the Gospel as well.

What a wonderful boon and seeming mag-

ic chloroform is in a heathen land! "Give me some of that medicine in my nose," said a patient in the Yaloke hospital the other day, "and you may cut me open and see what is the matter with me!"

The day of miracles is not past and we may be called upon to exercise the gift of healing in a miraculous way. I believe that God heals every patient who is cured in our work. Who can deny him the use of the means he has himself created? Who can refuse to cooperate with him? Who can turn a deaf ear to the call to be a medical missionary? Happy is he who is privileged to be so called.

We went to preach one morning in Jougous village. The crowd was great around the fire. Several of the audience accepted the Lord Jesus. As we were about to depart our attention was called to a man lying by the fireside and hitherto hidden by the crowd. He was a hideous mass of filth intermingled with recent burns. The chief told his story. The night before the man had left his hut, and presumably in a fit of epilepsy had fallen in the fire, where he re-

mained unconscious until morning. Deep burns were on the face, the side, the chest, the thigh, while the arm below the elbow was a charred mass. We brought him to the mission station where we then had no hospital, no nurse, no trained assistants and but little equipment. Our surgical instruments had been burned in a recent fire and had not been replaced. All wounds but the arm healed without surgical interference. We decided to amputate the arm at the elbow joint. But our patient refused. We prayed for his consent and on Sunday morning our table boy who was also our medical helper, whispered: "Mesengaili wants his arm off." The only other missionary on the station consented to try to give the anesthetic. The operation was performed on the veranda of the dwelling house, on a native-made table, with a hunting knife and a carpenter's saw. My assistant fainted. The natives stood outside with cries and groans of "He will die, he will never wake up, Alas, Alas!" Finally the operation was finished, and the patient made a perfect recovery. Nobody in all this tribe had ever lived before through such an accident. No one had ever heard of an amputation. Few had heard of chloroform. But Mesengaili gives his simple testimony—"They put me to sleep. They took off my dead arm. I am well again." To the native it is more wonderful and produces greater confidence in his mind than a perfect restoration.

At Mahagi in the Belgian Congo the region is peculiarly susceptible to thunder storms. Lightning often strikes a native hut, and men and women and children are killed. Sometimes however, they are only stunned, and alas, buried alive. One night a little Christian boy living in one such village came to the doctor during the storm. "A man has just been struck by lightning," he said. "I don't know whether or not he is dead, but they are going to bury him." The doctor went in all haste. The man was unconscious but words were useless. They laughed at the very suggestion of life. They were completing their preparations for his immediate burial but the doctor quickly drew from her case her hypodermic. A quick injection, a speedy response! The man moved slightly, then stirred perceptibly and sat up. One premature burial was interrupted. One more step had been taken toward winning confidence in that difficult field. For a time the doctor was supposed to have raised the man from the dead.

The medical missionary will never forget the first time she entered a hut where a child was being born. A woman who had been in labor four days was unable to deliver her child. At last the husband was persuaded to send for the mission doctor. There was no time to be lost and fifteen minutes after the doctor entered the hut the child was delivered. There were cries of "God, 'tis God," throughout the village. Then we preached unto them, Christ, whose we are, and whom we serve. It was the beginning of a turning to him in that obdurate village.

All around us in our present field we have the leper. He is sometimes helpless, often deformed, but sometimes curable. We may manifest the love of God, we may cure the body, and we may have the joy of knowing that Christ is preached, not only to, but often by the leper. Without treatment we must pass by, like the Levite—on the other side—while the poor human bodies continue to be mutilated and destroyed by the rav-

ages of the disease, and contagion is rapidly spread.

Without such treatment souls are not won to Christ for the "Son of God is not manifested unto them" and the "works of the devil are not destroyed in their midst."

Our medical ministry is also blessed to the ungodly white man in Africa, and much more to our fellow missionary who suffers from disease. They are burned by the tropical sun, they know the anguish of African malaria, and thank God they know the mitigating effects of scientific healing. Happy is the medical missionary or the nurse privileged to minister to some dear missionary mother in her hour of need.

And never shall I forget those days when my own life was saved by a fellow physician. For that boon I traveled three hundred miles, carried on a cot by natives, and after two operations recovery came in three months.

By increasing medical missions workers can be protected, lives saved, and the ministry of healing can become an effective stepping stone to the Gospel. "Hereby know we love, because he laid down his life for us, and we ought to lay down our lives for the brethren."—Missionary Review of the World.

preached one Monday night, Brother Shaffer one, and Brother Paul Miller one. Then as a "surprise," we preached one. These Monday night "surprise nights" drew fine crowds.

We rejoice with all pastors and churches whom God is blessing in the winning of souls!

REV. CHARLES H. ASHMAN,  
Johnstown, Pa., R. D. No. 5.

#### CANTON, OHIO

Once again we come with some news regarding the work at Canton. We are happy to report that twelve people have accepted Christ since the first of the new year. Most of these have been brought to the saving knowledge of the Lord Jesus Christ through the personal efforts of a few consecrated laymen. Truly the harvest is great but the laborers are few. No doubt when more of us learn that outstanding truth taught in Acts 8:1 (drawing our attention to the fact that it was the witnessing of the scattered disciples together with the faithfulness of the apostles who stayed in Jerusalem) we will awaken out of our lethargy and indifference and more of the unsaved will be brought to the one who alone can give them life eternal.

The Tuesday evening Bible study class continues with increasing interest as we get into the midst of the study of THE REVELATION and provides real "meat" for those who desire to grow in grace. Another class has been begun which meets each Thursday afternoon. This was primarily started for the benefit of those who were unable to get out to the other services. An average of about 20 folks have been coming out the past six Thursdays and are enjoying a detailed study of the Gospel of John.

We are also happy to report that through the efforts of our members in Sebring, Ohio, a class has been formed which meets every other week, to study the Word under the leadership of our pastor. Much interest has been shown here and we are trusting that this may prove to be the nucleus of a real work in that city sometime in the future. The Sunday school as a whole is growing noticeably, and the Endeavor societies are coming along very nicely too. At present, plans are being made for an Easter cantata which will be presented on Easter night as an appropriate conclusion of a series of sermons which our pastor, Dr. J. C. Beal, is now giving on "The Six Miracles Surrounding the Crucifixion." We read with interest the work that is being accomplished in our Brethren churches and send our heartiest greetings and sincere prayers to those who are fellow-laborers in the Master's service.

G. M. SPICE, Church Correspondent.

#### ALLENTOWN, PENNSYLVANIA

The Brethren church of Allentown, Pennsylvania, is bravely holding her own in spite of handicaps, although we could not give as largely for missions as we would have liked. The mills and shops have been on short shifts for over a year and a half and then when working longer hours gave a 10% cut. The city put the sewage system through our streets and the bill, which had to be paid, cleaned out the treasuries of all auxiliaries of the church. Many of the members are back in church dues as it was impossible to pay without work. We are hoping and praying that normal times may

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### VICTORY REVIVAL, FIRST BRETHREN CHURCH, JOHNSTOWN, PENNSYLVANIA

One of the greatest challenges that has ever come to us in our ministry was that of conducting this Victory Revival as pastor-evangelist. This is the eleventh year as pastor here. This would be the twelfth revival we have enjoyed with this church. During these years we have made our mistakes and some folks never forget the mistakes of others. We have incurred the enmity of some by "earnestly contending for the faith once for all delivered unto the saints." It was with some misgivings that we entered into this revival.

More thorough preparation was made in the church than ever before. There were ten different committees, including over 60 different members. These committees worked nobly. Never have we known this church to rally to preparatory plans as this year. There was not a phase of evangelistic methods that we felt God would honor but what was employed and faithfully supported by the church. The opening date of the revival was delayed one week so that everything could be in readiness, especially the preacher's sermons. No definite limit was set for the revival. We announced that it would run until the Lord led to close it. At the close of the third week, he led definitely to continue for the fourth. Over 25 of those who came confessing, came during this fourth week.

The attendance was excellent, averaging 313 per service for the series. There was not one poor crowd. The large volunteer choir was most faithful, averaging 28 per service. Our local Choir Director was sick for three of the four weeks, but the assistant stepped in and we had wonderful singing. The organist was sick for about a week and the assistant stepped in and the Lord blessed her playing. Delegations came from Brethren and Church of the Brethren churches around us and from organizations of the local church. The Question Box became a source of interest and helpfulness, although a professed infidel attempted to use it for "trouble-making." In this his questions became a boom-a-rang. There was marvelous unity and fellowship. The sweetest spirit prevailed that we have ever enjoyed in any revival anywhere. The Lord gave the pastor-evangelist health, liberty,

and power to do his part. We never worked harder, felt better, and enjoyed ourselves more. Inasmuch as there was no remuneration to feel responsible for, we just let the offerings care for themselves and after all expenses were paid, there was a surplus to put into the current expense fund of the church. The Brotherhood of Alexander Mack had a surprise on the pastor-evangelist during the meeting on his birthday and presented him with a handsome Gladstone bag, although emphasizing that this was not intended as a hint for him to take his departure.

The visible results of this revival were as follows: There were 76 (seventy-six) public confessions. Only 7 of these were members of the local church renewing their vows; 56 of these have already been received into membership, 46 by baptism and 10 by letter and relation. Some have gone to other churches and a few are still "considering." We believe there will be additional members received soon. These confessions came from 48 different homes. There were a large number of husbands and wives. One soul is as precious as another, but these husbands and wives will mean much in service in the church. This brings the total number of members received into this church since we became their pastor to 723. The glory be- longeth unto him! "Without him we can do nothing."

A Brethren Night was held the week following the revival, at which time baptismal and membership certificates were given to all the new members. A welcoming service was conducted, introducing and welcoming these members. It was well attended and enjoyed by all. In this way we made the "new members feel at home."

An unusual interest was manifested in the three Prophetic Messages given during the revival, two on, "Signposts of Prophecy Passed During 1931" and one on "The Rapture." We have always taught the prophetic messages of the Word, but never witnessed so strong an interest and attendance to hear them as this time. Many came from other churches hungering for the Blessed Hope. What a challenge these days present to the minister! How thoroughly he ought to be prepared!

We almost forgot about "Surprise Night." This was Monday night of each week. No one knew what to expect. Brother Gingrich

return so we can make up our deficits.

Our pastor saw the press on some of our people and also thought that there was a lack of cooperation and confidence in him. Last October he gave the secretary a letter to be read at the business meeting, asking the people to kindly be honest with God and themselves, so that those who thought him not to be a help unto them and the community to please not vote for him. After a unanimous vote to retain him, he was called in again and said, "I thank you for this confidence. I will also share the stress from lack of work and will serve you this year for a free will offering." This offer was rejected as we were afraid he would be compelled to sacrifice too much and cause his family to suffer. An agreement was reached to accept a cut of \$5.00 per week salary.

For the last three months Brother Christiansen has given a series of discourses Sunday mornings on "The Life in Union with God" and Sunday evenings on "Prophecy," and no Wednesday evenings on "The New Birth." Brother Christiansen frequently gives Brother I. D. Bowman, D.D., credit for imparted Bible knowledge.

Our Sunday school, under Brother E. E. Fehnel had its high mark of attendance during January, being 20% higher than any month for the last few years.

The church attendance also, exceeded the total membership 12% during this month.

Our Christian Endeavor under Brother Carol Parks, who is not a member of our church, but a splendid Christian young man, is hoping for a fuller growth. He is deeply interested in Christian Endeavor work. Our former president, Sister Adele Silberman, served us faithfully and deserves credit for the fine work of last year.

The Junior Christian Endeavor under the leadership of Sister Iva Silberman is doing splendidly. The children are instructed in a way that they are anxious to go to their meetings. They have learned a great deal of the Bible which puts Christ in Christian Endeavor.

The W. M. S. under the leadership of Mrs. Christiansen is keeping on, trying to serve the Lord faithfully. We have our regular devotional meetings. We have read Dr. Yoder's book, also "Christ Comes to the Village." Our prayers go out for all W. M. S. societies of the brotherhood, that we as a band of women may pray fervently as well as faithfully support those who have so nobly heard and answered Christ's "Go ye."

MRS. JAMES KAMORE,  
Corresponding Secretary.

### NEWS OF THE COLLEGE

The enrollment for this present semester shows a slight gain over the one just past. About 25 students did not re-enroll. Some did not have the money, others finished, and some were dropped for poor scholarship. But a few more entered for the first time than were dropped. So the enrollment now is 306.

The annual meeting of the Board of Trustees of the College has been tentatively set for Tuesday, April 12th.

According to all reports, not a few colleges are in distress now financially. Every report that comes to my hands speaks of economies and curtailments. Some colleges are meeting pay-day, as I knew they certainly would. When a college spends money which it does not have and which it can not get, pay-day is ahead. "Easy come, easy

go," has been the philosophy in all too many schools, both public and private.

In not a few cases the cost of attending college was too high. Now it is impossible to lower the tuitions as that would be admitting that they were too high. Those colleges with low costs are now in a better position to raise them than those with high costs are to lower them.

A recent report of a well-known, mid-western university shows that they spent 60% of their income before they were ready to hear a single recitation. Others spend as much as 50% for what is fondly called "overhead", leaving the real purpose of the college to struggle along on the remaining 50%. Rents, projects, travel, athletics, food, enormous costs of upkeep, costly administration, take money away from the teachers, —where it rightly belongs, as only teachers make a school, teachers and books and laboratory equipment.

I know a school where the coach is the highest paid man on the staff, (and his athletic record is far from rosy), where not one out of 8 of the so-called administration teaches a single hour, and where others on full pay teach less than two hours a day.

This flush of money in the past has set the teaching load at 12 recitations a week, with not more than 16, and with classes of small size—all intended to spend money uselessly. Teachers ought to teach at least 16 hours and some of them would be better off if they taught more,—and they will in the future. One Ohio college dropped 40 teachers and it is a safe guess that the remaining teachers can do the work without suffering a nervous breakdown. They probably had 40 teachers too many. Men teaching a few hours a few days in the week, has in part helped to pile up deficits. Other extravagancies fostered and enforced by accrediting associations, will be cut in many cases all to the health of the institutions. Unless I am much mistaken, a re-adjustment is ahead of many colleges and expansion will be out of the program of many. And perhaps the time will come when school authorities will come to see that well-trained teachers, well paid, with a normal amount of teaching, and with the froth and fuss cut off and out, after all make a college. More than that, I think the time is coming when young people can expect to pay for their education instead of getting it for nothing. I do not expect to see in my time any return to peak prosperity where waste was the watchword of the hour.

It was a great pleasure to have Dr. W. H. Beachler with us recently to preach at the local church. Dr. Beachler, it will be recalled, was formerly Endowment Secretary for the College.

The College team recently defeated Kenyon College on our own floor.

In recent contests, the College Fencing team defeated Ohio Northern, Case and Fenn, the latter a division of the Cleveland Y. M. C. A. In fact, the Fencing team has not yet been defeated. Fencing is a good sport, neither dangerous or expensive.

EDWIN E. JACOBS.

### SEMINARY NOTES

The Seminary counts itself very fortunate this year to have obtained the services of Dr. Melvin Grove Kyle, who is a notable figure in the field of Palestinian Archaeology. During the last forty years, Dr. Kyle has made over twenty-five trips to Palestine. Biennially, since 1926, he has pre-

sided over a research staff which has worked in cooperation with the Jerusalem School of Oriental Research, excavating at Kir-Jath Sepher, mentioned in the 15th chapter of Joshua. His lectures were given over two week ends, February 5th and February 12th. He gave eight archaeological lectures on Israel's National Period, and three messages on the bearing of archaeology on the Bible. We feel that he did our Seminary young men a great deal of good, as well as all others, for quite a few evinced interest in his work by their attendance. From a number of sources, we have received thanks and compliments pertaining to his coming to Ashland. At this time we might say that next year we also hope to bring in some man, doubtless in a different field, who will give special lectures to our Seminary students over a period of days.

Because of the merger of two Seminary libraries we are given the opportunity by the Pittsburgh-Xenia librarian to purchase, at very small cost over 100 rare and valuable books. When they are recorded the accession number of our Theological Departmental library will be about 3236 books. We are using the money given to us this year by the National W. M. S. and Sunday School Board, which makes such a purchase possible. Unsolicited on his part Professor M. A. Stuckey has lately received two well-deserved honors. He has been elected to membership in the American Society of Church History, which was founded by Dr. Philip Schaff in 1888 and incorporated by Act of the Legislation of the State of New York. It is a Society for Church Historians of all denominations. Also Brother Stuckey has been informed that his name will appear in the Princeton Seminary Biographical Catalogue which is Princeton's "Who's Who." This catalogue covers 117 years. First edition 1815-1909. Second edition 1815-1932. Names of former Princeton Seminary graduates are given together with their denomination, ecclesiastical status, present position, titles, degrees, printed materials, etc.

The pre-seminary students have made a very good showing on the honor roll, considering their percentage of the student body. Of the two all "A" students on the campus, one is Willis Belcher, from Sunnyside, Washington, a pre-seminary student. Out of the 300 students on the campus 49 received A and B grades, and out of this group there are 5 pre-seminary men. They are, James Boyer and Herman Hoyt of Ashland, Everett Niswonger of Rittman, Ohio, Paul Dowdy of Roanoke, Virginia, and J. L. Leffingwell, of Los Angeles, Calif.

K. M. MONROE,  
Secretary Seminary Faculty.

### REPORT OF WHITE GIFTS

This is the first White Gift Report of the new year and even if the total is discouraging the large number of contributors is encouraging. When gifts shrink from \$37 to 7; from \$265 to \$113; from \$106 to \$37 and from \$71 to \$25 it is very evident that every church in the brotherhood will have to do its best in order to make a good total. I have read in the Evangelist of two or more churches in which the Reporter stated that a White Gift Offering was taken, at Christmas time and yet the Gifts have not been sent in. Won't you please see that your church reports as promptly as possible?

The treasurer will appreciate it if you

will call all mistakes in this report to his attention at once. Please do not forget to show clearly what organization or individuals should be credited with the gift reported and always give the address of the sender. Please report promptly if you don't receive an acknowledgment from the treasurer. There are instances where a White Gift is received from an individual to be credited to a church known by a special name such as "Bethel Church" located in a different town. Please make all details regarding your gift clear. Some continue to send gifts to Evanston, Illinois, instead of Ashland, Ohio. Likely all such have been forwarded but there is a chance for a gift going astray that way.

Let those churches that have not reported and whose names are not on this list do their very utmost to make this year's White Gift representative of 100% of our brotherhood.

#### The White Gifts

Etta Studebaker .....	\$ 1.00
Julia Sechrist .....	1.00
Tegarden, Indiana .....	3.65
N. Georgetown, church (Ind.) .....	5.00
Roann, Ind. ....	23.94
Uniontown, Pa. ....	8.83
Carlton church (Iowa) .....	11.87
Scott Michael .....	1.00
Berlin, Pa. ....	75.50
New Paris, Ind. ....	11.29
South Bend, Ind. ....	43.22
B. F. Buzard .....	5.00
St. James S. S. (Md.) .....	17.35
Hamlin, Kansas .....	15.26
Portis, Kansas .....	15.75
Morrill, Kansas .....	14.81
N. Liberty, Ind. ....	12.87
Ellet, O. ....	6.48
Nappanee, Ind. ....	102.40
Summit Mills, Pa. ....	8.15
Bethlehem church (Va.) .....	23.00
Grafton, W. Va. ....	1.50
Terra Alta, W. Va. ....	16.25
Waterloo, Iowa, S. S. ....	103.11
Waterloo, Iowa, W. M. S. ....	10.00
Roanoke, Va. ....	10.00
South Gate, Cal. ....	8.34
Buena Vista, Va. ....	3.00
Meyersdale, Pa. ....	79.59
Mr. and Mrs. Himiller .....	2.00
Robert Himiller .....	1.00
Dayton, O. ....	50.00
Bethel church (Ind.) .....	25.00
Krypton, Ky. ....	1.00
Burlington, Ind. ....	18.34
Roanoke, Ind. ....	5.00
Oak Hill, W. Va. ....	10.20
Carleton, Neb. ....	48.87
Gratis, O. ....	16.50
Williamstown, O. ....	18.61
Fairhaven, O. ....	20.02
Waynesboro, Pa. ....	15.00
Jones Mills, Pa. ....	5.50
Allentown, Pa. ....	11.31
Gretna, O. ....	11.34
New Lebanon, O. ....	34.70
Ardmore (Ind.) .....	6.16
Fremont, O. ....	11.42
Martinsburg, Pa. ....	9.25
Clayton, O. ....	26.62
Los Angeles, 2nd ch. ....	33.05
Miamisburg, O. ....	2.50
Oakville, Ind. ....	15.00
Mrs. E. G. Goode .....	2.00
Ashland, O. ....	89.92
Bryan, O. ....	7.13
Maurertown, Va. ....	17.66
N. Manchester, Ind. ....	37.00
Lathrop, Cal. ....	6.22

Flora, Ind. ....	29.69	Philadelphia (3rd) .....	46.00
W. Alexandria, O. ....	7.00	Mr. & Mrs. H. H. Merritt .....	5.00
Washington, D. C. ....	99.19	Middlebranch, O. ....	8.04
Hudson, Iowa .....	23.66	Rittman, O. ....	12.68
Vinco church, Pa. ....	13.06	Johnstown (1st) .....	55.39
Leon, Iowa .....	7.96	Johnstown (3rd) .....	13.07
Raystown, Pa. ....	6.52	Vinco, C. E. (Pa.) .....	5.00
Mexico, Ind. ....	38.00	Corinth church (Ind.) .....	5.00
Mrs. H. S. Enslow .....	1.00	Fairview church (O.) .....	20.00
Elkhart, Ind. ....	25.00	Cerro Gordo, Ill. ....	4.05
Loree, Ind. ....	23.79	Goshen, Ind. ....	18.05
Pike church (Pa.) .....	19.71	Anknytown, O. ....	5.25
Bethlehem church (Va.) .....	6.00	Conemaugh, Pa. ....	70.96
Warsaw, Ind. ....	14.75	Smithville, O. ....	48.88
Winchester, Va. ....	14.56	Peru, Ind. ....	7.37
Louisville, O. ....	22.20	Masontown, Pa. ....	1.85
Canton, O. ....	21.85		
Yellow Creek, S. S. (Pa.) .....	4.85		\$1,960.39
W. Kittanning, Pa. ....	7.53	M. P. PUTERBAUGH, Treasurer.	
Philadelphia (1st) .....	50.00	Ashland, Ohio.	

## Christ's Open Door. Rev.3:8

By J. L. Gingrich

(Moderator's Address before Pennsylvania Conference in Third church, Philadelphia, October 6, 1931, and voted published in The Brethren Evangelist.)

### Part I.

Dear Brethren in the Lord—Christian Greetings:

Through the providence of Almighty God we are privileged to assemble in this, the forty-third Annual Conference of the Pennsylvania District of churches. For most of us it is a reassembling. Others are or will be greeted and welcomed as newcomers. First, we would express our heartfelt gratitude to our heavenly Father for his unfailing goodness and love exercised over us; for the gift of his Son, our Savior, who redeemed us from the power and guilt of sin as well as exercised his keeping power; for the Holy Spirit's unerring counsel in the administration of his church. Another year of accomplishments, successes and failures is now history. From all available records the successes, thank God, far outnumber the petty failures. As Moderator, it is my privilege to bring a message appropriate to the office.

There is no other motive in this address than that of endearing our hearts to Christ's church and causing us to become more loyal to the cause we espouse. We must, in all propriety, recount the past, take stock of the present and present for your prayerful consideration some recommendations for the immediate future. During the past year we rejoice in the splendid achievements attained in the district. There was a marked tendency among the various churches to put on a program for the deepening of the spiritual life. Many revivals were conducted during which church members were revived and let into a closer walk with their Lord and Master. Parallel with the revivals was a definite, positive and scriptural program of evangelism. A program of this nature is scriptural, logical and powerful. The church must get right herself, if she would become more efficient and effective in leading the unsaved to Christ. There is no greater and more deadly enemy to the cause than inconsistent living among the church members. One day of good preaching is no match for six days of inconsistent practice. God will never honor his church with complete success until it completely honors him. The church of Jesus Christ must be loyal, loving, faithful, obedient and true to her Master. Christ's church must be a glorious church, cleansed by his Word. She must be free from the spots of the world and

untouched by the wrinkles caused by growing cold.

During the past year the ministry of the Brethren church has faithfully executed its duties in a most commendable manner. The preachers have preached God's message fearlessly and boldly—only fearing God. These preachers in question believe that through the foolishness of preaching many are saved to Christ. Jesus chose this method of extending the knowledge of himself throughout the world; he taught his truth to a few men, and then he said, Now go and tell that truth to other men. In reminding ourselves of the high standard of our ministry, we are not forgetful of the fact that these preachers of his Cross are not perfect. Remember, there are only a few model preachers. We have read of only one perfect model, and he was crucified many centuries ago for telling the truth. Brethren ministers during the past year, apparently took the position that they who would move and convince others, must first move and convince themselves. In our immediate district, there was but one elder who required any occasion for questioning character and moral integrity. In another report before Conference mention will be made of this and so we pass on. To the best of our knowledge there was no Brethren church to become disorganized or to disband. Even more praiseworthy than this, we rejoice that several, seemingly less active churches have been noticeably revived and are caring for full time pastors. During the past year there was an appreciable advance in the missionary program of the church. This, in spite of the financial condition, is very gratifying. We shall, purposely, refrain from recounting the activities of the church for the past year because the various records and reports will speak for themselves.

Permit us now to speak regarding the Lord's expressed desire and purpose relative to his true church. The church belongs to Christ. He claims her. "I will build my church." The Christian, quite frequently, gets into trouble with the possessive pronoun—"Mine." Christ not only owns the church but is also the head. The true church dare not fail to recognize the headship of Jesus. One can scarcely peruse the history, teaching and practice of the Brethren faith and her strict adherence to the Word with-

out justly possessing a pardonable pride. At once we remind ourselves, however, that future success cannot be attained upon past reputation. Difficulties and persecutions are stepping stones to success. The Brethren church, if she will remain true, will face almost unsumountable difficulties and bitter persecutions.

To maintain a true relationship to the Head and Master, three things are worthy of note in passing. In all Christian work these three elements are absolutely indispensable. We must recognize the Holy Spirit of God as the power; the Word of God as the message and the man of God as the instrument. The Spirit of God is recorded in Acts as saying, "Separate me Barnabas and Saul for the work whereunto I have called them." The Spirit of God uses the message of God by means of the man of God. In the Church's biblical manual—"The Acts of the Apostles," we have these three elements in order brought before us. The first eleven chapters are full of the Holy Spirit of God. The next nine chapters have less of the Holy Spirit and more of the Word of God. The last eight chapters have more about the man of God. Eleven, nine, eight, that is the order and the proportion. The Spirit is first, the Word is second and the man is third. The successful preacher will hide behind the message. God wants men who are big enough to be small enough to be used in a big way.

The content of this address found its origin in a study of Christ's message to the Philadelphia church recorded in Rev. 3:8-12, "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my Word, and hast not denied my name. Behold, I will make them of the Synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him my new name." The message before us is appropriate for many reasons. We are not unmindful that this conference is held in a Philadelphia church. We trust that whatever will be presented in a discussion of this topic will be particularly impressive because of this fact. In the next place we observe that many doors are being closed by human agency apart from the Spirit and the Word. While, on the other hand, other doors of man's creation have been opened. In the Brethren church Christ's door is still recognized. The true church must recognize Christ as the door. A full and proper appreciation of this fact will completely revolutionize life in its relation to Christ. There is told a very beautiful story of a man who prepared a surprise for his wife who was about to return from a prolonged vacation. They lived in an old dilapidated cottage back in the woods. The husband purchased a mahogany door and spent much time and labor in installing it for the front door. After the arrival of his wife he took her to

the front of the house to show her his surprise. Together, arm in arm, they beheld the beautiful door—for it was beautiful. At length the good wife broke the silence by saying, "Husband, that door is out of place. You will have to remodel the entire house." Brethren, when Jesus is recognized as the door of our life structure the entire life must be changed to harmonize. Let us pray that in Christ's true church the door will never be discarded nor disclaimed. May we add with a note of finality and positiveness that the door mentioned in our text will never close because Christ operates it himself. He holds the key. The church must represent Christ in this world. The Christian life is the outliving of the inliving Christ. A true child of God will never frustrate the Grace of God.

In this world of flux when one system of philosophy of life rapidly emerges into a succeeding norm of life, one stubborn fact stands out in bold relief, viz., the permanency and unchangeableness of Christ's Church. The Church is bound to endure and win. The church militant will be transformed into the church triumphant. The paramount need in the church is for saints to properly evaluate their relation to him who is their Lord and Master. Christ's church provides a spiritual meal which is no mean menu. Why cast wistful glances into the world's pasture or warm at the devil's fireside? A boy once asked his father what a peninsula was. The father answered, "A long neck stretched out to sea." The boy then remarked that when the factory whistle blew and the ladies went home that father stretched his peninsula out of the window,—yes a long neck stretching out to see. Fellow saints the church provides your needs while the world tries to supply your wants. The church, also, furnishes good protection. Christ is pictured as the good Shepherd, the great Shepherd and the chief Shepherd. The faithful ones of the church do not share many temptations common to those who have not yielded to their Master. There is a reason why God's faithful followers are not asked to dance, play cards and enticed in many other forms of temptation. They live too close to their Lord. They possess the courage of their convictions which are based upon the, "Thus saith the Word of God." Even if the world does not live according to God's plan and program it expects the church to live as becometh saints. The damsel knew that Peter was not where he belonged. She knew that he was out of place. We belong to Christ. We should always expose our colors. The church and the world have nothing in common. There is a mighty gulf between those who love and those who do not love God. Christians are called saints, for their holiness; believers, for their faith; disciples, for their knowledge; brethren, for their love. Thus we read "Behold, how they loved one another."

#### A WORD ABOUT A NEW BOOK

Investors and business men generally are the victims today of a vicious system whereby business is stealthily trapped for secret, unearned, and often dishonest profits." This is the thesis of John T. Flynn in his new book *Graft in Business* (New York: The Vanguard Press. \$3.00). It is not a pleasant story he tells, nor a muckraking or sensational one, but a plain, unvarnished tale that needed to be told, just as he tells it—quietly, straightforwardly, emphatically. He does

not write as a propagandist, but as a deeply concerned observer.—Clinton Rogers Woodruff, in "Teh Living Church."

Because we do not see the ministering messengers now as of old is no proof that God does not still send help to his people in need. The neighbor next door may be heaven-sent as well as a shining-winged angel.

#### ARE MISSION BOARDS WORTH WHILE?

(Continued from page 11)

the lessons that they have been taught by a hundred years of missionary effort, abandon plans that have been found defective, and adopt new ones that promise better results. Every year the officers and representatives of over sixty boards in the United States and Canada meet for conference as to the best methods of carrying on missionary operations, and an amount of care and thought is given to the whole subject that would surprise the average critic.

There is no ground for the assumption of some that the work of a church board is not a "faith work." At the beginning of each year the board makes its appropriations solely on the faith that God will move the churches to provide the necessary money. Since this work is supported by the gifts of his people, it is fair to assume that he will bless them when they move unitedly and prayerfully for the accomplishment of the chief work that he has laid upon them. He is quite as apt to guide the men whom the Church "looks out" as "of honest report, full of the Holy Spirit and wisdom" and appoints "over this business," as he is to guide an individual, however, sincere or enthusiastic. These Board members reverently look to the Holy Spirit as the administrator of the enterprise, believing that their chief reliance must be upon his guidance. They realize that God is not limited to human methods and that the failure of a cherished plan may not augur injury to the cause but only defect in the plan. They feel that their only safety is to keep close to Christ and to seek to know his will. Prayer, therefore, begins and pervades all deliberations and wings every appeal for funds. Heavy as are the anxieties and responsibilities, every Board counts it an honor and a privilege to represent the Church of God in the administration of this noblest of all Christian activities.—The Missionary Review of the World.

## ANNOUNCEMENTS

### WASHINGTON SEEKING UNATTACHED BRETHREN

The Washington Brethren Layman's League is seeking to secure the names of any Brethren people who are now living in Washington but who have not linked themselves with the Brethren church of that place. If you know of any such persons it will be appreciated if their names are sent to either Mr. Elmer Tamkin, 1018 F. Street, N. E., Washington, D. C., or the writer, 1542 25th Street of the same city. It is the purpose to seek to interest such persons in affiliating with the Brethren church where they are residing.

HOMER A. KENT.



VOL. LIV  
Number 10

March 5  
1932

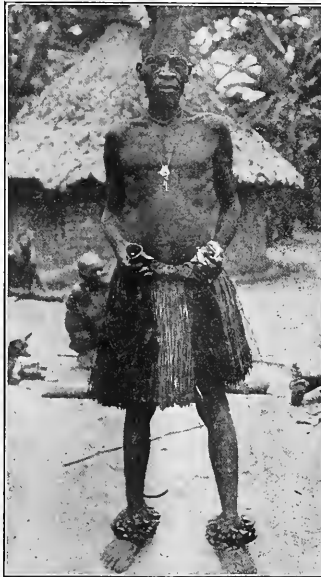
# THE BRETHREN EVANGELIST

## The Old Vocabulary of Missions

*By Stanley High in "A Waking World."*

I went out to the field a victim of the prevalent American uncertainty. It had been bred in me, as in many, by ignorance of the life of non-Christian people, lack of conviction of the power of Christianity, and an honest desire, above all things, to be tolerant. I was determined to eliminate "heathen" and "heathenism" from my vocabulary. I resented the "holier-than-thou" sentiments of many of our missionary hymns. It was definitely arranged that I should write a series of articles upon my return, which would indicate something of the fundamental unity of all faiths and indorse the idea

of their eventual synthesis. But the articles were never written. "Heathenism" went back into my vocabulary and the missionary hymns, for the most part, are no longer offensive. For that the newspaper game will have to shoulder a good bit of the responsibility. I was sent out to write what I observed. As a piece of reporting it was a large assignment. I went at it in the best newspaper fashion that I was able to apply — to see, to hear, and to ask. It was not made a condition of my going that I should change my mind. But it proved to be the inescapable consequence of the things that I saw and heard.



AN AFRICAN WITCH DOCTOR

A sample of that large, neglected, wretched, Christless portion of the world's population that caused Stanley High to put "heathen" and "heathenism" back into his vocabulary.

## Christ's Open Door. Rev.3:8

By J. L. Gingrich

(Moderator's Address before Pennsylvania Conference in Third church, Philadelphia, October 6, 1931, and voted published in The Brethren Evangelist.)

### Part II.

God's children are living far below their privileges. The Book of Joshua showed how Israel might live—obedient, happy, prosperous and victorious; the Book of Judges revealed how Israel actually did live. This latter book is often referred to as the book of failure. Notice the following from the first chapter, "Judah could not drive out the inhabitants of the valley;" "The children of Benjamin did not drive out the Jebusites." "Neither did Manasseh drive out the inhabitants of Bethshean," "Neither did Ephraim drive out the Canaanites;" "Neither did Zebulun drive out the inhabitants of Kitron," "Neither did Asher drive out the inhabitants of Accho;" "Neither did Naphtali drive out the inhabitants of Bathshemesh," "And the Amorites forced the children of Dan into the mountains," "And the Midianites forced God's people into dens." Joy, peace and happiness result from victory over sin. Grief, strife and sorrow constitute the state of those who are conquered by sin. The children of Israel were commanded to utterly destroy the Canaanites and possess the land. They failed and were forced to live in dens and caves of the mountains. That was a pretty place for God's children when they should have been more than conquerors through him who loved them and gave himself for their power and protection.

Passing on to the New Testament the Book of the Acts shows how the early church did live under the leadership of the Holy Spirit. Church history reveals how she actually lived apart from the Holy Spirit. One almost feels like apologizing for what the church tried to accomplish in the name of Christ. Not only should the Church properly evaluate her relation to Christ as Master, but she should so live that the world will come to appreciate the value of the church in the world. The Brethren church must continue to affirm her position as to her interpretation of God's Word and commands. If the Brethren church takes the Bible, the whole Bible and nothing but the Bible as her only rule and practice of faith she must practice utmost vigilance and precaution lest she allows holes to be put into her Bible. The true church with the open door will recognize Christ as head. She can go no higher but must go that high. Christ is the foundation. She must build thereon and thereon only. Christ is the chief cornerstone. The boundary line is fixed by his, "Thou shalt," and "Thou shalt not." Where he speaks the church must speak. Where he is silent the church dare not speak forth. The church is the only divinely ordained meeting place where God communes with his children and where saints hold sweet fellowship with fellow saints. She is also God's only divinely ordained institution designed to save souls. We must uphold the value of Christ's church even to the exclusion of all other humanly devised organizations where these deter the progress of his program.

The true church, apparently, will always have, as a contemporary, the spurious church. For the Philadelphia church, Satan prepared a counterfeit organization which Christ names, "The Synagogue of Satan." They were liars, false, and untrue. These

people of Satan are always attempting to block the progress of God and open up numerous avenues of temptation to lead away Christ's elect. We learn that Christ opens the obstructed passage and provides a way of escape to those grievously tempted. Following is given the average type of a counterfeit church: "A hammock, attached at one end to the cross and the other end is held and swung to and fro by the forefinger of mammon; its freight of nominal Christians elegantly moaning, meanwhile, over the evils of the times, and not at ease unless fanned by eloquence and music and sprinkled by social flattery into perfumed unheroic slumber."

How long must the church live before it will learn that strength is won by action, and success by work, and that all this immeasurable feeding without action and work is a positive damage to it—that it is the forerunner of spiritual obesity, gout and debility. A lazy, indolent church tends toward unbelief; an earnest church, in hand-to-hand conflict with sin and misery grows stronger in faith. There is nothing more pitiable than a soulless, sapless-shriveled church seeking to thrive in a worldly atmosphere, rooted in barren profession, bearing no fruit, and maintaining only the semblance of existence; such a church cannot long survive. The expression, "Holy" and "True" refer especially to Christ. He forever stands unscathed and diametrically opposed to false prophets and false teaching. The keys are still in his hands. To him God has delegated absolute power and authority, "All power is given unto me both in heaven and on earth" (Mt. 28:18). If the human element of the church proves incompetent, which is often the case, thank God the ruling, overruling and vetoing power is in his hand. The church can never open what Christ has shut, neither can she close what he has opened.

In keeping with his office as bearer of the keys, Jesus had set before the church in Philadelphia a great door of opportunity. The true church must be a missionary-spirited church. She must be a strong base from which should go forth Gospel teachers and preachers to evangelize the world. Paul's first missionary journey recorded in Acts 13 and 14, was the first organized effort to evangelize the world. The plan to evangelize the world did not originate in the mind of Paul, neither was it a scheme of activity proposed by the church, but it was an enterprise of God, conceived, and directed and blessed by the Holy Spirit. God used these missionaries as his instruments. God's plan of evangelization of the world has never changed, and those who speak against missions, home or foreign, are speaking against the greatest enterprise of God in this world.

The divine plan of evangelization under the leading of the Holy Spirit seems to be to plant the Gospel in great centers like Antioch, Corinth, Athens, Derbe, etc., that it might spread from there out to the surrounding country. The records show that in each city, regardless of the number of believers, an organized church was established. The churches of today, both large and small, need to be set on fire with a new missionary

zeal. The door is wide open. The duty and privilege of the church is to recognize the open door and take the land for God. For the church to pray that God would open doors of service is, apparently, out of order. Christ is the great door-keeper. In the fullness of time God opens and closes the door. The logical prayer is, "Open mine eyes and ears that I may see the opportunity and hear the call, 'Who will go for us?'" Open the door of my heart that Christ may come in to go out with me in the particular field of service. He has opened. We repeat, the true church is a missionary church which recognizes the open door.

A noted artist was asked to paint on the canvas his conception of a dead church. He then painted the following picture: "An imposing edifice beautifully decorated and elaborately furnished. The choir and rector wore costly robes and gown. The parishioners, as they assembled, resembled a fashion parade. Faultless music which a very few could understand or appreciate was supposed to be used. In the vestibule, the artist placed a collection box facing every person as he entered with the superscription, 'Missionary offering.' A spider's web, unbroken, covered the slot." This was his conception of a dead church. The door that Christ opened was closed. One may declare that charity begins at home. This may be true, but if allowed to stay there, it will starve to death.

In a careful study of Christ's messages to the seven churches it will be noticed that the message to the Philadelphia church is the only one which does not contain a criticism. There are, however, several admissions. "Thou hast a little strength." What strength there is should be exerted to revive the dead Sardis church. Mere ceremonialism and much activity, minus the Spirit of God, is an indication of a spiritually anemic condition. There are many churches which will die because of over organization at the expense of the operation of the Holy Spirit.

A worldly program in any church organization to cater to the mixed multitude will

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## When the Spirit of Christ Dominates a Life

We talk much of sacrifice these days, and there is some of it to be found, but it is not nearly so common as the talk of it. There are some folks who have been put in positions of real hardship, as a result of this depression, while there are others who do not know what hardship means; they are only slightly inconvenienced. But they treat the church and every appeal for missions or benevolences as if they were hard pressed, and trouble themselves much about the sacrifices they must make, as if sacrifice were a thing that ought not to be required of them. There are not many who are really making sacrifices, but even if there were, it ought not to be thought a thing strange and extraordinary, as if one might rightly expect to be free from the necessity of it when conditions are adjusted. Sacrifice should not be the unusual but the common experience of the Christian, and it will be if the spirit of Christ dominates the life.

The spirit of sacrifice was never absent from the life of our Lord. It was with him from Bethlehem to Calvary. He came emptying himself, taking upon himself the form of a servant, continuing through all the months of his life in self-abnegation and sacrifice, until setting his face steadfastly to go to Jerusalem, he went with grim determination into the very jaws of death. He deliberately laid down his life, no man took it from him; he willingly gave himself, offering himself up, a sacrifice for sin. And that is the spirit—a readiness to sacrifice—that should actuate the Christian. Jesus put the cross at the very heart of Christianity. It is love's necessity, and he who will not take it and bear it is not worthy of his discipleship. Sacrifice is not an accident, nor an emergency, but an inherent part of the Christian life. By example and by direct statement Jesus made it a universal requirement.

Yet we shirk it and seek to avoid it. And when conditions thrust it upon us we feel ourselves imposed upon and we complain and look anxiously to the time when we shall be relieved, and can again take our ease and enjoy the luxuries of life. When we consider how unwillingly we make any sacrifice, and compare the puny sacrifices we do make with the resplendent example of our Lord, we are made to hang our heads in shame, and we know full well that the spirit of Christ does not dominate us.

But there are here and there among the disciples of Christ a few who do glow with the beauty of real sacrifice,—sacrifice willingly, gladly made. They give themselves with complete devotion to his service. They have answered the appeal of Paul to present their bodies as living sacrifices, holy and acceptable unto God, and all that, they consider but their "reasonable service." It is on the mission fields we find the most striking examples of real sacrifice, and of lives dominated by the spirit of Christ. One such example, whose light shines with unusual brightness is Albert Schweitzer, one of the most remarkable missionaries of modern times. Remarkable, for the giving of himself "in an amazing degree to a life of humble Christian service," and yet little known to the rank and file of the Christian church. The Presbyterian Advance recounts for us the story:

Most Christian readers must know something about the life of this rare man. He was, and is, a great scholar and one of the world's foremost organists, an authority on the works of Bach. He became a Doctor of Theology, a Doctor of Philosophy and a Doctor of Medicine. Confronting a most distinguished career as teacher, author and organist, he learned of the great physical need in Africa and founded a hospital there. To the needs of the semi-savages of the primeval forest he has devoted his efforts since 1913, leaving the field only long enough to return to Europe and earn the money with which to enlarge his activities.

There's a thrill in the story of how Schweitzer has labored and saved for the sake of Africa. Contrast his attitude with the attitude of the minister who says "I cannot undertake any task without a salary—or an honorarium—commensurate with my recognized ability." It would be difficult to find a more versatile man

than Albert Schweitzer. Musician, scientist, theologian, surgeon—what Dr. Karl Reiland calls, "a most remarkable combination of brain, brawn and spiritual brotherhood"—this man leans on no organization for support, but when funds are exhausted goes back home and raises more money by his own indefatigable effort! And he does not only raise money; he saves it. Dr. Reiland gives us glimpses of the man: "He would not dine at the hotel with me—it was too expensive;" "the doctor shouldered the luggage and carried it to the train;" "we must travel third class to save money for the Lambarene Hospital." It is no wonder that Dr. Reiland adds "Albert Schweitzer reminds me how Jesus took a towel and washed the disciples' feet." A truly great man can do anything. Only little men refuse." True, and how little many men are seen to be in contrast with Albert Schweitzer, to say nothing of the Master.

This man's marvelous patience and persistence in the face of almost overwhelming discouragements should make most of us ashamed of ourselves. He acknowledges that it is an "unsuccessful struggle to produce in these savages some notion of what is meant by value," a severe "trial of patience and nerves." But he adds: "Anyone who wants to do good under our African conditions must fight any tendency in himself to let his nerves and temper be upset by all the big and little difficulties of daily life." The workers "groan over" the almost hopeless savages with whom they deal, yet "we do feel that there is a link between them and us." Dr. Schweitzer admits that the Africans "do not even feel any gratitude for what we do for them." They even interpret the service rendered as "a sure way to get rich"—and nothing is harder to bear than such misinterpretation. He also admits that "we worry ourselves to death in acting as police and trying to insure a certain amount of obedience to rules which are designed to prevent the spread of disease." He tells of one native sitting in a white suit beside a patient he had brought to the hospital for free treatment. The doctor asked him to come and help haul some beams and planks. This was the answer: "I am an intellectual and don't drag wood about" an answer which might have come from some American "ministers" instead of an African savage. "You are lucky," was Dr. Schweitzer's reply. "I too wanted to become an intellectual, but I didn't succeed!" He became a servant for Christ's sake.

One day he was in such dark despair that he threw himself into a chair and groaned out "What a blockhead I was to come out here to doctor savages like these!" And it was a native helper who heard and quietly remarked: "Yes, doctor, here on earth you are a great blockhead, but not in heaven." Very incidentally this gentle six footer drops more than once a remark something like this: "I must not be too eager to get tangible proofs of gratitude." Just as incidentally he reveals how poverty-stricken and repulsive diseased men and women receive help and meet with tenderness among strangers "because through Jesus love has come into the world." Yes, and love proves itself only in the gift of self.

"Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren."

## Desperate Need Among Miners' Families

We have heard much of the desperate need among miner's families in the soft coal regions, and from reliable information we conclude not only that their condition has not been overdrawn, but that it has not been adequately set forth. The people in general do not half realize how serious the situation is. It is fast approaching a crisis, and it is only by an appeal to the good people of the churches that the emergency can be met.

The American Friends Service Committee has been acting as a collecting and distributing agency on behalf of the churches in general. Mr. James Myers, Industrial Secretary of the Federal Council, has recently returned from a tour of inspection of the child feeding stations set up by the Quaker committee, and states that "while the Quakers are doing an effective piece of child feeding and have distributed many tons of clothing which has been received from nearly every state in the union, their funds and supplies are insufficient for the heavy strain of the mid-winter crisis. ... Not only children, but thousands of mothers and fathers as

well, are in need of food. Unless these needs are met and met quickly untold suffering and sickness will result, and no one need be surprised if acts of desperation and violence occur. The situation constitutes, to my mind, the most acute relief problem and the most critical social problem in the United States today."

It is reassuring to know that the American Friends Service Committee is not merely attempting to feed and clothe those in dire need, but is attempting to help those in need to help themselves in every way that they find possible. And they are inviting discussion of and suggestions for effective relief, and seeking to arouse an intelligent public interest in the problem.

Five cents provides a nourishing meal. Starvation is hovering very near many of these people, who are of our own national household. And when people are starving and without clothing, you know what sort of response is needed. Money may be sent to Miss Olive Van Horn, Treasurer of Coal Areas Relief, 105 East 22nd Street, New York City, or to American Friends Service Committee, Morgantown, West Virginia.

## EDITORIAL REVIEW

The Conemaugh, Pennsylvania, church seems to have enough women actively interested in the Women's Missionary Society to keep two organizations going. The younger women of the church have organized themselves into a Junior W. M. S.

A revival is now in progress at the New Lebanon, Ohio, church of which Brother L. V. King is pastor. It began on February 23, according to a printed folder that came to our desk and Brother Claud Studebaker of Pittsburgh, Pennsylvania, is the evangelist.

Christian Endeavorers will find two contributions of real worth in their department again this week. Brother Frank Gehman writes about the service of young people to the church, and Brother C. D. Whitmer gives another of his interesting series on "Coins and Counterfeits."

A note from Brother L. A. Myers, pastor of the church at Morrill, Kansas, says: "Church affairs are moving along very nicely, though very much embarrassed financially. The bank funds are all tied up, but we are hoping nevertheless to go through the year in fine shape and be ready for a good year next year."

The last Sunday in March is Easter Sunday, and that is the time set by General Conference for the taking of the annual offering for Foreign Missions. The time comes early this year, and prayers ought now to be ascending to God that the church may be prepared to make a sacrificial offering, that the work may not be hindered.

Dr. C. F. Yoder's report from Argentina is very encouraging this week. He says the use of their tent is proving a great boon, and that large crowds are had everywhere they go. Meetings are reported for Cabrera, Camerillo and Rio Cuarto, and an intense interest was manifested at each place. At Rio Cuarto tent meeting Brother Romanenghi has been doing a large portion of the speaking, for which he has splendid talent. The depression is there also, but conditions are ripe for evangelism and many are accepting Christ.

Among President Jacobs' interesting College news items this week is one announcing the receipt recently of an unsolicited annuity gift of \$1,000. We commend that way of investing money and at the same time contributing to the continued service of the church. It is also to be noted that the present college enrollment stands at 310, the largest number in the history of the institution. It is not surprising that Dr. Jacobs calls attention to the crowded condition of the college, especially the chapel. Some generous-hearted man or woman of wealth ought to be found before many twelve months roll around to provide the funds with which to build a memorial chapel.

Brother Raymond E. Gingrich, pastor of the Fair Haven church, near West Salem, Ohio, writes that the Lord's work is progressing there in a quietly but satisfactory manner. Both preaching and Sunday school attendance is increasing, and, as is rather unusual,

the attendance at the preaching services is above the attendance at Sunday school, at least part of the time. That speaks well for both for the quality of the services and the loyalty of the people. The young people are active and faithful, the Christian Endeavor meetings being continued through the winter months, which is unusual for this country church. The pastor announces an interesting pre-Easter week program, in which some of the outstanding talent of nearby Ashland will participate.

The church at Fremont, Ohio, has recently enjoyed a revival under the leadership of Brother R. D. Barnard of Dayton, and the Fremont pastor, Brother W. S. Crick, states that the church people were greatly aroused and the interest of the community in the church much increased, besides two being added to the membership, one by baptism and one by reconsecration. One of the most hopeful features of the campaign was the number of strangers and unchurched folks who became interested. It gives encouragement for the future. Doubtless this is one of the fruits of the intensive visitation work of the pastor and evangelist. Brother Barnard and his church both deserve the commendation and gratitude of the district for making this meeting possible. It is mission work of a real kind. It is a fine way for the stronger churches to help the weaker ones.

Brother Harold D. Fry in a recent communication to the business manager, said: "Some day, Brother Teeter, we must put the Outlook, the Witness, the Missionary, and The Evangelist into ONE EVANGELIST for every Brethren home. The reports of home missions, foreign missions, and statistics and conference minutes must be in one publication, The Brethren Minutes and the Work of the Churches. This is the only solution to our difficulties that I know; and these hard times compel it. Conference last year should have at least agitated it. Perhaps more of us can attend next year, and put our publications on an efficient, economical and popular basis." More and more widely the sentiment is growing for a merging of our news carrying publications. By and by we shall see the wisdom of placing brotherhood interests above group interests, and act upon the wisdom we have received, and it will redound to the glory of God and the welfare of the church.

Our readers will note one change in our Bible study department this week. Dr. C. F. Yoder, having completed with last week's installment his present plans for his studies in prophecy, Prof. M. A. Stuckey begins this week his series, previously announced, on the study of the books of the Bible, outlining his work and expressing words of appreciation of the work of Dr. Yoder and Dr. Rench. The writings of these two men are always highly appreciated and their views widely respected, and The Evangelist has received words of commendation for the work they have been doing this year, and as well for the splendid treatments of Dr. Yoder during last year. We are greatly indebted to him for his excellent and gratuitous service, and wish to take this occasion of expressing our gratitude to him. We anticipate on behalf of the Evangelist family real pleasure and profit in reading after Prof. Stuckey, who has already gained wide respect in the brotherhood for his leadership in religious education and his participation in Bible conference work.

Our good correspondent from the First church of Long Beach, California, gives us an interesting report of the work of that great church for the year 1931. A total of one hundred and forty members were added to the church during the year, sixty-five having been added by baptism, letter and relation since their very successful meeting of a year ago this winter. The average Sunday school attendance for the year was 806 and the largest being 1214, their Rally Day attendance. The offerings for the school increased over sixty per cent during the year, the grand total, including special offerings, being \$6,945.50. Christian Endeavor work has grown with the growing of the church until now there are seven societies and all active. Among other things emphasized in the work of this church there are three that seem to deserve special mention,—they are evangelism, set forth by the work of "The Seventy" and the large ingatherings; missions, as witnessed by the continual activity and interest in their missionary societies and the generous gifts to missions; and the devotional life, expressed by the emphasis on prayer and the large attendance at the regular prayer meetings, the Wednesday night meeting being attended by from 150 to 200. Dr. L. S. Bauman is the pastor of this church.

## Some Brethren Church Leaders of Yesterday, as I Knew Them

By Dr. Martin Shively

### XXXIV. Elder J. L. Kimmel

In the autumn of 1886 I first met the subject of this sketch. I had been a student in Ashland College since the early spring of that year, and he came over from Berlin, Pennsylvania, where he was born and reared, to enter training for the ministry to which he had been called by his home congregation, and in which he had already exercised for several years. He had but lately been called upon to mourn the loss of the wife of his youth, and finding temporary homes for his four children, he came to Ashland with the intention of getting this further preparation for the ministry of the Word, and then devoting the remainder of his life to the preaching of the gospel. He was then a man in the early thirties, and one good to look at,—a handsome man, intelligent, courteous and kindly. From that time until his death, less than a year ago, we met often, and I counted him as one of my very dear friends. His first pastorate after leaving the college halls, where he had continued in training several years after my own departure from school, was in the state from which his Lord called him home,—in my own home church, at Edna Mills, Indiana. Afterwards, he served pastorates at various places in Ohio, among them being those at Middlebranch, Dayton, Gratis, and Bryan, and also pastorates at Goshen, Muncie, and Ft. Wayne, Indiana, his final break in health coming during his service at the last named point. He died at New Paris, Indiana, last July, at the age of 75 years, 50 years of which had been devoted to the Christian ministry, leaving behind thousands who knew and loved him, and who are better for having known him.

Brother Kimmel while a devoted lover of men, was never self-assertive, but inclined to be quiet and a bit reserved. He never sought preferment for himself, but was always ready to defend the Word, and what he believed it taught. I shall never forget one instance in which this was shown. At the general conference of 1887 a group of younger men in the ministry met one evening after the sessions to talk things over, and one of that group, who afterwards left the denomination, attacked the position of the church on the doctrines of Feet Washing and the Lord's Supper. Some of us, I suspect, were a bit stunned, and in the face of the brilliant attacker, we were more or less tongue tied, and at least one of the group seemed inclined to accept the view he offered. Not so Brother Kimmel, for perhaps because he knew the other man better than any of the rest of the group, he came at once, and valiantly to the defence of the Whole Gospel, and from that time until the end of the evening, the other man had less smooth sailing. To the end of his life, he stood as a Defender of the Faith. He had his troubles as have other men, and some of them were of such a nature as to wrench men's hearts, but I know his own unflinching faith helped him over many a rough spot in life, and smoothed the path as he approached the River of Death.

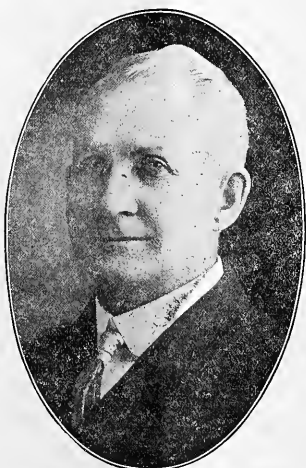
Most of the congregations he served as pastor, at least during the earlier years of his ministry, could offer but

slight financial support to those who gave them the Bread of Life, and with his rather large family, careful management was necessary if even the usual wants alone were to be supplied; and in common with many another man in his position, the situation was such as would make a real parent worry, as he knew his inability to supply to his children the things which they wanted, and which he would be delighted to give, if it were only possible. In connection with such a condition, I recall a remark he made at Dayton, when the Sunday schools of the Gratis church, of which he was then pastor, and the one at Dayton, of which I was pastor, were having an outing together, in one of the city parks. He said, "There were times in the years gone by when I worried much over my inability to give my children such a boost in life as I had hoped to do when I was a younger man.

I wanted to give them a good education, and help them too in setting up homes, but now that the elder ones are grown up, I am rather inclined to rejoice because I could not do this for them, for they have developed a self reliance which would not have been possible otherwise, and are no doubt better for having had to depend upon themselves. I have tried to give them a good name, and set before them as good an example as I have been able to do." I remember little of the many words I have heard from his lips, but being a minister myself, and a father, I was powerfully impressed by this statement, and it remains fresh in my memory after the more than quarter of century since I heard it.

Few men, if any, in the ministry of the church, during the last forty years, were better known than Brother Kimmel, for he was always present at the conferences, both district and national, and for a good many of his last years, he had a place on the programs, if for no other reason than that he was an officer of the Board of Benevolences. How much concerned he was in behalf of the superannuated men in our ministry or the families of those who had gone on, is well known to all who attend these meetings. He served well, until the break in his health placed him on the list of the beneficiaries of that board. Younger men have succeeded him, and serve well, but not better than he, for he gave all he had, both of time and talent, to the cause he loved. His face we shall see no more in this world, but in the hearts of those who were associated with him in the work of the church, J. L. Kimmel still lives.

Ashland, Ohio.



The Late Dr. J. L. Kimmel

## The Church's Crime. [Part II]

By Dr. Louis S. Bauman

### Dives and Lazarus

A young man several years ago was asked if he were a Christian. "Yes, a sort of one." "How much do you spend for tobacco?" "75c a week." "How much for foreign mis-



sions?" "NOTHING!"

In the sight of God, America today occupies the seat of Dives at the table—"feasting sumptuously every day." The heathen world occupies the place of Lazarus,—and they are **HARDLY GETTING EVEN THE CRUMBS!** \$29,000,000 a year represents the amount spent by the Christians of America in their foreign missionary work, while our Department of Justice recently gave out the following figures showing America's annual expenditures: Candy, 1,000 million dollars; Chewing Gum, 50 million; Soft Drinks, 350 million; Perfumes and Cosmetics, 750 million; Furs, 300 million; Tobacco, 2,110 million!!! Not to mention many other luxuries. True, that is not all spent by members of the church, yet a very large part of it is, and they give only \$29,000,000 to foreign missions!

Some time back, a missionary secretary reported that though the Presbyterian Church was probably the richest church in the United States, yet her members were giving less than 2c a week to foreign missions! And at about the same time, a Methodist official reported that there were 2,000,000 Hindus who would knock at the door of the Methodist Church in India for admission, and that \$70,000 a year would be needed to care for them. (A small enough amount surely). This called for 2c a year from every Methodist. At the latest report we could get, the sum had not yet been provided!

It will not help American Christians any to plead that they give, but it is being spent at home. For they are faced with the fact that a recent survey shows that Christians are spending at home on an average of but 9c a week for their own souls' salvation!

Doubtless, he had just reason for it, when a young clergyman complained that his congregation was made up of "tight-wads." "They are so stingy," said he, "that when I ask them to sing 'Old Hundred' they want to sing 'The Ninety and Nine.'"

#### Judgment Even Now

Now think of those figures again—\$29,000,000 as against the thousands of millions spent for luxuries! Then you think of the story of Dives and Lazarus, and get its force! How infinitely more sinful it is in God's sight to deny bread for the soul than it is to deny bread for the physical body!

America gives four times as much for chewing gum in a year as she gives to missions. America has one city (New York) that puts more money into the treasuries of her play-houses in one winter than goes into all the missionary treasuries of the world. America gives more money for tobacco in one year than all the churches of the world have given to foreign missions in nineteen centuries!

The famous tragedian, Garrick, showed his friend, Dr. Johnson, around his beautiful mansion and grounds one day. The great moralist looked at the valuable property, but was filled with sad forebodings. He laid his hand kindly on the player's shoulder, and said: "Ah, David, David, these are the things which make a death-bed terrible!"

I tell you, America needs to think of coming judgment! **Indeed, has not her judgment already begun?** Our country is overrun with crime, sorrow and broken homes! No wonder there is a "Great Depression"! No wonder heathenism is establishing itself within our own borders, with its Buddhist and Hindu temples, and will bring with it its curse!

Listen to this—"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he

that pondereth the heart consider it? And shall he not render every man according to his works?" Prov. 24:11, 12) Excuse-making will not go there!

#### The Missionary Motive

Finally, what is it that sends forth missionaries to "suffer the loss of all things" earthly for Christ in these mission fields? Whatever it is, would to God that it could come to every member of the Church at home!

A foolish question is so often put to missionaries when they come home on their furloughs: "Do you like it over there? Do you like it better at home?"

"LIKE IT?" (!) Do you suppose they like the dirty inns; the squalid, greasy, smoky huts; the blistering heat; the constant menace of deadly fevers; the coarse foods; the lack of congenial companions; the pagan misunderstanding and hatreds; the oftentimes persecutions; the awful danger of moral and physical contamination to which they and their children are constantly exposed; the constant sight of rotting disease—"LIKE IT," as they oftentimes sit there beside their little huts, called homes, and dream of home faces, home firesides, home stores, home pavements, home gardens, oaks and elms! "LIKE IT?"

Then WHY are they there? Ask the soldier who stands waist-deep in the water of the muddy trenches, if he likes it! NO! He is there for his king and his country—he is there obeying orders, at the sacrifice of home, health, —yes, ready to give life itself in obedience to his orders!

James Chalmers, first missionary to New Guinea, cried: "Recall the twenty-one years, give it me back again with spears flying about me, with the club knocking me to the ground—give it me back, and I will still be your Missionary!"

Samuel Dyer said: "If I thought anything could prevent my dying for China, the thought would crush me!"

John Hunt said: "O, let me pray once more for the Feejee!"

Bishop Mackenzie: "If I had thousand lives to give, Africa should have them all!"

Our own beloved missionary, Brother Lester W. Kennedy, lay slowly dying at Bassai, in the heart of Africa. He takes his pen and writes his last letter. Hear him: "I say with Bishop Mackenzie, 'Had I a thousand lives to live, I would give them all to Africa!'" Later, and but shortly before he passed upward to be with the Lord he dearly loved and truly served, he turned on his bed of pain and said to his wife: "If I had the privilege of choosing again my life work, I would choose the same as I have chosen—to lay down my life in service to God for these in dark Africa!"

#### The Spirit of the Cross

What is back of this? THE SPIRIT OF CHRIST! And that means three things:

(1) **OBEDIENCE TO THE COMMAND**,—submission to the will of God! A missionary at Northfield a few years ago told how he began work in Africa, with companions as eager as himself. One by one, they succumbed to the terrible climate. Three, he buried. The others, he took to the coast and sent home. Then, he turned back, all alone, to stand in the midst of hundreds of thousands of those degenerate, black men and women who had never heard the name of God! Again and again, he trampled the blistering plains, with a tongue oftentimes so swollen that he could not speak! Thirty times he was stricken with fever, with no one to care for him. Lions attacked him; natives ambushed him. He ate everything—from ants to rhinoceroses. And here was his conclusion: "I know the great joy of walking with Jesus Christ in the

midst of all this! I stand ready at this moment to go through it all again, for the joy I have had in flashing the word "Savior" into the darkness of a great tribe! Is it God's will? That makes the wilderness a garden; that makes the desert glow with the very presence of God!"

(2) **"THE LOVE OF CHRIST CONSTRAINETH ME!"** The missionary has been there! He has gazed upon the agonies of heathenism! He knows something of the appalling famine for the Bread of Life—the famine for a knowledge of God—that desolates the heathen hearts! He knows of the awful doubts, of the haunting fears, of the power of demons, of the consciousness of unforgiven sin that possesses them all! He has seen the "sheep without a shepherd." He has seen them die like beasts beside the roadway, alone in their misery, with no one to pity, to comfort or to help. A missionary wrote home to his father, after some years of contact with the heathen: "It breaks my heart to see the misery of these starving people, starving for want of Bread and for want of hope! I wish the Christians in America could be brought face to face with these people for a little while, that they might realize their duty. It breaks my heart to see the suffering. But, after once seeing it, I could not leave them if I would. They need me. I MUST STAY!" Verily, "The love of Christ constraineth me!"

(3) **"THE JOY THAT IS SET BEFORE."** (Heb. 12:2). "Looking unto Jesus, the author and finisher of our faith, Who, for THE JOY THAT WAS SET BEFORE HIM, endured the cross, despising the shame, and is set down at the right hand of the throne of God!"

It is this that sends them back, to point their black-skinned brothers and sisters in the fever-stricken jungles of Africa, the way to heaven!

Paul declared that those he had won from pagan night would be unto him a "crown of rejoicing . . . in the presence of our Lord Jesus Christ at his Coming. For YE ARE OUR GLORY AND JOY" (1 Thess. 2:19-20).

A missionary was once asked to give a proof that the Gospel of Christ would eventually triumph. He said: "When I arrived at the Fiji group, my first duty was to bury the hands, arms, feet and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals, who had taken part in that inhuman feast, gathered about the Lord's table!"

What a "crown of rejoicing" he wore! Think what it will mean at the table above—at the Marriage Feast of the Lamb, when the Lord shall have come to claim his own!

Will you therein rejoice?

Long Beach, California.

## Love of the World Censored

By Thomas Gibson

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lusts thereof, but he that doeth the will of God abideth forever" (1 John 2:15-17).

In the above statement, the word world appears six times, and in every instance refers not to the material world, but to the world of unbelief. God made this beautiful world for man's use, and filled it with every good thing that the heart of man can desire, and he has prom-

ised to "Not withhold any good thing from them that walk uprightly."

It is repulsive to our reason, that God would forbid his creatures to love his beautiful world, which he has made for man to live in, and to enjoy. God speaking through his servant David, said, "If I were hungry, I would not tell thee, for the world is mine, and the fulness thereof" (Ps. 50:12). David confirms that truth by saying, "The earth is the Lord's, and the fulness thereof, the world and they that dwell therein." All through the Scriptures, the word world, is used in two different senses. It is spoken of as the material world, and the world of unbelief. We will cite a few examples. First the material world. "This present world." The wicked will be "chased out of this world" (Job. 18:18). "All the Kingdoms of the world." "What profit to gain the whole world," and many other passages. Second, the world, the unbelieving people in the world "World cannot hate you but me it hateth, because I testify that the works thereof are evil." Jesus is speaking of the unbelieving world. The material world can neither hate nor love. John says, "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life." These lusts, are characteristics of the unbelieving world, not the material world. "If ye were of the world, the world would (love his own), but because, I have chosen (picked) you out of the world, therefore the world hateth you." Again we see the characteristics of the unbelieving world, "I pray for them: I pray not for the world, but them which thou hast given me, for they are thine." "Neither pray I for these alone, but for them also which shall believe on their word." Here is one of the "hidden mysteries," why Jesus didn't pray for all the world of unbelief. Was it because having all wisdom, and fore-knowledge, he knew who would accept him, or reject him? Jesus commissioned his disciples to "go into all the world, and preach the gospel to every creature." They couldn't do otherwise, being finite; they didn't know who would accept, or reject the message. WE are to "deny ungodliness and worldly lusts."

The lusts of the worldly minded Christ rejectors. The unbelieving "world is not a friend to help us on to God." Conformity to the ways of the unbelieving world, is detrimental to the spiritual life. "The friendship of the unbelieving world, is enmity with God, whosoever therefore will be a friend of the ungodly world is the enemy of God" (James 4:4).

The love of the world is not conducive to the progress of the Christian life. "Demas hath forsaken me, having loved this present world" (Paul.) It was the love for the ways of the unbelieving world, that induced Demas to forsake Paul.

God made man pure and upright, but he has sought out many inventions. Many splendid, useful inventions. But he has flooded God's beautiful world with many corrupt, and degrading inventions. Companionship with the unbelieving world is forbidden. "Be ye not unequally yoked together with the unbelievers. Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters" (2 Cor. 6:14-16). "Evil communications corrupt good manners." (R. V.—"good company" 1 Cor. 15:33).

"Blessed (happy) is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Does God forbid his people to engage in the same kind of amusements as the unbelieving world does. God has made rich and abundant provision for the greatest possible happi-

ness of his people. My Bible says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Whether we wake, or sleep, we should live together with him" (Christ). There are many forms of amusements that the unbelieving world engage in that are in themselves harmless. The motive that prompts us to do many things, determines whether they be right or wrong, good or evil. The unbelieving people of the world don't acknowledge God in their amusements, therefore they don't receive his approval, or blessing. The Christian might engage in some of these same amusements and receive God's approval and loving benediction, because he has honored God in it. There never was a day or age when God was being robbed of the honor due him, as he is today. Man is taking all the honor, and the glory to himself for the inventions and discoveries of this day and age. There are many foolish and hurtful amusements that the unbelieving world engage in such as the card table, the theatre, the dance, and kindred amusements. As they contribute nothing to the building up of a noble character, they entail loss of time, and a needless waste of money. If one is soundly converted to God, there has been a transformation of life and character. The things they loved, now they hate, and vice versa. Having become new creatures in Christ, old things are passed away, and all things have become new.

It is not a question of whether this or that is wrong, the Holy Spirit regulates such matters by creating or destroying the desire. "If we live after the spirit, let us also walk after the spirit." I think it was Jonathan Edwards, that man of God, who, being invited to a public dance, accepted the invitation and appeared at the place appointed for the dance. Just a few moments before the hour for the dance to begin, he asked permission to speak a few words, which was granted. He said, he never engaged in anything without first consulting God about it and if it met with his approval, to grant his blessing on it. So he invited them all to kneel down with him on the dance floor and speak to God about it, and truly God verified his promise. "The effectual fervent prayer of a righteous man availeth much." For he prayed so earnestly, and fervently, that deep and pungent conviction came upon the entire assembly. When he finished praying, the whole company had gone, and left him alone, but like Jesus when the disciples had all left him alone, "he was not alone, for the Father was with him." "Go thou and do likewise." No, it was not the love of God's beautiful material world that Christ censored. It was the love of the things which Christ came to destroy, "the works of the devil," "the works of the flesh," the fruits of the carnal mind, which Satan planted in the bosom of our first parents, when he destroyed their love for their Creator.

1816 Woolsey St., Berkeley, California.

## SIGNIFICANT NEWS AND VIEWS

### THEY CAN'T BLAME IT ON PROHIBITION

Here in the United States nearly all our troubles, including crowded courts as well as crowded jails, are blamed by the wets on Prohibition. But many countries without Prohibition seem to be having worse conditions than we have. Even our neighbor, Canada, under the blessing of "Government Control," as the wets regard it, is having its crowded courts.

We take the following from the *New Outlook*:

The Montreal Gazette reported recently that the Recorder's Court in that city entered the New Year staggering under the unwieldy burden of upwards of four thousand two hundred cases in arrears, and with no immediate signs of relief. "Ninety per cent of the

cases which clutter up the rolls at present are morality cases, involving disorderly house keepers and inmates. And as fast as one case is settled, the police have made three more . . . On an average day nearly two hundred cases are heard by the three recorders. But to keep up with the congested rolls of today, four hundred cases a day should be the regime."

Liquor flows freely in Montreal as in most parts of Canada, under Government auspices. It is impossible to say just how far that fact goes toward explaining the congestion in the courts. But this is certain, at any rate; even the Gazette cannot blame it on prohibition.—The Evangelical-Messenger.

### PRESBYTERIAN REUNION

Final union of the Presbyterian Church in the United States of America and the United Presbyterian Church of North America is expected in 1934.

This is the published announcement of a joint committee on organic union, meeting in Philadelphia.

The plan specifies, we read, that the name of the union shall be the Presbyterian Church of America. The "General Assembly of the Presbyterian Church of America" is to be formed two years hence.

The Presbyterian Church now has about 10,000 clergymen, 2,000,000 communicant members, and an annual budget of about \$60,000,000. The United Presbyterian Church has 920 ministers, 172,000 members, and a budget of \$10,000,000. More than 11,000 churches, it is said, will be involved in the union.—The Literary Digest.

### WELL, WHY NOT?

There is a movement in the State of New York designed to get approval from the State Legislature for what is known as the pari mutuel system of betting on horse and dog races. The argument that is advanced is to the effect that by permitting this racing and betting the State could collect millions of dollars that would, of course, go far to care for expenses that must otherwise be raised by taxation of property and incomes.

Does that not sound familiar? Isn't it just too sweet of this gambling fraternity? Are they not blessed with a wonderful civic conscience?

If the church were to go back to the days of the sixteenth century and begin selling its members the right to engage in this or that sin, these "sporting" men would be the first to point at the hypocrisy involved. Yet they seem utterly unable to understand why we are not carried away by their argument that the repeal of prohibition would bring in so many taxes.

Civic-minded people need to be very much on their guard in times like these. There are many who are too high morally to sell their sons and daughters to debauchery for so much gold in hand, but will none the less be happy to sell their safety for an apparent reduction in the tax-bill.

There are too many Americans who will condone any immorality by public connivance, if only they can be assured that that immorality will yield a financial return. If that is not prostitution of the very soul of America, what is it?—Christian Standard.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Introductory

It is a happy privilege to receive an invitation from the Editor of The Evangelist to conduct a column in this magazine on Bible study. During the recent past Dr. Charles F. Yoder, our pioneer missionary to South America, has been favoring Brethren readers with his excellent and highly interesting studies on the Church, and, more recently, on Prophecy. It is to be hoped that this will not end the studies of our beloved missionary, poet, preacher, and scholar. To know Dr. Yoder is to love him; to read after him is a delight of lasting value.

Then, too, Dr. G. W. Rensch, one of the grand old men of our fraternity, has been favoring us with Studies on The Outstanding

Texts of the Bible. Anybody who reads them with any degree of faithfulness will be greatly helped and inspired. They are characterized by a sanity and sobriety which result only from a long life of wise and tolerant observation of human nature and human affairs. To many of the younger and middle aged men of the ministry he has been of incalculable help. He is a pastor's pastor par excellence, Brethren to the core, doctrinally sound, and morally uplifting.

Now, the writer, an infinitely younger man with far less experience and observation, is sought to pen some articles on the sacred Scriptures. They are to appear in company with the writings of Dr. Rensch on this page from week to week. It is not to be expected that the new studies will do credit to the very worthy pace that has already been set. As a runner with Dr. Yoder and Dr. Rensch the present scribe does not feel competent, yet he is well aware that these two men will be those who will accept with gratitude and encouragement his poor fodder. Both of these Brethren have been a continual encouragement to him.

As the above title suggests, these studies will pertain to brief studies in the Scriptures. The Old Testament will afford a prolific background for our thinking. God began at the time of beginnings to reveal himself unto man, in his own way, through men providentially chosen to act as his representatives. What he had to convey to men through his servants is recorded and miraculously preserved and superintended for our reading in this twentieth century. His purposes and motives are oftentimes far past finding out, but never do we need to ask what he did. His movements and acts are a matter of sober and trustworthy history. We shall examine them as they appear in the grandest writings of antiquity.

"Let those who will, hang rapturously o'er

The flowing eloquence of Plato's page;

Repeat, with flashing eye, the sounds that pour

From Homer's verse, as with a torrent's rage:

Let those who list, ask Tully to assuage

Wild hearts with high-wrought periods, and restore

The reign of rhetoric; or maxims sage

Winnow from Seneca's sententious lore:

Not these, but Judah's hallowed bards, to me

Are dear,—Isaiah's noble energy,

The temperate grief of Job, the artless strain

Of Ruth and the pastoral Amos, the high songs

Of David, and the tale of Joseph's wrongs,—

Simply pathetic, eloquently plain!"

—Sir Aubrey de Vere.

The following brief outline will suggest to my readers something of the nature of the Bible book material that will appear on these pages. There will be great deviations from the outline, but nevertheless, some outline will be followed.

#### I. THE HISTORY OF THE BOOK

1. Author.
2. When and Where Written.
3. To Whom Addressed.
4. Occasion. (Aim, Object, Purpose)
5. Authenticity.

#### II. THE OUTLINE OF THE BOOK

#### III. THE THEME OF THE BOOK

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Language.
2. Style.
3. Leading Ideas, Key Thought, Phrase, Word, Verse or Verses, etc.

#### V. THE VALUE OF THE BOOK

#### VI. THE CHRIST OF THE BOOK

#### VII. THE MESSAGE OF THE BOOK

1. Doctrinal. (For the Church)
2. Practical. (For the Individual)

In so far as possible the studies will be descriptive and practical. There will be little room for the work of the linguist herein, not that that work is not important, but rather because our column is limited in its space and the aim and scope of the writer are quite otherwise. If a larger knowledge and appreciation of the English Bible will be gained through these attempts of mine, then I shall be satisfied.

Ashland, Ohio,

## Outstanding Texts of the Bible

By Dr. G. W. Rensch

Rom. 1:18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

Moffatt says it this way: "But God's anger is revealed from heaven against all the impiety and wickedness of those who hinder the truth by their wickedness."

Stiffler on Romans says, "The 'for' is not specific, but comprehensive. It looks at all that Paul has just been saying. He is not ashamed of the gospel. The gospel would be nothing if men were not guilty and in need of the rescue which the gospel alone can afford. The gospel alone reveals the means of salvation, for everywhere else there is no revelation except of wrath. This wrath or holy anger is universally revealed, 'from heaven.' Men in all ages have been aware that the Power above frowned upon them for their deeds."

Perhaps some one is ready to say, "Why talk about the anger of God?" My answer is, because God talks to human beings about it. Why should we not wish to know the mind of the Father on any subject? Who are we that we should desire to minimize any truth which the Father desires to reveal? Who can judge of the importance or non-importance of any subject upon which the Great God of heaven and earth seeks to make known unto us? Sin is sin with God however sinners may view it. Its enormity is so great that in order to induce man to forsake it, God must hold before him his anger. As Stiffler says, "The blackness of their sin is that they 'hold' or withhold the truth in unrighteousness." It would seem as though the Father could but wish that revealing his wrath would make his entreaty to forsake it more effective.

Would you like a very brief outline for studying the anger of God? Try this. Ps. 74:1; 90:11; Hos. 13:11; 2 Kings 13:3; Rev. 15:1, 7.

#### PROVOKED:

1. By disobedience. 1 Sam. 28:18; 1 Kings. 16:2-13; Isa. 9:17, 19, 21.
2. By stubbornness. Ex. 32:9, 10; Num. 32:10, 11; Rom. 2:4, 5.
3. By murmuring. Num. 11:1, 10, 33; Ps. 106:32.
4. By idolatry. Num. 25:3; Josh. 23:16; 1 Kings 11:9.

#### APPEASED:

1. By intercession of the righteous. Deut. 9:18, 19, 20; Ps. 106:28.
2. By putting away evil. Num. 25:6-11.

#### PRAYER for Averting:

Dan. 9:16; Isa. 12:1; and 57:16, 17.

#### DELIVERANCE FROM, Rom. 5:9; 1 Thes. 1:10.

Destroys the WICKED, Num. 16:20, 21, 45; Isa. 63:3, 4, 6; Matt. 22:7; Heb. 3:11; Rev. 14:10, 11; and 19:15.

Our forefathers in the pulpit were plain, blunt men. They not only believed in the beauties of heaven—and preached it—but in the terrors of hell—and preached that; not only in the love of God—and preached it—but in the wrath of God—and preached that. Men were told without apologizing for God's teaching, that God could not only love, but that he could hate. Wonderful was his amazing mercy, but justice was never lost sight of. As there could be no heaven without mercy, neither could there be without justice. Oh, no; a salvation that takes no consideration of injustice, and saves a man in spite of himself, is too worthless to foist upon a down-trodden, sin-cursed earth.

A young officer of the army was on examination for promotion. The committee in charge proposed this question: "If you were leading your division through a deep gorge, and a strong fort was in front of you, and a strong force was in the rear following you, what would you do?" The officer hesitated a moment, appeared puzzled, but finally answered, "I think, Sir, I would resign." If I could not declare the facts about sin, that its enormity was so great that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," I would resign an empty commission. The Old Testament closes with a glimpse of an angry God who may come at any time and smite this rebellious earth with a curse. Read its last chapter. The New Testament closes with a last warning: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." Yes; now be unjust if you will; now be filthy, if filthy you will be. What more could be done?

W. I. DUKER,  
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Elkhart, Indiana

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Maurerstown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

MAGAZINE SECTION

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### Sunday School Association's Missionary Writes

(Editorial Note: Our readers are favored this week with a personal communication from the pen of Miss Mary Emmert. During the past year Miss Emmert received support from our Association for the type of work which she describes in this letter. That this support has been well placed none of us will doubt. The Bible cannot be taught to African pagan sinners unless they are educated in its precepts and wisdom. The letter, you will note, is addressed to the co-laborers here at home. It is meant especially for the officers of our National Sunday School Association. All those who have had some part in helping to make our work a success are included, however. Our African and South American missionaries have shown the greatest gratitude possible for the work we are trying to help them to do. It is to be hoped that the present financial depression will not hinder us in supporting them in an even larger way.)

Yalohe par Bangui, Oubangui Chari,  
Afrique Equatoriale Francaise,  
December 14, 1931.

Dear Co-laborers:

Brother Bauman has long since notified me that the Sunday School Association has placed the sum of \$250 to my support as an educational worker. For various reasons I have been delayed in acknowledging this gift but I am nevertheless appreciative of it and of the splendid spirit that prompted it.

The educational work is a worthy cause. Naturally I believe in it or I would not give so largely of my time to it. This present year we have just finished ten school months. The oldest class of boys are studying to become monitor-evangelists. They must take government examinations in order to receive certificates; and then we hope to send such as feel called to chapel points where they can both teach and preach. Thus they can prepare students for higher work at the Station school. Of course it is still uncertain whether permission will be granted, but we are working and praying for it and know you will be glad to pray too. There are only eight boys in this class; five or six of them have expressed the desire to become evangelists. These lads have been faithful throughout the five years of the school. They already teach Sunday school classes and some of them do village preaching and also preach occasionally on the Station.

The second class of boys are studying the Bible daily. They have had just about enough French now to be able to read the Bible, with quite a bit of patient explanation of course, for the Bible in French is not easy reading. Some of them also are looking forward to being evangelists. They are still quite young and must be carefully trained for several years yet. Precept upon precept, line upon line.

There are yet two younger classes who are just now able to read simple French. Some of them look quite promising and others don't. But often the Lord chooses

the very ones that we would reject. In all there are just fifty students here now. Only two of this number are girls. That is a very small percentage indeed, but we hope that it will break the way for more in the future.

We are looking forward to having a new building with three class rooms this year. It will be used for Sunday school classes on

week days. This will avoid having so many classes in one room. So far it has been like a country school, but with monitors to help we can have more classes.

The fifty children now in school all live on the Concession, most of them with their parents or friends, but a number of them are housed in school dormitories. These latter work three hours a day for their board, so there is some outside supervision to be done also. The problems connected with the training of these children are too great for any one to handle. We covet your prayers. In fact we must have intercession if these young lives be consecrated to the Master's service. I'm sure you will be blest for your interest in this work.

Yours in him,  
MARY L. EMMERT.

### A Skeptic Who Aided Christianity

By Arthur Holmes

David Hume Laid Low the Ghost of Human  
Authority in Religion, in Philosophy and  
in Science

As Christianity more than once has been injured by its best friends, so also has it been greatly aided by its enemies. John Locke was a religious man, but his works gave aid and comfort to the deists, the forefathers of the French atheists, whose distant relatives still linger with us. The collapse of deism in England arrived because its foundation in inductive, materialistic and mechanistic science was rudely blasted out from underneath it by the skeptic, David Hume (1711-1776). For this service, because he acquired the reputation of a skeptic in religion, Christianity has never been sufficiently appreciative. That he exposed the uncertainty inherent in modern science, that he destroyed deism, that he forced a reconsideration and reconstruction of the theories of knowledge, and, finally, that directly upon his basis of faith Samuel Butler rested his great "Analogy," stronger now than a hundred years ago, are reasons enough to re-evaluate this Scottish skeptic's contribution to the world's constructive thought.

He was born in Edinburgh of a good family, the youngest of a family of three children. He entered Edinburgh University at the age of twelve, stayed three years, returned home with a fair knowledge of Latin, some of Greek and a taste for books "of reasoning and philosophy, poetry and polite authors," whatever that meant, thought he seems early to have turned to philosophy, and especially to Cicero and Seneca, and to the English thinkers, Dr. Locke and Bishop Berkeley and Butler, and to theology.

#### Early Struggles

From an early age he aimed at a literary reputation, and, in spite of poverty, achieved it: He turned first to law to make a living, but did little with it. His application to the philosophies of Locke and Berkeley reduced him to physical exhaustion, so that he entered business (in 1734) for a rest, found it unsuited to him, and went to France, first to Paris, then to La Fleche, famous for its study of Des Cartes. His health was restored by the trip, and it was in France that he composed his "Treatise on Human Nature," the work that has given him lasting fame, published in 1739 and 1740, the publisher giving him about \$250 and twelve

copies for the first edition. In Hume's own words, the book "feel dead-born from the press," suffering from the fatal defect of failing to make clear and cogent application of its principles to the moot problems in religion and philosophy of the day.

"But," Hume says, "Being naturally cheerful and sanguine temper, I very soon recovered from the blow (of the failure of his book) and prosecuted with great ardor my studies." They yielded other volumes on politics, history and religion, among them his "Essays," which proved popular, and his "Dialogues Concerning Natural Religion," published in 1779, after his death, and his "Natural History of Religion," 1757. In the meantime, he also accepted several minor political office, traveled some on the Continent, sought a professorship in Edinburgh, and failed, and finally settled in Edinburgh, having, with his pension, an income of about \$5,000 a year. He built a house on David Street named for him; entertained Jean Jacques Rousseau, and fell into that noted quarrel with that "little better than a madman." In the spring of 1775 he was stricken with an illness, visited Bath for treatment, and on his return home weakened and died within a month, so ending one of the most successful and happy lives lived by that usually unfortunate and unhappy lot of men known as philosophers.

#### Personal Qualities

Hume possessed an intellect which was remarkable for its penetrating keenness, especially in the gift of psychological analysis, though he could be utterly blind to some obvious truths. His emotional nature was well developed from a rich natural endowment. Of himself he says: "I was . . . a man of mild disposition, of command of temper, of open, social and cheerful humor, capable of attachment, but little susceptible of enmity, and of great moderation in all my passions. Even my love of literary fame, my ruling passion, never soured my temper, notwithstanding my frequent disappointments." Criticism never touched him deeply, and he even complains jocosely because his works were not sufficiently attacked by the clergy. In spite of his phlegmatic temperament, he worked hard and diligently, continuing his labors with unflagging zeal long after his early poverty was abated to the point where he might have taken his ease.

There has always been a question, a rath-



er personal and gossipy one, about the seriousness with which Hume took his own skepticism. Could he believe that material objects existed—as also Bishop George Berkeley taught—only in his own consciousness? And then only so long as he perceived them? Did he disbelieve in the soul? Did his skepticism seriously extend itself to the existence of God? These are questions that have agitated writers on his philosophy and biographers who studied the man himself.

#### Interest in Religion

All that can be said is that he was himself primarily interested in religion. At moments his longing for a firm faith in God, is pathetic. His "Dialogues" on religion, in parts at least, indicate that he did possess more faith than his writing would permit him to hold, considering the limitations he imposed, or, rather, the limitations the method of inductive science imposed, upon men's efforts to know. For Hume was not primarily engaged in writing religious works, but in showing what effects the prevailing scientific method of his day, coming from Descartes, Bacon, Hobbes, Locke and Bishop Berkeley, had upon religious beliefs, and indeed upon all knowledge. In his works it is hard to determine just where the line can be drawn between the skepticism which inductive science necessarily induces and the

(Continued on page 14)

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
with  
Thoburn C. Lyon

### JESUS COMFORTS HIS DISCIPLES

(Lesson for March 13)

Lesson Text: John 14:1-18; Golden Text: John 14:27

#### Daily Readings and Comments

#### MONDAY

##### The Heavenly Home. John 14:1-15

In the hours of our darkest need it is to these verses that we most often turn for comfort. Jesus' message to a world filled with trouble was, "Let not your heart be troubled;" and they were not empty words, out he showed us the way out of our troubles. We may be homeless here, but there is one who is preparing a better home in a better land. The body in which we live has also been likened to a house which we know is but temporal and decaying; but praise God there is another house eternal in the heavens whenever the time comes that we must "move." In our eternal home we shall ever be with him, and the way thither we know. Could there be more blessed comfort than this?

#### TUESDAY

##### The Comforter Promised. John 14:16-26

What an advantage the Christian has over the world! It is not strange that the world seems neither to know nor to understand the teachings of Jesus: they know not Jesus, for they have never seen him, and the Holy Spirit they cannot see, as Jesus brought out under the figure of the wind, when he talked with Nicodemus. Let us praise God for the Comforter, the Holy Spirit, who brings to our remembrance the blessed words of comfort and the precious

promises of Jesus—not the least of which is found in v. 18: "I will come to you."

#### WEDNESDAY

##### Fruit-Bearing Promised

There is a true vine (v. 1), and a false; the branches of the false vine may be left to themselves, but there is a husbandman who tenderly watches over the true vine, caring for it and seeing that it fulfills its purpose in life—the bearing of much fruit. Even though we have borne fruit for the Master, let us not be self-satisfied: perhaps with the proper purging and pruning at the hand of the husbandman we might bear more fruit. And let us not forget that the bearing of fruit is, after all, the test of discipleship (v. 8).

#### THURSDAY

##### Friendship with Jesus. John 15:11-21

Not servants, but friends of Jesus: how exalted our position in him! He has made known unto his friends the whole plan of salvation, and has comforted us with the promise that he will return and take us to be forever with him. But just as true friendship with any earthly friend carries with it certain duties and obligations, so does our friendship with him. We are commanded to love one another as he has loved us; think that through. And if we befriend him whom the world hates, we may only expect to be hated by the world. But if we suffer with him—2 Tim. 2:12; Rom. 8:17, 18.

#### FRIDAY

##### The Holy Spirit a Teacher. John 16:1-15

It is worth spending much time not only

on this but on other passages, to study just what the work of the Holy Spirit is in the world. Beginning in v. 8 we read of his office to the unbelieving world; beginning with v. 13 we read of his work in the believer. Things that the disciples were not yet ready to be taught, the Holy Spirit should later teach them. Just so, in our own lives today, the Holy Spirit is continually showing us things in God's word which we have many times read but never understood. We should never open the Book without first breathing a prayer that the Holy Spirit may enable us to understand what we read.

#### SATURDAY

##### Jesus, the Intercessor. John 17:9-21

There is blessed comfort and peace in meditating upon the things for which Jesus prayed in this great prayer for his people, but perhaps the greatest comfort is just to know that he cared enough to pray for us at all—and that still he ever liveth to make intercession for us. How can we be less than conquerors?

#### SUNDAY

##### A Prophecy of Comfort. Isa. 40:1-8

Jerusalem had suffered the full penalty for her sins, and now God sent her this message of comfort. If we seem to suffer now, let us think upon the exceeding great and precious promises of our God; and let us remember that they are not the promises of fickle mortal men, but the promises of the Almighty God, whose word shall stand forever.

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



C. D. WHITMER, 217 E. Debal Ave., South Bend, Ind.

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## Spiritual Coins and Counterfeits

By C. D. Whitmer

### 7.—Righteousness vs. Respectability

Among the coins in the currency of the Kingdom of Heaven none is more valuable than righteousness. Jesus minted it new and sent it forth into circulation stamped on the one side with his own image and on the other with the legend, "Ye therefore shall be perfect." Very soon, however, there crept into circulation a very attractive and dangerous counterfeit known as respectability. In general appearance it closely resembled the genuine coin of righteousness; but a more careful inspection discovered the face of a Pharisee in the place of Christ; and on the reverse side the legend reads: "Vox populi vox dei." (The voice of the public is the voice of God.)

Many a prominent church is merely a local bank for the output of this false coin. Its membership is a respectable gathering of respectable people without one scintilla of real Christian righteousness. They are models of refinement, culture, intelligence, propriety, but wholly wanting in the spirit of charity and self sacrifice. They are men and women who are looked upon by the entire community as patterns of virtue and social excellence; but their character has no persuasive, leavening power.

Like the gold in Klondike sands which lies for ages in contact with the worthless dust and yet changes not one particle to the likeness of its own priceless beauty, they exert no influence to transform or uplift the life about them.

Such were the Pharisees of old. "Hypocrites"? No, not all of them. They were many of them exceedingly honest and scrupulous. And as a sect, they were the very best people of the time. Jesus recognized the real excellence of their lives, their purity, their uprightness, their zeal; yet he said to his disciples, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven."

What was the fault with Pharisaic righteousness? It was the false coin, respectability. It was a rule of life prescribed by public opinion. Very exacting was that opinion, but it could never inspire true righteousness. That is an individual matter. It is the outgrowth of personal conviction. And that personal conviction must be derived from the very word of God.

Furthermore, righteousness is not fixed, but progressive. Its standard rises higher

from day to day. Its manifestation becomes more exalted with every passing year. The respectability of yesterday may pass muster today, but yesterday's righteousness repeated today is sin.

Do you ask me to define the exact difference between righteousness and respectabil-

ity? Here it is in a nutshell. Respectability is proudly exclusive. Righteousness is humbly receptive. Respectability gilds the very gateways to perdition. Righteousness lays the eternal foundations of the heavenly city.

South Bend, Indiana.

## Young People's Service to the Church

By Frank Gehman

Never have young people had a better opportunity to serve the church than today. Our Twentieth century is one of challenge. No less is it so to Christian young people. A century ago, a decade ago, young people had scarcely the freedom in service that is theirs now. Youth is today acknowledged as a potent factor in the thought life of the nations. Never before has youth been accorded quite the place in church life that it is today. It is a time of opportunity to youth. Let that opportunity be not abused.

The regular activities of the church offer to young people a splendid opportunity. These call for effort and cooperation to keep things going regularly and smoothly. Can you see things to do? Are you ready to pitch in and do them? A college man needed a job to supplement his savings in order to go to school. He got a job in a privately owned shop of the city. In a short while he had no place. When the owner was asked why he had discontinued hiring this man, his answer was abrupt—"He never could see anything to do." The church's regular activities offer a splendid opportunity to young people. There is the Sunday school class that needs a teacher; some competent person is needed as a secretary; you may be a teacher in training, attending the teachers' training class; you may see that strangers are made both welcome and comfortable; or you may be only a minor cog in the wheel. But right here is the opportunity of being a faithful and loyal cog.

Then there is the Christian Endeavor, which belongs especially to the young people. Make it a soul-winning, life-building success. It is your very own service, your very own organization. Make it a loyal part of the church's life, so loyal that the church leaders may depend upon it as fully as upon the Women's Missionary Society.

Thus there is a great place for the young people today both in the regular activities of the church and in the special work of the Christian Endeavor. Let us make our place in the activities count for the Lord.

In no sphere may we do more effective service than by true, consecrated Christian living. Next to a pure Gospel, I firmly believe nothing is more important than a pure life. Too much cannot be said here. The world reads no Bible but the open book of Christians' lives. The church needs the testimony of sincere and consecrated Christian lives. What would be nobler than for Christian young people of this generation to take a leading part in that kind of Christian living?

How does your life count in the church services? Can the pastor know, without looking your way, that you are in your accustomed place at the beginning of each service? Do you give prayerful attention to the service? Are you thoughtfully reverent? Is your heart open to the instruction of the Holy Spirit? Does your spirit rise in a desire to know more of God through his Son? Public worship is a time of heart-searching and of life-strengthening, just as

well as a time of honoring God. Young people can be of great service to the church by just such living at church.

On the street, in our public lives we have the opportunity of showing the genuineness of our Christian lives. Do we manifest the Spirit of Christ in dealing with our fellowmen? Much of our soul-winning power depends upon this point. From the human side of soul-winning and work for the Lord it is not so much flawless diction and fluent expression that count as one's own purity of life.

The home, where so often the public polish is dropped, affords another splendid opportunity to prove our Christianity. Youth is now supposed to be in rebellion against the elders and against conventionalities. Christian living will make one conservative on these points and give wisdom besides. It is not a bad idea to listen often and deeply to our elders. Many times they have paid dearly enough for the knowledge that they would gladly give us gratis. Conventionalities may often seem foolish to young life but we need to remember that they have

come out of the deep and oftentimes bitter experience of the race. Ponder well the occasion of their existence before scrapping them forever. Probably these two points make for most of the friction in the home today. As Christian youth what will we do about it? Note the way a pure Christian life in the home will lead.

Young people can do an immeasurable good and render a lasting service to nation, church and Christ by genuine Christian living.

These things mentioned beforehand constitute a part of this last matter, namely, that of a Christian testimony. The church is here to give a testimony to the world, a testimony to the saving and keeping power of the Lord. Can young people have any serious part in that testimony? Emphatically, Yes. Youth is subject to censure to day as are many other institutions of our land. Suppose we see a group of young people taking an active part in church work and, more than that alone, living the profession they make. Will the world take note? Indeed it will, and young people have had their part in rendering a service to the church, divinely instituted and perpetuated by our Lord to his everlasting glory. Then let our testimony ring loud, AND TRUE, in church activities, in everyday purity of living and in leading lost souls to our Blessed Saviour's bleeding side.

Young people's services to the church may be many and varied, and, if effected in the power of the Holy Spirit, they will be to the everlasting honor and glory of our Lord.

Krypton, Kentucky.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

## Argentina

There are many things to encourage us in our work in Argentina, but none more than the great success that is attending the work with the tent. I have already written of the short campaigns in Rosario, Tancacha, Perdices, Deheza and Cabrera. In the latter place we remained two weeks and the crowds increased till the last, and there was a great demand for a longer meeting. I believe we should have remained at least another week, but we wanted to follow our schedule.

From Cabrera we went to Carnerillo, a small town of 500 people which never had any preaching before. There is no church nor priest and the people are not as fanatical as in some places. From the first we had good attendance, but the people listened from a distance. Then they came closer and within a week the best people of the town were in the tent listening eagerly. In each place we have sold considerable literature,—Bibles and portions and copies of my book on doctrine.

In Rio Cuarto we arranged with the commissary for a nice vacant corner, four squares from the center. It is one of these lots whose owners have disappeared and nobody knows where they are. When we were about to put up a tent a man appeared in a furious mood and declared he was the agent of the owner, and ordered us to get out. He presented no papers and we concluded that

he was an agent of the priests. The commissary, whose secretary is a former student of mine, by the name of Ernesto Nielsen, a Dane, favored us and we put up our tent and have been having great crowds every night.

I have daily Bible studies with the young men who are helping and we have as usual a meeting for children in the afternoon. We have over 100 enrolled and an attendance of over 60. The children are nearly all new children, as the tent is not in the district of the mission. They come to the meetings at night and sing for the public the choruses they have learned.

The evening meetings fill the tent with women and children with several hundred man and women listening on the outside. Brother Romanenghi has been giving most of the main addresses but is aided by the rest of us. He is wonderfully gifted for this work and I hope may be able to continue in it.

The order is good. One night a drunkard had to be taken care of, but the people seem to be all sympathetic with the work and there will be many accessions as a result of it.

It is the most effective method we have yet found for evangelizing the people. The time seems to be ripe for it. We are using thousands of tracts as it takes thousands to supply such audiences every day besides the

distribution from house to house. We need your prayers that all these expenses may be met and that above all that hundreds of souls may be saved. The government here is adding new and heavy duties on all incomes and many think it will bring bankruptcy to the business men and grave consequences to the country. But the world

has brought on its bankruptcy by its own follies and must learn to return to the simple Christian life.

If even our church members will all do that there will be no lack of bread or for missionary funds.

C. F. YODER.

Rio Cuarto, Argentina, January 28, 1932.

three messages that were greatly appreciated, in addition to his words of suggestion and commendation.

W. S. CRICK, Pastor.

#### 1931 REVIEW OF THE FIRST LONG BEACH CHURCH

The revival in January, 1931 conducted by Evangelist Harry Vom Bruck and singer Walter McDonald resulted in seventy-five being baptized and joined the church. Since then sixty-five have been baptized, three by letter, two by relation, making a total of one hundred and forty added to the church in 1931. During the summer Rev. Kenneth M. Monroe spent two and a half months assisting our pastor and when the pastor had his vacation and went to the General Conference, Brother Monroe had full pastoral charge. He gave us some very practical and spirit-filled sermons. The Thursday evening lectures on Archaeology were very interesting and much appreciated.

After nineteen years of service for the Savior in this place our pastor still holds forth the bread of life to hungry souls. Many are the people from different churches who come to the services, and go away filled with real spiritual food. In these days may the Lord richly bless and strengthen his Servant, faithful and loyal to the Word of God. Numerous are outside calls for Dr. Bauman to deliver his messages on prophecy.

It is with a heart full of praise and thanksgiving to our Heavenly Father for his manifold blessings to us that the superintendent, A. H. Kent, brought his annual report this year. It truly has been a great year for our Bible school. The Lord has been so gracious to us. He has blessed abundantly,—really above anything we could ask or think.

The different departments under the efficient work of their superintendents have made a fine growth and accomplished great work for him. The departments graduated a large number of scholars on Promotion day, when we had 1,214 in attendance—the largest in the history of our school. The average attendance for the year was 806.

In spite of the depression which no one can gainsay, our offerings through the Bible school during the year have increased more than 60% over those of last year. This is marvelous in our sight, and we lift our hearts in praise to him.

The special offerings were: Birthday offerings for Kentucky, \$78.9; Building Fund, \$3,314.46; Easter Offerings, \$2,003.51. The grand total cash offering for the year was \$6,945.50.

The Christmas program was pronounced the most impressive ever given by the school and an honor to our Lord and his House. The quiet, unnoticed work of our Home Department carried on for the shut-ins, from home to home by Brother and Sister Carter (parents of Lyda Carter in Kentucky) brings sunshine into the hearts of many not able to come to Bible school. The splendid Daily Vacation Bible School made lasting impressions upon the lives of the boys and girls. New pupils were added to the Bible school thereby.

One of the agencies responsible for the growth of the Bible school, is the Transportation Committee. Automobiles cover the city and bring in the boys and girls. The average brought per Sunday was 186.

May we still continue to pray that we may have a real Bible Training school in our splendidly equipped building, teaching and

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

Dr. Caldwell, head of the department of Sociology, recently had an article in the Scientific Monthly, a very exclusive journal, on the subject of "THE CAMPAS INDIANS OF AFRICA." He collaborated with a student here who had some original experience with these people.

The College recently defeated Fenn College (a department of the Cleveland Y. M. C. A.) in fencing on our own floor.

The County Basketball tournament was held in the College Gymnasium last Friday and Saturday. It was well attended. Polk High School was the winning team coached by an Ashland graduate.

I recently received an annuity without solicitation from a faithful friend in Pennsylvania. This is very encouraging and points the way others might well do. The amount was \$1,000.00. There will be no lawsuit over that amount.

Dr. Bame, editor of our Sunday School literature, recently gave a most excellent address on George Washington at the local Rotary.

The enrollment now stands at 310, our largest. With the addition of some 20 for the last six weeks, there will be upwards of 325 on the grounds. This number taxes our facilities. Again, I want to remind the readers of this paper, that the Chapel seats only 200. And all the bookkeeping, janitor work and the teaching is being done at the very lowest figure. I want again to speak a good word for the Church's employes here at the College.

The senior class this year will consist of 59 with the bachelor's degree and 25 two-year education, making a total of 84. This is our largest graduating class. All of these figures apply only to the Arts College.

It was a pleasure to have Mr. and Mrs. John Rishel and Mr. and Mrs. Mackel of Pittsburgh, as visitors here at the College over the week end. Mr. and Mrs. Mackel have a daughter, Rhoda, in school here.

The College recently defeated Heidelberg College in basketball on their own floor.

Professor Puterbaugh, head of the Department of Chemistry, read a paper before the Association of Chemistry teachers of Northeastern Ohio, in Cleveland recently. His paper dealt with a phase of teaching Chemistry to Freshmen.

EDWIN E. JACOBS.

### FREMONT, OHIO

A two weeks' evangelistic campaign led by Rev. R. D. Barnard, pastor of the Dayton, Ohio, church, which closed February 14th, is the latest good news from Fremont, Ohio, Brethren. While but one was added to the church by baptism, and one by re-

consecration, the campaign had the effect of encouraging the various departments of the church's activities, and arousing new zeal and broader vision both in pastor and membership.

A careful check-up of the attendance disclosed that thirty per cent of the audiences were visitors and friends of the church, many of whom make no religious profession. Mrs. John Baringer, who has been a devoted and capable leader of the work almost from its inception thirty-one years ago, and who is serving her twenty-sixth consecutive year as superintendent of the church school stated that more unsaved people attended during this campaign than have been in the church in many years.

This attendance was possibly due largely to the new contacts made through the intensive visitation carried on by the evangelist and pastor under the directing suggestion of the church. More than fifty per cent of the calls were made in non-church going homes in the community. Brother Barnard outlined a comprehensive program of visitation to be promoted with Easter Sunday as a first goal for a record attendance. Then he gave his energetic assistance in launching the "drive."

Brother Barnard's splendid leadership was the result of a four-party agreement entered into by the Dayton church who so generously "loaned" Fremont Brethren their capable pastor, the Ohio Mission Board who sponsored the plan, Brother Barnard, who receiving no extra compensation "donated" his services, and the Fremont church, which is the grateful beneficiary. We take this opportunity to thank all who made the special services possible, and express it as our conviction that the results will be cumulative and constructive rather than spasmodic and temporary.

That the campaign disclosed virgin soil waiting to be sown and cultivated was demonstrated on the closing Sunday when the church school attendance exceeded the stated enrollment by twelve per cent. Despite the difficult days through which the church is passing, the membership have been loyal in their attendance and support, and deserve the words of commendation extended by Brother Barnard and the District Evangelist, to which the pastor also subscribes.

Another outstanding event in this church's more recent history was the annual Homecoming Anniversary services held on the Sunday following Thanksgiving, when the District Evangelist, Rev. Doyll Belote, graciously accepted the church's invitation to be the guest speaker. An enjoyable fellowship was had throughout the all-day services during which Brother Belote brought

training young men and women, each day of the week, for service for him. Teaching men and women, boys and girls, the Word of God, and bringing them to a saving knowledge of Christ and winning them to him, is the supreme business of our Bible school. May we continue to be faithful to this our task, in his name. We have a personal workers' band called "The Seventy." They meet once a month at 6 P. M. and have a fellowship meal. They made 5,914 calls. These personal workers' calls have a great deal to do with the additions to the church and Sunday school. They are mostly ladies and are divided into teams, so those having autos take those having no autos. This is a glorious work for the Lord. ("Time far better spent than going to bridge parties, as I am told some of our sisters participate in. Pastors, please give an antidote.")

The World-Wide Missionary Society held eight monthly meetings. The speakers included our own Miss Lyda Carter of Kentucky, Mr. Van Goetham of the Belgium Gospel Mission, Mr. George Jackson of the Orinoco River Mission in Venezuela and Mr. King, Chaplain of the Los Angeles jails. At other times letters and needs of our own missionaries in South America and Africa were presented. The Mission Study class has been studying the books, "Israel, My Glory," and "Christ Comes to the Village."

During the past year, the Christian Endeavor societies have increased, until we now have the perfect number of seven organizations. A Christian Endeavor Council composed of a president or superintendent of each society, keeps a closer band of fellowship between the different societies. The older societies have found a real field of service for Christ in the San Pedro Mission, and our young men were given opportunities to preach. The men attending the missions were fed spiritually and physically. Many souls have found their Savior as a result of this work. The county farm has been another opportunity for service.

The missionary field of our own denomination has been a real opportunity for Endeavorers. Over five hundred rolls of bandages were sent to Africa, boxes were sent to Kentucky, and the South American Children's fund remembered with an offering, as well as the Superannuated Ministers' fund. The Church Building Fund has been loyally supported by the Christian Endeavor Organizations. The lessons of these societies includes Tithing, Quiet Hour Comrades and Bible Study with special attention to memory work in the younger classes.

About Thanksgiving time a campaign was launched for the Community Chest of Long Beach. As we did not contribute to this organization, a work was started by the church to care for the needy, physically and spiritually. After Christmas the need was greater than before. The Deacons' Board decided that it was a real opportunity for the Lord. Throughout the winter this work has continued. From twenty to forty baskets of food have been distributed each week. The Dorcas Committee has met regularly to mend clothes, or fix comforters. Clothing and food have been sent to not only our own members in need; but many others have been brought to a knowledge of the Savior. These are days when man's extremity is God's opportunity. It has been a great blessing to these workers engaged in this work. The Christians have responded to his Call, and different ones have brought

a small amount of food every week. Other supplies have been bought with funds from the Deacons' account. When food is distributed the workers stop to have Bible reading and prayer in the home. Many who have never needed to ask for help before, have only found help materially until they could get employment, but have as a result of this work found Christ their Savior.

Our power house, the Wednesday evening prayer meeting, is attended by about 150 to 200. Besides this, other weekly prayer circles offer up petitions for the salvation of souls an dtestimonies of praise for the same, praying not only for souls in our church, but the church at large, and throughout the land and the world over, and for the completion of the church, Christ's blood-bought bride and for his soon return for her.

N. C. NIELSEN.

#### FAIR HAVEN CHURCH, WEST SALEM, OHIO

The Fair Haven church has not reported to the Evangelist since last autumn. However, the work here has been quietly progressing in the Master's name. The winter months always sees a falling off to some extent of the attendance in church and Sunday school here in the rural section. However, it has been picking up again, so that we are almost back to normal. The attendance last Sunday was ninety-one for Sunday school and over one hundred for church. The evening services, both Christian Endeavor and church services, are well attended. Many visitors from the surrounding churches which have no evening services have been attending our services. This is especially true of the young people. This is the first winter in the history of the church here that Christian Endeavor has been carried through the winter months. Many of our young people who have never before prayed in public, nor acted as leaders in any public service, have been taking an active part in this training school of the church. This bids fair for the future of this church.

It may be of interest to some to know the type of sermonic work that is being carried on here. The pastor is using two series of sermons, one for the morning and the other for the evening. The morning series consists of a study of the messages of the Seven Churches of Asia, Revelations 2-3. In the evening the series consists of a study of the Epistle to the Ephesians. This is one of the most interesting studies the present pastor has attempted to present to the church. Much interest has been aroused over this study. It is hoped that the saints of this church may be edified and enriched in their spiritual living through these studies.

The young people are rehearsing a play which they will present some time in March. They are raising money to meet a pledge to the Kentucky mission work at Krypton. The Christian Endeavor has also pledged toward the support of the church, and are using this procedure to procure the necessary money.

We are all looking forward to the Pre-Easter week of services which have been planned for this church. We are fortunate in living so near the college and seminary. This has enabled us to secure the very best talent for this pre-Easter week of Bible studies. In addition to the College and Seminary we have been able to secure the assistance of Dr. Beal of the First Brethren church in Canton, and of Dr. Charles Bame

of Ashland, Ohio. We are thus permitted to have for seven nights, each of seven men to preach upon great Bible themes. Certainly this shall be a memorable week for the Fair Haven church. The following is the program as it has been prepared for that week:

Sunday, March 20, "The Christ of the Centuries." Prof. M. A. Stuckey.

Monday, March 21, "Jesus Christ; Prophet, Priest and King." Dr. E. E. Jacobs.

Tuesday, March 22, "The Social Effects of the Life and Work of Christ." Dr. J. C. Beal.

Wednesday, March 23, "Our Kinsman Redeemer." Dr. J. Allen Miller.

Thursday, March 24, "The Meaning of the Cross." Prof. Alva J. McClain.

Friday, March 25, "The Glorious Vision of the 'Other Thief.'" Dr. Charles A. Bame.

Saturday, March 26, "The Resurrection."

These are just the beginnings of the good things the Lord has in store for us this year. Beginning July thirty-first our evangelistic campaign will begin under the leadership of Dr. L. S. Bauman, of Long Beach, California. We know that, the Lord willing, that Dr. Bauman shall come, we shall have a bountiful feast of spiritual blessings during these two weeks of services. We are praying earnestly that the Spirit may have his way during the pre-Easter services and during the evangelistic campaign next August. We solicit the prayers of the brotherhood in behalf of the Lord's work here in the Fair Haven congregation and community. Many souls are standing outside of the fold. Perhaps this is the year that they will accept the Lord and enjoy sweet fellowship with his redeemed ones.

R. E. GINGRICH, Pastor.

#### REWARDS

Rewards are everywhere held forth as a reward for labor, in the gospel, and this view is in harmony with the teachings of nature and every law of justice. The Lord does promise rewards for valuable labor, and it is comforting to know that this is Scripture.

The theory that the person who comes into the church in early life and lives an exemplary and self-sacrificing career until he becomes old and dies, will receive no more than will the one who repents an hour before he dies is too weak and contemptible to be godly. God will fulfill his promises and his promises are that the faithful servant shall be rewarded according to his labor."

Quoting 1 Cor. 3:10-16, he continues, "Inasmuch then, as the reward depends upon the quality of the work done, it is important that the preacher obey the apostle, 'Take heed how ye build thereon.' He ought to have evidence of fruits answerable to amendment of life before he makes his applicant a stone in the Lord's temple if he wishes a reward for his labors; for unless his work abides thereupon, he shall receive no reward."—Holsinger in Evangelist, 1886.

#### A SKEPTIC WHO AIDED CHRISTIANITY

(Continued from page 11)

personal faith which Hume himself held in spite of science, and above it and beyond it.

The natural, genial disposition of the man predisposed him to agreement with beliefs, and his phlegmatic temperament made non-conformity an effort. But he possessed a face-to-face attitude toward truth. He did not shrink from stating in words what his

keen, analytical mind, with its predilection for diversity versus unity, deference versus likeness, facts versus theories, revealed in the system of thought in his day and country. In performing this unwelcome task, he did the world of philosophy and religion both a great service. He once and for all laid low the ghost of human authority in religion, in philosophy and in science. To thinking people, after Hume finished—and no man has advanced any further along the line he surveyed than he himself went—mere rational systems of thought based upon sense-knowledge and human reason could never again be used to cow and subjugate the faith of a soul desirous of believing in things eternal. Whatever Hume himself believed, he certainly permitted other people to secure religious faith if they wanted to, and that without either stultifying their reason or laying themselves open to the charge of being unscientific.—The Lookout.

### CHRIST'S OPEN DOOR

(Continued from page 2)

never glorify God. In such an atmosphere, worship is dead and lifeless. The Sardis church was most worldly. She lost her savor, testimony and influence. "Flowers that are sweetest become sour when they fade." Beware when the world begins to flatter the church.

The true church was not known as the largest and most wealthy church. It had power which belonged to God. What couldn't God do through the church if she were wholly consecrated to him? It is really wonderful what God can do with little things, if given a chance. God does select the weak to confound the mighty. He used a left handed man, a woman, an ox goad, the jawbone of an ass, a sling and stone, a trumpet, a pitcher and candle to overwhelmingly defeat the mighty enemy. These in the hands of the Holy Spirit performed miracles. We read also that, "One shall chase a thousand; and two shall put ten thousand to flight." God wants not so much a large church but a clean church. Paul prayed for greater strength. God replied, "My Grace is sufficient for thee, for my strength is made perfect in weakness."

Once more Christ reminded the Philadelphia church, "Thou hast kept my Word." This is the true test of love. "If a man love me, he will keep my Word." When so many agencies are employed to mutilate God's Holy Word, how important that his church guard, teach and practice the whole Bible. His church is the repository of his will, Word and message. God's message to the Jew in the Book of Esther seems almost applicable in this connection, "And who knoweth whether thou art come to the Kingdom for such an hour as this?" Parallel with this one is the other comforting thought in the New Testament, "Fear not little flock; for it is your Father's good pleasure to give you the Kingdom." The one essential and all important requirement is preparation and a complete resignation to his will.

The church, under discussion, hears Christ again say, "Thou hast not denied my name." Christ's name is synonymous to that of the church. This church did two things. She was a living testimony for Christ. Because she lived, he also lived. When she lifted him up from the earth he was able to draw men unto himself. Christ is expecting the church to execute his righteous will. In the second

place this church was not silent when a word was the duty of the moment. Often the name of Christ is allowed to be dishonored and blasphemed because the church members stand by in silence and offer no reproof. Could you imagine Christ standing by and tolerating his Father's name trampled in the dust? So zealous and jealous should the church be for the dignity, Deity and Honor of his most worthy name. Since this calls for so much liturgy, form and aristocracy we make bold to say that a little more informal and emotional testimony regarding that name would be a blessing, honor and glory to Christ's name and his church. Do not forget that that name stands for the person and work of Christ.

One can scarcely pass on without reminding ourselves of his promise, "Also I say unto you, whosoever shall confess me before men, him shall the Son of Man also confess before the Angels of God: but he that denieth me before men, shall be denied before the Angels of God" (Lk. 12:8-9). Confess means publicly to own and acknowledge as his own; to own and profess the truth of Christ, and to obey his commands, and that in spite of all opposition and danger from the enemies. Christ also reminds the true church that because they are true to him he will preserve them from the, "Hour of great Tribulation." We must not forget that Christ operates the door and possesses the key. He not only places before the church an open door of opportunity but also closes the door for security and protection. Thank God, the days of persecution and humiliation will be over. Then will be the time of peace and glorification.

Hear Christ, finally, as he says, "Hold that fast which thou hast, that no man take thy crown, him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which is come down out of heaven from My God: and I will write upon him my New Name" (Rev. 3:11-12). A pillar is a permanent fixture in the eternal Celestial Temple of God. A new name will be written on the victorious overcomer. With this new name the Christian enters the new life and existence. A woman, upon marriage, takes upon herself the new name of her husband. When Christ the Bridegroom marries the church—the Bride, she will be known by the new name. The Christians of the Philadelphia church, "Held fast," "His Word." Now he will hold them fast; they shall not be moved.

In conclusion, by way of summary, we shall endeavor to present just a few recommendations. May we preface this conclusion by saying that the church is not authorized, according to Scripture, to arbitrate for the world; neither is she expected to pose as a rule of practice for sinners but for saints. The New Testament was written as a Scriptural Norm of living for the church. The church is expected, by the Master, to preach and live the Gospel. Christ is never pleased when his church apologizes for her position. Ours should be, more and more, a positive preaching. It is easier to declaim like an orator against a thousand sins in others than to mortify one sin in ourselves; to be more industrious in our pulpits than in our closets; to preach twenty sermons to our people than one to our own hearts. Every sermon ought to have the doctrine of Christ in it in form or in solution. Every minister

of the Gospel should address his audience with the zeal of a friend, with the generous energy of a father, and with the affection of a mother. We should preach nothing down but the devil and nothing up but Jesus Christ. It is not so much our business to mix with the world as it is to prepare our hearts to resist temptations.

In this age of increasing apostasy, indifference and lukewarmness on the part of the professing church, we urge a continuance of revivals for the church and a program of Gospel evangelism for the unchurched. We further recommend that the church offer every possible assistance to the missionary program of the church.

Your Moderator is intensely interested in the weak, struggling churches which should not be allowed to become defunct if at all possible to keep them alive and active, therefore we recommend that this Conference appoint a committee to investigate the conditions of these churches and submit a practical program for these churches at next year's Conference.

We recommend that our church, including both clergy and laity, acquaint themselves thoroughly with the Scriptural teaching on war and non-resistance and act accordingly when the next crucial crisis shall have arrived. Wars there will be. We should seek God's guidance in the matter and pledge our allegiance to him.

We urge that a special program on Stewardship be adopted in our various churches. We should learn that all is loss that comes between us and Christ. The most worthless thing to have in our possession when Christ comes is a pocket full of money, for—burial shrouds contain no pockets and the ferry boat crossing the last river carries no baggage.

Lastly we urge that a very pronounced emphasis be placed upon the vital subject of, "The Second Coming of our Lord." We should teach, preach and live as if he might return any day. "Be ye, therefore, ready for in such an hour as ye think not the Son of Man cometh."

Brethren, will the Brethren Church recognize the open door of opportunity? Hungry folks must be fed. May we continue to break Bread and be instrumental that God may invite through the door multitudes for food. "God has made a covenant with his people, has given himself for their portion, his Son for their price, his Spirit for their guide in the way, his earth for their accommodation by the way, his angels for their guard the powers of darkness and death for their spoil, everlasting glory for their crown." And so, "Lord pardon what I have been, sanctify what I am, and order what I shall be, that thine may be the glory, and mine the eternal salvation." Amen.

Johnstown, Pennsylvania.

## ANNOUNCEMENTS

### "TITHING IN HARD TIMES"

The Layman Company has a varied list of leaflets and pamphlets on stewardship and tithing, carefully adapted to the widest and yet most economical distribution. One which is of great value for the present moment is "Tithing in Hard Times." A copy of that leaflet, and a complete descriptive list of other stewardship material, will be sent to any address on request to The Layman Company, 730 Rush Street, Chicago, giving the name of The Brethren Evangelist.



# HERALDING THE GOOD NEWS OF SALVATION

## THE CALL—

Once again the call goes forth to all the faithful of the Brethren Church to make an offering for Foreign Missions.

Easter Sunday, March 27, is the day upon which this offering will be made before the Lord to the Glory of his name and the Salvation of souls.

Pastors, organizations and officials, and all members are earnestly besought to pray for this Offering.

Let Every Church, every Sunday School, every other organization including the C. E. and Sunday School classes come to the help of the Church in making this Offering what it must be to maintain our present status of work.

INFORM YOURSELF; TALK FOREIGN MISSIONS; PRAY FOR BOTH THE WORK AND THE WORKERS: THEN GIVE AS THE SPIRIT OF GOD LEADS.

HEAR THE GOSPEL UNLESS WE GIVE IT TO THEM.

## OUR APPEAL—

These men and women, every one of them called of God, must not come to want nor be recalled from the fields of labor.

Every member of the Brethren Church is under obligation to keep faith with these who so freely have given their all to go to these needy fields. They went at the Call of their Lord expressed through the Church. GOD WE KNOW IS FAITHFUL; THEY ARE FAITHFUL: WILL WE WHO MUST SHARE WITH THEM IN THEIR SUPPORT BE FOUND FAITHFUL?

Your Mission Board comes with confidence in this appeal. THE BRETHREN CHURCH HAS NEVER DEFAULTED IN THIS WORK. WE DO NOT BELIEVE THE BRETHREN WILL DO SO NOW.

## OUR WORKERS ON THE FIELDS

### South America

Dr. Charles F. Yoder  
Mrs. Pearl Yoder  
Rev. Egidio Romanenghi  
Rev. Eleanor Romanenghi  
Rev. Percy L. Yett  
Mrs. Lora A. Yett  
Rev. Clarence L. Sickel  
Mrs. Loree Sickel  
Miss Johanna Nielsen  
Miss L. Evangeline Larsen

### National Ministers—

Adolfo Zeche  
Domingo Reina  
Juan Estueta  
Luis Siccardi  
Juan Pisani  
Frederico Sotola

### Africa

Rev. John W. Hatthway  
Mrs. John W. Hathaway  
Rev. Orville D. Jobson  
Mrs. Orville D. Jobson  
Rev. Chauncey B. Sheldon  
Mrs. Hattie Cope Sheldon  
Mrs. Lester W. Kennedy  
Miss Mary Emmert  
Miss Elizabeth Tyson  
Miss Florence Bickel  
Miss Grace Byron

### On Furlough—

Miss Edna Patterson  
Dr. Florence N. Gribble  
Miss Estella Myers  
Rev. Joseph Foster  
Mrs. Joseph Foster

## OUR FIELDS—

Our first Field was Argentina. Here we are allocated a territory equal in size to half the state of Indiana with about a million people. Our work is centered in Rio Cuarto. Other strategic locations have been occupied and from all reports from the Field we are at the threshold of a great forward movement in the work there.

In Africa we hold a vast unoccupied territory with a million people to be Evangelized. Our work centers in three distinct fields, namely, at Bassai, at Yaloke, and at Bellevue.

THERE ARE TENS OF THOUSANDS OF MEN, WOMEN AND CHILDREN IN EACH OF THE FIELDS WE OCCUPY WHO WILL NEVER

## GOD'S WILL—

Your Board believes that in the past it has been wonderfully led by the Spirit of God in all its undertakings. Manifest and numerous tokens of God's approval upon this work can be cited. We therefore come once again in the Name of our Lord Jesus Christ. His last word to his disciples was their Commission to Herald the Good News of Salvation to every lost soul.

Through the Church, and the Church alone, he has ordained that his Will shall be executed.

The Church has been all too slow and far too long in doing her work. What a glorious opportunity awaits the Church to demonstrate her fidelity to her Lord at this coming Easter tide!

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

VOL. LIV  
Number 11

March 12  
1932

# THE BRETHREN EVANGELIST



In the cross of Christ I glory,  
Tow'ring o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.

**BUT WHAT OF THE MULTITUDES WHO HAVE NEVER HEARD THE STORY**

## Did the Apostle Paul Preach Human Philosophy or the Truth of God?

By Prof. Alva J. McClain

Elsewhere in this issue of the Evangelist, the reader will find an article by Brother R. I. Humbert entitled "Educational Qualifications of a Minister." With a number of his statements I am in entire agreement, especially those which emphasize the absolute need for a thorough knowledge of the Word and the Power of the Holy Spirit. Other parts of the article bristle with inconsistencies, and in one place he advances a serious error which is the occasion for my own discussion here.

The matter of educational requirements for ministers is something that needs discussion with the utmost candor and frankness. Free discussion, conducted in a Christian spirit, is a good thing and often clarifies issues. I have always believed in it. If our policies and institutions cannot stand the light of inquiry and discussion they are not worth much. I do not think that Brother Humbert's arguments will injure the cause of Christian education.

As to how much education should be required of ministerial applicants before ordination, I know of no serious proposal to set up the standard of four years of college and three years in the Seminary as an absolute rule for all men, although I think that is little enough for the average youngster who emerges from High School at the age of 17 or 18. The Apostle Paul forbids the ordination of a "novice," a rule that might be observed more carefully with profit to all concerned. But aside from this, there is one requirement which the church has a right to lay upon every man without exception—He should know the Word of God. And that is a requirement not easily met. The purpose of our own Seminary is to help men meet this requirement. Doubtless, there are men of unusual purpose, industry and ability who have been able to meet this requirement by the method of private study. Such men, however, are not found depreciating the value of Seminary education which is true to the Word. On the contrary they are the men who do the most to provide for young men the educational facilities which they themselves were unable to enjoy. No finer example could be offered than Mr. D. L. Moody.

So if any man can get his knowledge of the Word adequately by private study, we shall thank God for his industry. But the point is that the Church has a right to require such a knowledge of those who apply for ordination. And if examining committees are becoming somewhat more strict about this matter, it is a good thing for all concerned. It is our opinion here that the Christian minister should know the Word of God as well as the physician knows his field. And we believe in conducting examinations in order to find out, as our students will tell you. I expect to write an article or two on this subject in the near future.

But the thing which concerns me most in Brother Humbert's article is not his view of higher education, but rather his quite astonishing attempt to hold up the Apostle Paul as a horrible example of the effect of education and learning. The question here, as the reader will see, is not concerning education but something vastly more important, namely, the divine authority of the Apostle Paul and the inspiration of his words.

First, Brother Humbert puts into the mouth of the Apostle Paul words that he never uttered. Here are the words, and the quotation marks are his, not mine: "I will just reason with them (the Athenians) a little and let them know that I am an educated man and can quote from their own poets. When they hear me use a little philosophy, it will get their attention and command their respect." Where did Paul ever say this or anything remotely like it? What right has any man, least of all a minister of the Gospel, to put his own "imaginings" into the mind of the Apostle and then criticize him on this imaginary basis?

Second, Brother Humbert adds his own words to the Apostle's words written to Corinth, and thus makes Paul write what he never wrote. He says that Paul "wrote a letter to Corinth something like this:" "I made a great mistake at Athens by using human reasoning and philosophy and I was unable to establish a church there but when I came to you, I came not with excellency of speech or of wisdom for I determined not to know anything among you save Jesus Christ and him crucified." Again the quotation marks are Brother Humbert's own, and he puts after the "quotation" the reference (1 Cor. 2). Once more we may ask, where in First Corinthians or any other letter did the Apostle write anything resembling the apology that Brother Humbert attributes to him? Paul did write the latter part of the "quotation," and it is the very Word of God, and for that very reason man has no right to add his words to what God has written. A paraphrased quotation is sometimes permissible if it is a paraphrase of something actually in the Word. But Brother Humbert has added something which is not in the passage, as any one can see by reading 1 Cor. 2:1-2.

Third, Brother Humbert charges that the Apostle Paul preached "human reasoning and philosophy" at Athens. Is this true? Let the reader open his Bible to Acts 17:16-34 where the Bible tells what he preached. We do not need to take any man's word for it.

In verse 18 we learn that Paul encountered certain of the Epicurean and Stoic philosophers. What did he preach to them? Brother Humbert says "human reasoning and philosophy." The Bible says "He preached unto them Jesus and the Resurrection." (18)

The philosophers became interested and took him unto the great Areopagus that he might tell them more about this "new doctrine," and there Paul preached a sermon. What did he say? I do not have the time for a complete exposition of this wonderful Scripture, but here are some of its main points:

Paul preached that God created the world and everything in it (24). Is this doctrine human philosophy or the Word of God? Compare Genesis 1:1. The philosophers there believed just the opposite, as Paul knew.

Paul preached that God is the Sovereign Lord of heaven and earth (24) and that he needs nothing from man, as their idols did. Is that human philosophy?

Paul preached God as the Preserver of all

things. (25). The Epicureans did not believe the gods had anything to do with the world. And the Stoics were pantheists.

Paul preached that God had made "of one blood" all nations of men (26). That is exactly what Genesis teaches, contrary to certain notions that the human race is descended from several origins instead of one.

Paul preached the control of God over the destinies of the nations, their times and their bounds. (26). The Old Testament and especially the book of Daniel, is full of this great truth. Paul knew his Bible.

Paul preached that men ought to "seek the Lord" (27), that being the great purpose of creation. If you think this is human philosophy, read Isaiah 55:6-7. And don't forget that Paul had already told these Athenians who the Lord was (18).

Paul preached that since man is the "offspring of God," he ought not to think that God is like any idol that man can make. This is good Biblical argument. Man is made in the image of God, and badly as the image has been effaced by sin, we can still learn something about God by looking at his creature. We can learn that God is a personal being with intellect and will, something all idolators need to know. And God will hold even the heathen world responsible to knowing, though they are without written revelation. Compare Romans 1:18-20.

Paul preached repentance to the philosophers (30). If Brother Humbert knew the philosophy of the Epicureans and Stoics, he would understand how utterly abhorrent this command would be to their natural minds. Surely this is not "human philosophy."

Paul preached a Day of Judgment for all men (31), which involved the idea of future life and personal accountability, a thing rejected by the Epicureans and gravely doubted by the Stoics. Does the Bible teach a Day of Judgment?

Furthermore, Paul preached that Jesus Christ would be the Judge! (31). And Brother Humbert calls this "human philosophy."

Thus finally, Paul comes back to what he started with—Jesus and his Resurrection.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Washing the Disciples' Feet--An Exposition of John 13:1-17

It is an impressive scene, that of Christ and his disciples gathered about the table in the upper room on the last night before his death, and the occasion is a most significant one. At no other time in the life of our Savior do we see such a manifestation of divine love and tenderness and at the same time such positive assumption of authority and lordship. It was most natural. He had come to his last hours with his disciples, and last hours are always important. Here were these hand-picked and personally trained leaders who were to carry on his work, and they must be given their final instructions, and their faith must be strengthened and purified. For that purpose he was there with them. What he says and does, therefore, on this occasion are profoundly significant, and are deserving of our most careful and prayerful consideration.

We shall consider the scripture in four parts: First, the Introduction (1-3), where the foundation is laid for a most significant act; second, the Act of Feet Washing (4, 5); third, Peter Corrected and Reproved (6-11); and fourth, the Rite Enjoined (12-17).

I. Introduction, or Laying the Foundation for a Most Significant Act (1-3).

It took place "before the feast of the passover," that is, the evening preceding that on which the paschal lamb was eaten. The occasion was not, therefore, the actual observance of the paschal meal of the Israelites.

It was "when Jesus knew that his hour was come" (1). This is in contrast to the expression frequently met with heretofore—"his hour was not yet come." The end was at hand and Jesus knew it. That adds to the seriousness and gravity of the situation.

What Jesus did here and what he said were inspired by his never-failing and deeply-moving love for his disciples. "Having loved his own, . . . he loved them unto the end" (1). Jesus loved them all along, we are reminded, but never more so than at the very end. In other words, the Gospel writer would have us know that never was his love so manifest as in these last hours, by these last acts. And when John wrote these words fifty or sixty years later he had lived to understand far more than he was able to understand that night, not only the deep, sacrificial measure of Jesus' love, but also the wise provision and the far-sightedness of it, as revealed in those final instructions. Here is the motive for the action.

Then follows a statement pointing to the order of events. "Supper being ended" means supper being completed, that is, prepared. A supper was prepared but not yet eaten. One ancient text (the Alexandrian) reads, "When the repast as a repast began," and that reading is approved by Tischendorf and Meyer.

In the same verse (2) we read, "The devil having put it into the heart of Judas Iscariot, Simon's son, to betray him." That reveals not only the diabolical nature of the treachery in Judas' heart, but also indicates that Jesus understood that time was pressing, and that he must forthwith be about his final instructions to the church.

Furthermore, John informs us that Jesus was especially conscious of his deity and divine authority as he was about to enter upon the act of Feet Washing. "Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God" (3). Why did John think it necessary to record that Jesus was conscious of his sovereign position and divine origin on this occasion? It seems evident that John was made to understand at the time of the event that Jesus was actually establishing an ordinance and that he had the authority to do so.

II. The Act of Feet Washing (4, 5).

Jesus "riseth from supper (from the table), and laid aside his garments (his robe); and took a towel and girded himself (tied around himself, so as to leave both hands free for the feet washing). After that he poureth water into a basin and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded" (4, 5). Note that the feet washing was performed at

the table, after all had been seated for supper, and not at the door where, as they entered the house, the customary washing for physical cleansing took place. It should be borne in mind also that the feet washing was done before the supper was eaten, while the quarrel among the disciples as to who should be greatest occurred after the meal and the eucharist, according to Luke (22:20, 24). That fact rules out the claim advanced by some that Jesus resorted to the feet washing as a means of settling the dispute between the disciples. All the circumstances under which the feet washing was done put the act beyond any ordinary custom and make it so strange and unique that it cannot be accounted for on any other ground than that it was the vehicle of some new and profound truth.

III. Peter Corrected and Reproved (6-11).

The feet washing went forward without interruption until Jesus came to Peter, who interposed an objection. He was outspoken and daringly bold beyond any of the other disciples, yet he very likely expressed the mind of all. "Lord, dost thou wash my feet?" (6) inquired Peter. Jesus replied, "What I do thou knowest not now, but thou shalt know hereafter" (7). The fact that he said that indicates that Jesus was not engaged in the customary feet washing with which Peter was perfectly familiar. But because he did not understand, and was not willing to wait to find out, he went a step further against the program of the Master, saying, "Thou shalt never wash my feet" (8). Jesus could not countenance a spirit of rebellion and disobedience, and he met Peter's defiance with words equally as positive, "If I wash thee not, thou hast no part with me" (8). Submit, or forfeit your lot with me, was Jesus' ultimatum. Were those words for Peter's benefit only, or does Jesus hold the same attitude towards rebellion today as then? Is it a light thing for people who acknowledge the Lordship of Jesus to refuse to practice his established rites merely because they do not fully understand the significance of those rites?

But Peter's seeming rebellion was not of a malicious and persistent character. He was ignorant of Christ's purpose, and prejudiced against his methods, but he was not unwilling to be corrected and reproved. His love for the Lord Jesus was such that he was willing to change his attitude and do the thing he had formerly refused to do and could see no use in doing, when he found that it was his Lord's will. And yet he was slow to learn, as men are today. When he was faced with the seriousness of refusing to submit to the divine program, he would have swung to the other extreme of doing more than Jesus wished to have done, and would thus have violated the purpose and intent of the rite. When will we ever learn to do just what Jesus requires—no more, no less? From a refusal to have his feet washed, he changed to a clamor for rebaptism (9). And Jesus replied, "He that is bathed (or baptized) needeth not save to wash his feet" (10). As one returning from the public bath and getting his feet soiled along the way, does not take a complete bath again, but merely washes his feet, so the Christian who contracts defilement along the roadway of life, is not rebaptized but engages in the spiritual service of feet washing, symbolizing the cleansing which we may have of Christ whenever we come to him in faith. The baptismal rite is performed once for all as a cleansing from past sin, but the feet washing is to be repeated frequently, as a reminder of our constant need and as a sign of that daily purification which the Lord is ready to bestow upon us.

"And ye are clean" (10)—all were clean except Judas, whose treacherous heart had given its allegiance to Satan. They were "clean"—good, honest, sincere, devoted disciples, yet they had their frailties, as none knew better than Jesus, and they were certain to need the cleansing, vouchsafed through Jesus' blood and symbolized by the washing of one another's feet. That is the word of the Lord to us also—"ye are clean", but "except I wash thee",—

that is to us too. "Ye are clean" through the waters of baptism, but for just such folks he established the cleansing service of feet washing,—that is suggestive and should keep us humble, if we were inclined to be otherwise.

#### IV. The Rite Enjoined (12-17).

"So after he had washed their feet"—all objections had been silenced and he had finished the act, the service, the object lesson,—is that all it is? and all there is to it? What is there about the whole performance that makes it really significant? Consider—

1. Who it is who has done this thing? Jesus said to his disciples, You yourselves call me Lord and Master, or Teacher (13). And you are right. That is just what I am—Lord, Teacher. What is the function of a teacher and lord? Is it not to direct, to command, to teach? Why should the disciples have been reminded of this? The answer is plain. It was because they were being taught and commanded something to do. They must be reminded that it was the Lord God speaking and acting. That makes it significant for all people for all time.

2. Why had Jesus done this—washed the disciples' feet? Jesus himself tells us very definitely why he did it. He says, "For I have given you an example" (15). It was to set an example that he did it. What is an example given for? The answer is, To fol-

(Continued on page 8)

## EDITORIAL REVIEW

THE LAST SUNDAY IN MARCH is Foreign Mission offering day. You should be planning and praying that it may be adequate to the needs of the field. Next week's issue of The Evangelist will be specially devoted to the interests of Foreign Missions.

Those who may be interested in the Pre-Easter Week Services of the Fair Haven church near West Salem, Ohio, will please note in the news department of this issue a corrected announcement of the programs.

A recent personal communication from Brother I. D. Bowman informs us that he is not enjoying full health, but is suffering somewhat as a result of an auto upset two years ago. Nevertheless he is still preaching the word of God with power among his eager parishioners in Delaware.

Word recently received from Brother M. L. Sands informs us that they are having a good meeting at Muncie, Indiana, under the evangelistic leadership of Brother C. H. Ashman. The crowds are large and the interest is fine. At the beginning of the second week eight confessions had been received and it looked like a real "victory revival."

Brother Humberd's article in this issue seemed to be, before he kindly revised it, an attack on the Seminary's program. That explains the editor's offer to Prof. McClain of the opportunity to reply in the same issue. We believe the question of ordination requirements for the ministry may well be discussed, in the proper spirit, and may result in clearing up much prevailing confusion and misunderstanding.

Prof. M. A. Stuckey, of the Ashland Seminary, spent all day Tuesday, March 8th, at a Sunday School Institute at South Bend, Indiana, all the churches of Northern Indiana cooperating and the pastors participating. As has been previously announced, the National Sunday School Association is ready to cooperate in promoting institutes on Sunday school work in any locality or group of churches where such services may be desired.

The work at Lydia, Maryland, is making good progress under the leadership of Brother W. S. Baker. The Sunday school and women's organizations maintaining commendable interest and activity. Attendance at the church services is said to be on the increase, a result to some extent, no doubt, of the pastor's special effort to make the services interesting. An evangelistic campaign under the leadership of Brother Frank G. Coleman of Hagerstown, nearby, resulted in fourteen being added to the church by baptism. Brother Baker has been retained as pastor for another year.

Brother G. L. Maus, pastor of the church at Roann, Indiana, has closed his fifth evangelistic campaign in this church and maintained splendid interest throughout the meetings. The field has been kept well gleaned, but six new members were received by baptism.

Brother Harley Zumbaugh led the singing. The various departments of the church are said to be doing good work, and particularly their comparatively new organization of the Brotherhood of Paul and Timothy is worthy of notice. This is another successful effort to do for the boys what the Sisterhood of Mary and Martha is doing for the girls. May the interest in the boys and men of the congregations continue to increase.

Brother R. Paul Miller writes of an interesting and very successful meeting with a Church of the Brethren in suburban Altoona, Pennsylvania, the pastor of which is Brother Earl C. Bowser. The spirit of fellowship is said to have been fine and the attendance crowded the building. Fifty-four confessions were received during the meetings and others were reported after the meetings had closed. Aside from the success that attended these meetings, they were significant because of the interchurch fellowship afforded. It is not the first instance of a Brethren minister holding meetings for a Church of the Brethren pastor, or vice versa, but it is encouraging to note that such inter-Dunker fellowship is gradually increasing, and that ministers of each church group are finding among those of the other a devotion to the Word and to Dunker idealism such as they themselves cherish.

The church at Elkhart, Indiana, has recently enjoyed a successful revival under the evangelistic leadership of their pastor, Brother W. I. Duker, who, in a two weeks' campaign was privileged to see thirty-four persons confess Christ as their Savior, twenty-six of whom have been baptized. The music was in charge of Brother Harry Gilbert, a local music leader. The people were very loyal and stood by their pastor in a fine way, we are informed. Encouragement was given by delegations from nearby Brethren churches and from at least one Church of the Brethren. We notice in several districts and sections where our churches are closely associated as to distance there is a growing tendency toward fellowshiping together and encouraging one another in their undertakings. It is a fine thing to do, and as a result there is growing up a mutual feeling of unity and concern that is beautiful.

Brother W. C. Benschoff, pastor of the church at Waynesboro, Pennsylvania, reports splendid progress in his portion of the Lord's vineyard. Attendance at all the services has increased during the past year, the average church attendance being 131, and the average Sunday school attendance being 212. Thirty-five have been added to the church membership during the year, with but few losses. The various auxiliaries of the church are active and growing. A new organization for young men, a missionary society, corresponding to the S. M. M. for the girls, is said to be meeting a real need and satisfying the young men. A union evangelistic campaign, in which the pastors did the preaching, overflowed one church and then crowded two, the average attendance for the three weeks being approximately 1,000. Brother Benschoff speaks also of his experience with the Maurertown church in Virginia, where Brother E. L. Miller is the pastor and with whom he was engaged in a revival, as previously reported.

Dr. Bame, Sunday school editor, writes in this issue about his new Brethren Youths' Quarterly, that is, "new" by reason of the fact that he has a new writer. When we use the word "new", there is no reflection meant on the quality of the quarterly during past months, for under the keen pen of Prof. Stuckey it was continually bringing forth precious truths both new and old. Brother Bame has been making high claims for the quality of this quarterly for some time and he continues to stand by his claims with the new writer he has secured, but whose name he has not divulged as yet. Not only for this publication, but for all other Sunday school lesson helps, we continue to say, as we have on many previous occasions, that our Brethren Sunday school publications are the best that can be found for Brethren people. Any one using other publications not Brethren need only to turn back to the lesson for last Sunday, March 6th, treating the subject of Feet Washing to be convinced that Brethren faith cannot be developed and strengthened by the use of other "just as good" lesson helps put out by so-called non-denominational publishing houses. When we appeal for greater loyalty in the use of Brethren publications, we are doing it not merely in the interest of our own publishing house, but in the interest of the larger loyalty to our denominational ideals and tenets. And at that point we can stand considerable improvement.



## Educational Qualifications of a Minister

By R. I. Humbert

"This is a true saying, If a man desire the office of a bishop, he desireth a good work."

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

"Against an elder receive not an accusation but before two or three witnesses."

Scripture abounds with passages setting forth the high calling of the position of the minister. Many details are set forth as to his manner of life, personal conduct, consecration of time and sincerity of purpose.

The position as minister is a direct gift of the Holy Spirit and one that we are admonished to desire (1 Cor. 14:1). There are, however, certain qualifications to this most important office and we are admonished to "lay hands suddenly on no man" (1 Tim. 5:22). That is, there should be no hurry in ordination for a little time will often reveal some hidden reason where the applicant fails to measure up to the Scriptural requirements.

### Worldly Wisdom

The Scripture is plain as to the qualifications that fit a man for ordination but in our time some have taken it upon themselves to add to the Scriptural account and demand a certain specified amount of education. But, does four years of college and three years of seminary fulfill Scripture requirements, or does such an arrangement tie God's hands and make it impossible for him to use his method of choosing the foolish things of the world to confound the wise (1 Cor. 1:27)? If it is true that God has made foolish the wisdom of this world (Vs. 20) then why require one of God's ministers to use up four years of his life in studying such things, especially since it is a well known fact that God usually uses the man of a simple childlike faith far more than him who is loaded down with so much wisdom of this world.

To refuse to ordain a God-called man simply because he desires to fit himself for the service of his Lord along Scriptural lines, is certainly the wrong course to take.

### Purpose of This Article

This does not mean that a minister should not go to college if he so desires, nor that he should never acquaint himself with the learning of men, providing he can do so to the spiritual profit of himself and his hearers. "The works of the Lord are great, sought out of all them that have pleasure therein" (Ps. 111:2). The Christian can study astronomy, biology, geology, etc., for they are the seeking out of God's works and can be of great value to the minister, for the God of the Word and the God of creation are the same God. It is when man "considers the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained," that the fires of reverence burn in his heart and he exclaims, "What is man that thou are mindful of him?" (Ps. 8:3).

Neither do I seek to depreciate the great value of the time I spent in the study of Systematic Theology under the direction of Brother McClain. The purpose of this article is to set forth the conviction that the Bible contains the true requirements for ordination and that a plan now in operation, in one district of the Brethren Church, should not be continued and should not become universal, also the hope that the Brethren Church will remain true to its motto, "The Bible, the whole Bible, and nothing but the Bible."

### Thoroughly Furnished

God went to all the bother of inspiring his Word in order that the man of God might be **thoroughly** furnished unto ALL good works (II Tim. 3:17). A physician must have his pills and instruments, with the knowledge of their use and he is thoroughly furnished unto his work; the farmer must have his plow and other implements, and he is thoroughly furnished for his work and if a man is in possession of the Word of God and under the power of the Holy Spirit, he is thoroughly furnished for God's work, even if he has never seen the inside of a college.

Some try to tell us that a minister needs the power of psychology to make his preaching effective but Christ said, Ye shall receive **POWER** after that the Holy Ghost is come upon you. It is a grave danger to substitute something else for the God given power.

"How dare this man preach, he never graduated from college?" Such was the cry of the wondering Jews when they heard Christ preach (John 7:15). The answer rings back in Luke 4:18, "The Spirit of the Lord is upon me for he hath anointed me to preach the gospel to the poor."

If a person is refused ordination because he lacks seven years of a specified course, Christ himself would be excluded. So would such mighty men of modern times as D. L. Moody and others. In fact, a humble man of God, in possession of the Word of God and under the power of the Holy Spirit, is far more able to be used of God than the best Hebrew and Greek scholar who has nothing but his degrees to command attention.

### The Apostle Paul

To help prop up a flimsy excuse for such requirements, we are told that, although the apostles did not have an education, yet Paul was highly educated and therefore everyone else should know the philosophies and other learning of the worldly wise men.

Whatever Paul may have had to give him "confidence in the flesh," he had an experience at Athens that forever settled it in his mind, and all such things that he used to be proud of, he now counted but dung in comparison to the knowledge of Christ Jesus (Phil. 3:8).

We can imagine Paul as he goes to Athens. "Now these people are already very religious but of course they worship the wrong gods. I will just reason with them a little and let them know that I am an educated man and

(Continued on page 15)

## The Waiting Grace

By Frank Gehman

Text: Therefore wait ye for me, saith Jehovah, until the day that I rise up from the prey.—Zeph. 3:8a.

What a beautiful grace it is in a Christian to wait quietly upon the Lord. It is one of the hardest of things for many of us to do. Even Abraham, father of faith though he was, was too eager. He could not see the way God planned. Nor can we always. Then for the grace to peacefully, calmly wait for him to move us! He knows when. Too, he knows how to carry out the way he planned. We do not always know the plan. How, then, might we work it out? The Psalmist bade his soul be quiet and fear not; Jehovah would bring him again to the place of service. That same mighty Jehovah is ours. Do we fear? For shame; he will save us from harm. Do we grow im-

patient? Are we restless as the prancing battle steed champing its bit while waiting for the fray? How are we to know that he is ready for us to take the field till he moves? Our post might be right here and we would desert it. Calmly, calmly—he will lead in time. Trust him. Believe in him. His arm is not weakened.

He may be wanting to test us. Several years ago in the middle west a train crashed through a bridge spanning a river. The wrecking crew came at once to the job. Wreckage was cleared away. The bridge was repaired. The last beam was ready to be swung into place to be bolted and spiked fast. A workman was sent out onto the bridge to direct the crane in placing the timber. The crane picked up its weight. The engineer backed his train into position. The beam was swung round and fastened. The track was cleared. The returning workman declared he had felt the bridge shake when the train was upon it. They thought that he was mistaken. A test run was made. The bridge seemed safe. A fast passenger was nearly due. The crew loaded their equipment and pulled for the closest siding. On came the flying train, reached the bridge, rushed upon it—and through it. The loss of life and property was great. The test had been faulty after all. God gives true tests. Waiting is a test. Can we wait? The test must be a hard one to fully prove us. Unless proved, we, too, might fail at the critical moment. Wait, wait upon the Lord, oh, my soul.

God needs folks in his church who will trust him always. How can we prove our trust but by meeting the test? "Therefore" . . . This must be a natural conclusion that is to follow, natural after what has gone before. Dear Child of God, what have you learned? Is there a "therefore" for you? "Therefore (because of what you have learned) wait ye for me." God is testing you. Will you wait for him? You may be sure he hasn't forgotten you. Not likely if he has the very hairs of your head numbered. He waits. Can we wait with him? Waiting is one of our tests. Oh, but you say, "My time is short, the day is passing when I can serve." Peace. What is that to you? Are you in the Lord's will? Then be patient and remain there. You can serve there. A cake does not need frosting upon it to be a cake. How is a year out of his will to compare to a day in it?

God may be wanting to school us by keeping us waiting. We learn many things in the hours of waiting. It is a good time to put together what we have picked up elsewhere. A railway waiting room is one of the best places in the world to philosophize. One is there and cannot get away until the train is ready to leave. You may be in God's waiting room. Maybe you know lots of things but haven't put the facts together rightly. Here is your chance. God may have you waiting for that very purpose. Will you by your indifference or impatience spoil the good plan of God for you? The hours of waiting for God to move should be valuable hours of training. Vs. 11.—"In that day (the one at the end of the waiting) shalt thou not be put to shame"—for the various reasons given. "Thou shalt not be put to shame." Do you believe it? Then wait on him.

God knows the right time to move. We do not. The engineer does not know just when it is safe to take his train across the other track. The man in the tower does. God is in the tower for us. He knows when to move. He has before him the plan laid from the foundation of the world. There is your name, the place, the task. Here is a new task, a new place and the very date when you can make the move with the most good to the cause of Christ. Why not, then, trust him? He knows the time. Even the

Son has entrusted his "time" to the father's keeping. Are we better than he that we should not wait? God knows what is ahead; we do not. He knew that at a certain time the Roman power would control most of the known world, would have an efficient police system, a unified government, a system of highways and standard languages. It was into a circumstance like that that the Church was introduced. All these helped its spread. Who is man that he could have done better? Wait on God.

We need to wait for leadership. To act hastily often means to act in our own strength. God will lead in sufficient time. Abraham's haste brought trouble thirty-eight centuries ago—two or three years ago the pot was still boiling with the Jews and Arabs in national conflict. "Therefore wait ye for me." Reason enough. Nowhere is it said that Enoch ran with God. Enoch walked with him, and because Enoch walked WITH him and did not go ahead, or stay behind, or go down a bypath, God took him. Suppose he had run ahead. Would he have been at the right place when God was ready to take him? God knows when to lead his children. We need that leadership, or we will make tragic blunders. Wait, therefore, upon him.

Waiting is not the same as idleness. Idleness is sin. Time is too valuable to waste. We must give an account of it. Especially will the Christian recognize the worth of time. When God wants us to wait, it pleases him for us to wait. God never keeps us idling. Idleness is of man. It squanders time. Time is a gift of God. How can the Christian waste God's gifts? Idleness is unprofitable to both God and man. If we are to be profitable to God, we must be busy at the right things. We must scorn idleness. It is a tool of Satan for deceiving ignorant people. Waiting is a grace of God for cleansing and purging Christian lives. Now, will you wait on God? Will you idle while waiting?

Time spent in waiting need not be wasted. Indeed, it may become very profitable. Dr. Gribble will tell us in her book about their months of waiting to get into the Oubangui-Chari district of Africa. Wasted time? I have heard her say that their first convert there was made while they were waiting. Too, what volumes of prayer were poured out in those days. Not idle, meaningless prayer. Full-souled, deep, feeling prayer. Why was the work successful when finally the door opened? Go back to the eighteen months of "waiting." It was while he was "waiting" to go to China as a medical missionary that David Livingstone was sent to Africa. Mark the results of the waiting in his life. Rather profitable waiting. No, dear friend, times of waiting need not be wasted times. God will be grieved if they are. We will be the sufferers. Let us wait—idly? No. Let us wait profitably,

Now this waiting—in prayer—is needful. Our spirits need it. We learn much. We are strengthened. Then, too, it gives the Lord a better chance to work in and through us. The secret is not secret. It is a grace. The grace of waiting, waiting for him to speak, for him to act through us. Then we cannot fail. He is our assurance. For more than thirty years Monica prayed for her illustrious but wicked son, Augustine. At last he found the Lord and an immortal name amongst the Church fathers. Look! Thirty years of prayer, of heartbreaking waiting on the part of a Christian mother for a pagan son! It is said that Dr. Simpson prayed for forty years for the opening of the Oubangui-Chari district in French Equatorial Africa. Then came James Gribble under the hand of the Lord. Have you marvelled at the success of that young work? Look, and then look again. Everywhere waiting, not in idleness, but in usefulness, and then

God moved. He moved with power. He had purged channels. Victory followed. It couldn't be anything else. The waiting time is a precious prayer time.

Are you called upon to wait? Stifle that discontent and wait where you are till he is ready to lead you forth. Perhaps your present seems too hard. Some day he will call you to another station. Can you patiently wait his bidding? Oh, for the grace of waiting in Christian lives! Not useless, profitless, idle waiting, but prayerful, busy waiting that will be a glory to him. "Therefore wait ye for me, saith Jehovah, until the day . . ."

Krypton, Kentucky.

## "Why Uncle Sam Went Dry"

### Editorial Note

Memories are short and there is considerable evidence that many good American people, even some in the churches, have forgotten the long battle with booze that brought about Prohibition. The "wet" forces have been hammering so persistently on the false note that Prohibition was the result of a sudden emotional reaction, or an abnormal stirring up of the people, a taking advantage of war psychology, that it was "put over" while the boys were in France, that many people who ought to know better are beginning to believe it. It is important that we shall keep our minds awake and our memories fresh, and our opposition courageous and aggressive. There is real danger that we shall experience at least a temporary loss of ground in the near future unless the good people of our land awake to the situation and show more of their old time fighting spirit. And it will help wonderfully to maintain a vital, fighting interest, if we keep memory alive as to the progress of the temperance reform and the evils that made such reform necessary. The following article by W. G. Calderwood, published in the *Evangelical Messenger*, will be a help to the refreshing of memory:

### WHY UNCLE SAM WENT DRY

By W. G. Calderwood

Uncle Sam paid little attention to the drinking habits of his family until he began to collect an internal revenue tax on intoxicants. From that time his books are doubtless substantially accurate except for the moonshine and other illicit tanglefoot. His troubles with moonshine date back to the "Whiskey Rebellion" in 1794.

The first official record shows that in 1840 the per capita consumption of liquors of all kinds was 4.17 gallons per year. The next twenty years registered an increase of 2.25, an average increase of about one-tenth of a gallon a year. The sharp upward swing began immediately after the Civil War.

This startling increase aroused the temperance forces to action, and total abstinence and prohibition organizations sprang up and flourished in unprecedented numbers and strength. The Women's Crusades in Ohio fanned the zeal of the women, and the W. C. T. U was born, and soon grew to be the largest organization of women in the nation; the prohibition party took the field actively and "Maine Law Leagues" were formed in many states. Great temperance demonstrations were staged.

This tide of agitation reduced the consumption and held it below 9 gallons per capita for six years, when the national thirst began to assert itself. In 1880 the record stood at 10.08 gallons per capita; by 1890 it reached 15.43, or an increase of more than 50 per cent. A tidal wave of prohibition swept the nation, and carried a number of

states and hundreds of smaller units dry under various forms of prohibition, and the upward trend was abruptly checked so that the decade ending with 1900 registered only 17.73 gallons per capita, or a gain of less than 15 per cent as compared with a 50 per cent gain the preceding decade.

The wets, then as now, claimed that prohibition was an invasion of personal liberty, that it destroyed true temperance, that it could not be enforced, and that the people had revolted against it. All of the states which had adopted prohibition except Maine, Kansas, and North Dakota, returned to regulation, with the result that the consumption of alcoholic drinks skyrocketed to 2.81 in 1911—the highest point in the nation's history. The evils of drinking and drunkenness multiplied. And that saturnale spelled the doom of legalized beverage alcohol.

Disgusted and disillusioned, the states and increasing numbers of towns, cities and counties made a rush for the war wagon. Georgia and Oklahoma started the scramble in 1907, followed by Mississippi and North Carolina in 1908, Tennessee 22 in 1909 and West Virginia in 1912. Then came five states—Arizona, Oregon, Colorado, Washington and Virginia—in 1914; five more—Iowa, Idaho, Alabama, Arkansas and South Carolina—in 1915; four more—Montana, South Dakota, Michigan and Nebraska—in 1916.

And we were not in the war yet! Those who blame prohibition on the war remind one of the clown who when he got a flea in his eye pounded the elephant! The tide of sentiment for the state-wide prohibition broke in 1907—ten years before we entered the war.

In 1917 Indiana, Utah, New Hampshire, and New Mexico abandoned regulation. In 1918 five more states clambered on the wagon, namely: Texas, Ohio, Wyoming, Florida and Nevada, followed the next year by Kentucky, bringing the total of dry states up to 33, or more than two out of every three of the states in the nation. And then, in 1920 came national prohibition, ratified by all of the states excepting Rhode Island and Connecticut.

By 1916, the year before we entered the war, consumption had fallen off to 19.61 gallons per capita, and in 1919 it fell to 9.28, while in 1920, the first year under national prohibition, the record dropped to 2.84.

Prohibition came because regulation did not regulate! Experience had proven that it could not be enforced.

The apostle affectionately enjoins us to work our salvation out, not in. And the reason he gives why we should work it out with fear and trembling is that it is God who worketh in us both to will and to do of his good pleasure. If it is God who worketh in us both to will and to do, what have we to do but to cease trying to work in ourselves altogether, and trust God to do it for us?—W. E. Boardman.

### A NEED OF THE PRESENT DAY CHURCH

What the Twentieth Century Church needs is a great, positive conviction and not negations. A genuine revival will not come in the modern Church until we possess the same overwhelming, dominant convictions about Jesus Christ which possessed the souls of the first Christians. The missionary enterprise of the Church, whose nerve has been cut by the denials and negations of a skeptical yet influential minority, will not regain its power until our souls are possessed with the conviction of the first Christians, that Jesus Christ and his gospel are indispensable to the salvation of the world.—Christian Evangelist.

## SIGNIFICANT NEWS AND VIEWS

### VITALIZING LIFE—EVANGELISM

"Vitalizing Life—Evangelism" will be the central theme of the fourteenth annual Ohio Pastors' Convention, sponsored by the Ohio Council of Churches, in Columbus, January 30 to February 2, 1933.

Date, place and theme of the convention were determined at a meeting of the executive committee in Columbus, February 16.

Rev. Isaac E. Miller, Methodist Episcopal district superintendent, Columbus, is convention chairman, chosen at the recent Cleveland session. The Cleveland convention was the first session of the body ever held outside Columbus.

Recognizing evangelism as the fundamental, all-inclusive task of the church, the executive committee made plans to relate all reports and discussions to that general subject. Specific sub-topics to be assigned for study and report by committees will include: Personal evangelism, industrial goodwill, international goodwill, interracial goodwill, youth, comity, church music, consolidated churches, motion pictures and the theater, educational evangelism, evangelism and the home, law enforcement, stewardship, radio, press and relief work.

Exact phrasing of these sub-topics and appointment of committees to consider them were deferred until a later meeting, after Easter.

### BAPTISTS REPORT DROP IN MISSION RECEIPTS

The board of missionary cooperation of the Northern Baptist convention summarizes the financial situation of Baptist missions as follows: The total unified budget for the fiscal year 1931-2 is \$5,100,000. Of this total there should have been received by December 31, 1931, eight-twelfths, or \$3,400,000. The actual receipts to that date were \$2,232,597, or \$1,167,403 less than budget requirements.—The Christian Century.

### CONGREGATIONALIST MISSION RECEIPTS SUFFER 16 PER CENT DECREASE

At the January meeting of the Congregational commission on missions, in New York city, figures for 1931 were revealed indicating that gifts from churches and individuals to the whole apportionment for home boards, the American board and the state conferences, had decreased \$458,000 below 1930, the largest drop recorded in many years, and representing a 16 per cent loss. Of this amount, the American board's decrease was \$169,000; since the board had reported a loss from these sources up to September 1 of \$70,000, the further loss in four months from these living donors has been \$99,000. The leaders predict that the present year may bring an equally difficult problem, or worse. Every board has cut its budget severely, both at home and abroad, and these new figures, it is said, will compel a further examination of every item of expenditure. An emergency fund is being raised by the American board, which has already reached about \$30,000. An "emergency dollar plan" has been submitted to all the churches.—The Christian Century.

### THE DUTY OF THE HOUR

The quality of our citizenship is supremely tested in times of crisis. During the past few weeks the situation in the Far East has been so menacing to the peace of the world that it laid a particularly heavy responsibility upon all good men and women everywhere to pray and work for the cessation of hostilities and a reasonable solution of the difficult problems involved. It is pre-eminently a time for calmness, sanity and patience; it is emphatically not the time for wild and whirling words, offensive epithets and hasty proposals based upon insufficient information or some form of prejudice.

It is probably inevitable that the occasion should be used by some folks to beat the tom-toms, to stress the importance of arming to the hilt, and to insinuate that all those who do not believe largely increased military expenditures to be the best way of promoting peace are simply lacking in patriotism and showing a yellow streak in time of danger. There remain among us all too many who continue to believe in the ancient rule of "the fist and the claw." Whatever some Congressmen or militant ladies in so-called "patriotic organizations" may think or say about the peril of an inva-

sion of America, it is our conviction, as it was Abraham Lincoln's, that no foreign nation can begin to do as much damage to our country as may possibly be done by some of our own people. And the most dangerous people are those who think war, talk war and plan for war.

President Butler puts it succinctly when he says, "The question for every citizen of whatever land who claims to be civilized, is 'Am I making myself competent to understand this changing world? And if so, am I putting my power, my brain, my character into this work so that my nation may be in the front rank in furthering the new order?'" The sort of citizen to which Dr. Butler refers will not be found sneering cynically at the Geneva Disarmament Conference, but sincerely hoping and praying for its success. If it should fail, civilization will be set back for decades, perhaps for centuries. Indeed, the failure of this Conference might easily mean a world conflagration.

Alas, the Washington observance this month is likely to be used by many for no higher purpose than to quote the advice, "Beware of entangling alliances," which was given by a wise man to an infant republic, but which under present conditions has become utterly impracticable. As a matter of fact the world is growing smaller and smaller and the isolationist attitude has become pathetic. We in this country will either rise with the whole world as it struggles for a better life, or we will go down in the wreck with the rest of it.—Reformed Church Messenger.

## Washing the Disciples' Feet

(Continued from page 4)

low, to copy, to pattern after. Then he did the feet washing service to show us how we should do.

3. What did Jesus say to those to whom he had done this thing? Hear him, for in speaking to the disciples gathered in that upper room, he is speaking to his disciples of every age and clime. And he was never more specific and definite. Concerning no other teaching may we be more certain about what he says to us.

a. You ought, you are duty bound, to wash one another's feet (14). Could anything be more definitely enjoined upon a people than this upon the church?

b. You should do as I have done to you (15). There very definitely are we admonished to follow his example. How can we escape the responsibility?

c. Don't become too proud to obey. If not in so many words, yet very definitely in meaning, he says that very thing. "The servant is not greater than his Lord" (16), nor the messenger greater than the one sending him. This is a warning against change or modification of the charge.

d. "If ye know these things, happy are ye if ye do them" (17). Not only is the obligation very strongly and inescapably laid upon us, but blessing is pronounced upon those who really do it. That is the greatest reason of all for the practice of the ordinance of feet washing. If the duty were not so definitely and forcefully set before the church, it could not afford to miss the blessing that comes from the faithful and sincere observance of this rite.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Genesis

Genesis is the prelude to God's great symphony of revelation. The Bible certainly is the masterpiece of all harmony, with major and minor chords perfectly blended, lacking nothing, superbly grand, and spiritually entrancing.

The very word "Genesis" means "beginning." The book itself introduces us to the greatest mysteries of all time and to all the important subjects of creation and of faith. God is set forth as the Creator of the universe; the creational procedure is revealed; the

Edenic scenes are portrayed; and the patriarchal age is introduced and completed. Creation, the cosmos, man, sin, Satan, society, races and redemption—these are the cardinal topics and beginnings of this marvelous volume. Fundamental, not final, treatment and consideration are given to them.

#### I. THE HISTORY OF THE BOOK.

1. Author. Moses, "the most august character of antiquity."
2. When Written. Supposedly around 1500 B. C.
3. To Whom Addressed. To all mankind. None spared.
4. Occasion. The demand for the preservation of Divine history.
5. Authenticity. Genesis is the only authentic account of beginnings; others are decidedly inferior and untrustworthy in many particulars. It is the ORIGINAL account.

#### II. THE OUTLINE OF THE BOOK. (CLASSIC).

1. Generation or Advent. Gen. 1-2.
2. Degeneration or Descent. Gen. 3-11.
3. Regeneration or Ascent. Gen. 12-50.

##### The Generations of

1. The heavens and the earth. Gen. 2:4ff.
2. Of Adam. Gen. 5:1ff.
3. Of Noah. Gen. 6:9ff.
4. Of the Sons of Noah. Gen. 10:1ff.
5. Of Shem. Gen. 11:10ff.
6. Of Terah. 11:27ff.
7. Of Ishmael. 25:12ff.
8. Of Isaac. 25:19ff.
9. Of Esau. 36:1ff.
10. Of Jacob. 37:2ff.

#### III. THE THEME OF THE BOOK.

1. Redemption from sin through faith in God.

#### IV. THE CHARACTERS OF THE BOOK.

1. Language. Lofty Hebrew.
2. Style. Classical and Patriarchal.
3. Key Word. Generation.
4. Key Verses. Gen. 1:1; 2:4.
5. Key Chapters. Gen. 1, 2, and 12.

#### V. THE VALUE OF THE BOOK.

1. The sins of individuals, of the family, of society, and of the nation are best conquered and forgiven by trusting in Jehovah for deliverance and freedom.
2. Genesis denies atheism, polytheism, materialism, pantheism, fatalism, agnosticism, and all other kindred isms.
3. Genesis, more than modern science or anything else, has abolished mythology throughout the entire civilized world. For additional proof, re-read Paul's famous address on Mar's Hill. Acts 17.
4. The greatest facts of all time were not merely discovered or even evolved, but they were REVEALED.

#### VI. THE CHRIST OF THE BOOK.

Genesis 3:15 evinces the fact that Christ will be the seed of the woman who will bruise Satan's head; and unto Christ the Seed of Abraham—the Jews—will gather, together with all mankind. Gen. 49:10.

Typical and dispensational teachings abound in Genesis and he who would understand the Scriptures in their entirety must not neglect these aspects of the truth. 1 Cor. 15:45.

#### VII. THE MESSAGE OF THE BOOK.

##### I. Doctrinal and Practical.

1. God is the Creator and sustainer of the universe.
2. All life is the direct result of his creative power.
3. Man is created by the Triune God. "Let us make man in our image, after our likeness." God, the Father ordered it, the Son witnessed it, and the Spirit did it.
4. Abraham, Isaac, Jacob, and Joseph are a patriarchal quartette of immediate relatives, neither better nor worse than the Levi's, Hiram's, Joe's and Harry's of our own families. They lived under law, while we live under Grace. We ought to be and do better than they, but do we?
5. Man is never himself until he finds himself in God.
6. Faith is the only basis upon which God can establish his will in man.

## Outstanding Texts of the Bible

By Dr. G. W. Rench

Heb. 12:2, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Moffatt says it this way: "Our eyes fixed upon Jesus as the pioneer and the perfection of faith—upon Jesus who, in order to reach his own appointed joy, steadily endured the cross, thinking nothing of its shame, and is now seated at the right hand of the throne of God."

I have set myself to the task of inquiring, what was that joy? For, in the mind of Jesus, joy—"the joy that was set before him" was a powerful factor in enabling him to "despise the shame" of the cross. Jesus did not need prayer to make him good; yet prayer, much prayed, was a regular habit. How he urged it upon his followers. He did not need the waters of baptism, and yet he began his public life with that rite and ended it in giving the great commission to his followers, as Mark records it in this form: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). He did not need to endure the cross to be happy, but "for the joy set before him," he despised the shame. What was that joy? Not the privilege of being in heaven, for he came from there to hang upon it. IT MUST HAVE BEEN to play his part so well that others would desire to be there.

We know from what he said to the world that he was deeply moved at our condition as lost men and women. And LOST is the word chosen by our Lord to express it. Then he saw WHAT WE MIGHT BECOME IF SAVED. I think this vision was the joy set before him. This fact ought to help us make more of our holy religion. All heaven knows we make so little of our religion. I suppose it is because it means so little to us. To be redeemed and to be forever with our Lord means so much to him. It thrilled him with joy. It made him despise a degraded death on the cross. Oh, the base ingratitude of a depraved soul in an exhibition of such little concern! How we ought to hang our heads in shame!

Some one has said, "Among all created beings in the universe, God has chosen to lift redeemed man up to the very highest place." And beyond all description of a wild and exaggerated statement this is, if not true. If it is true, then every intelligent person ought to know it, and BE GRIPPED AND HELD as by a mighty vise by it. Think of it! Man (redeemed) exalted to the very highest place at the right hand of God. Here are several important particulars in which souls will have the advantage of the highest angels.

1. They are to be the recognized bride of the King of kings. "Bride"! And what a figure our Lord has chosen. Chaste; beautiful; loyal to her husband. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:7, 8).

2. They are counted as brothers and sisters of Jesus. What exalted family ties! "For whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:35).

3. They are to have bodies like his glorious body. "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (1 Cor. 15:44). "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21). I believe all "for the joy set before him."

4. They will share with him his infinite wealth. Yes, "Blessed are the meek, for they shall inherit the earth." They Don't now. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:7). Also Rom. 8:17.

5. They will share with him his royalty, and reign with him. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). For shame, we do not care more.

There is no limit to what a Christian can do if he makes full use of the possibilities of prayer.



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## The Light that Can Not Be Hid

By William Frederick Bigelow

As you know who have the patience to follow the Editor through the expressions of his personal opinions on this page, it has been his custom to quote from time to time the opinions of others, particularly when those opinions, not having in them the divergence from the usual that makes news, were passed by, by the gleaners in the rather arid fields of public addresses. If one rises up in a sedate meeting and declares rather convincingly that God is a back number, we all hear about it. If an educator advises a group of college seniors to be snobs, it is known all over the land by next day noon. If a new and youthful college president says that "the purpose of higher education is to unsettle the minds of young men, . . . not to teach them facts, theories, or laws," he is quoted everywhere. But if the speaker concerns himself with reiterating the truths that the race has learned by experience, with pointing out paths that a multitude has followed with both zest and daring, with recommending a goal that, though achieved a thousand times, is always an adventure in winning—only those who heard him know anything about it. And so, as last August we gave you a college president's message to his senior class, we are dipping into the Baccalaureate sermon by Chancellor Clark, of the American University for the following paragraphs:

"There seems to be a movement on in the nature of a passive resistance to knowledge. I have a conviction that with the radio, movie, movie-tone, and television, our task as educators is made the more difficult and that we, too, have new frontiers and new undiscovered continents before us. With some people there is always some reason why they can not make good. It is the conditions that surround them, or the students assigned to them, or the administrator's relationship to them, if they do not make their department what it ought to become. The pity of it is that too many of these are intellectual peacocks strutting about showing their colorful learning when they could better take off their adornments and get down to some real constructive, hard work. It is a pity to know so much that it doesn't lend itself to imparting to others. Some have little to contribute other than puerile criticism of those who are able to do things. Of all the great intellectuals you have known, undoubtedly they have been modest men and women. In humility and hard work, we are to learn our lesson and make a place for ourselves.

"This, young ladies and gentlemen, is now your task. The world is not against you, but tremendously with you and for you, if you have anything to contribute. You are to be rugged, hardy frontiersmen, out on the ranges of the present endeavor. The people who furnish the money for your living did not get it by self-pity, or self-excuse, but generally under handicaps, and certainly with great diligence. They expect as much of you.

"Youth is out on the frontiers, moving for a new and better day. They are willing to make sacrifices and put forth an effort that peace may be perfected in a world of progress. The college and university does not make our youth any less American in outlook and purpose. It does help them to see the problems of our national life, and they are made aware of conditions throughout the nations. The frontiers of international relations zigzag across the world. It is all uncharted. Every living man and woman of us is a frontiersman. The heroism in the fathers who waged ceaseless contest with the necessity of our country's development, must now be matched by an equal heroism on the part of our sons and daughters, to protect and maintain that which was secured at such great cost.

"I must not let this occasion pass until I have reminded ourselves that in the spiritual realm the frontiers are further out in front of us than in any other realm. We may have attained a high state of spirituality. It is to be hoped that we have. Who is the man, and where is he, who feels comfortable in the present spiritual experiences of men? If ever there were frontiers for youth it is in the spiritual realm of the present. The largest possible contribution for the future is in the hands of sincere, de-

voted and effective men and women who know how to be religious and not fanatical; who know how to be spiritual and not spoiled in statement; who know how to live a life that somebody else would love to parallel.

"A specialist in business recently sent out a message to the business world saying, 'The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or navies, but rather, more education based on the plain teachings of Jesus.'

"Ministers, missionaries, teachers, statesmen, men of business and profession, all have a task to match their lives by the Man of Galilee, and make new discoveries, and reach new heights, and have new experiences out on the plains that slope toward God by the way of Olivet and Calvary. Religion is still propagated by prejudice; few there are who can be found out on the frontiers of spiritual attainment where they can see Jesus only against their future sky. Join your life with him. I do not know where it will lead you, and you need not care, if you go with him.

"I was with five hundred, from the ends of the earth, who came to reckon with their differences in religion. To their great surprise, their differences were not so marked as their agreements. Each group was making its way across the world, feeling it was quite alone, and here they discovered, at the turn of the way, that they had found travelers going in their direction. Let us join this new company, with our faces to the future, our vision become clearer, and the certainties of life assured. Have such a clear vision of him set against the skyline of your future that you may not perish from the earth, but live with the Everlasting."—Good Housekeeping.

## The New Youth's Quarterly

### The Youth Has Peculiar Problems

Nobody believes that all the noise about youth is all "hokey", as the youth might express it. The youth of our day has new problems and new temptations. That goes without saying. That they need not fail any more than the youth of other days also goes without saying. They need not. But if some one, not so much older than themselves has met these problems and with a much larger experience and acknowledged ability can tell them how these problems come and how their evil effects can be avoided, the Quarterly will do its work. It will have a beautiful cover which can not appear on future issues without a new influx of orders.

So, my brethren, I ask you to scan, more than that, to scrutinize this new product to see if you can see in it what I see. If you do, you will give us orders for other groups of your school and for those classes which are now using literature that is less Brethren and perhaps, no better from any viewpoint.

CHARLES A. BAME,  
Editor S. S. Literature.

There is a new Youth's Quarterly coming off the press and it will soon be in the hands of most of our Sunday School Superintendents. We have not been selling enough of this good Sunday school help. Whatever may be said of some of the helps we produce for the younger people of the Sunday schools, we are ready to defend to the limit, the helps we have been offering for the youth of ages, 12 to 18. Professor Stuckey's work was entirely satisfactory and never a word of criticism was offered while he was writing the lessons. Necessity has made it impossible for him to continue and another writer has been secured.

The product of this new writer is now coming to our people with the hope that it will be received with the same wish that the editor has for it—that it will be a fine help to the pupils.

More than that, the editor believes that more of our schools should seriously investigate this output as related to the larger use of Brethren products. We still insist that we must find a way for a larger use of Brethren outputs. But it would seem that all our people had heard that plenty of times. So, to the next item.

That item is that this new Brethren Youths' Quarterly is different. The name of the author will not appear in the first issue. It was written at the suggestion of the editor with the view of meeting the problems, of youth.

"There is no splendor in the easy, indulgent way," says Robert E. Speer. "The splendor lies in finding the hard thing to be achieved, and reveling in it." Why do men attempt the difficult, try to reach the summit of Mount Everest, to pierce to the heart of Mongolia and enter the forbidden city,

or to brave the rigors of the frigid zone to find the North Pole? There is no splendor in the easy way. Yet in moral issues how often we take the path of least resistance! We refuse service and resign because the work of the Lord is difficult, whereas we ought to revel in it.

# STUDYING THE SUNDAY SCHOOL LESSON

Family Altar  
With  
Thoburn C. Lyon

## JESUS DIES ON THE CROSS

(Lesson for March 20)

Lesson Text: John 19:17-22, 25-30; Golden Text: 1 Cor. 15:3

### Daily Readings and Comments

#### MONDAY

##### Jesus Betrayed. John 18:1-11

The wounds of Jesus, in the words of Zechariah, were inflicted in the house of his friends. He was betrayed by one who had been most intimately associated with him, under the influence of his love and teaching throughout his ministry; and the betrayal was accomplished in one of the most intimate spots of their friendship, in the Garden of Gethsemane. The high courage of Jesus is the more apparent in contrast with the cowardice and treachery of Judas and his band; but remember that the courage of Jesus was due to the season of agonizing prayer and communion with the Father. How we all need such communion! And let us not forget that it is still quite possible for us to betray him today.

#### TUESDAY

##### Jesus Denied. John 18:15-27

Again it was one of Jesus' most intimate friends, one who had but lately declared that though all others forsook him he would remain true, who wounded him. As we look back now it is easy to see that Peter failed because he placed his trust in his own weak self rather than in God; what may not be so easy for us to see is that so frequently we do the same thing! We are frequently asked to profit by Peter's example and not keep company with the wrong crowd; we should not companion with the unrighteous, but if we rely upon God for strength he will keep us true and firm regardless of surroundings or circumstances. Let us rest in the Lord.

#### WEDNESDAY

##### Jesus Tried. John 18:28-40

What tragic travesty in the trial of the Son of God, by whom and for whom all things were created, by a few degenerate beings he had himself brought into existence! Truly, as Jesus said, Pilate could have no power over him at all except it were given him from above. But Jesus was delivered up by the determinate counsel and foreknowledge of God. And remember, it was for us!

#### THURSDAY

##### Jesus Condemned. John 19:4-16

Note well the accusation of the Jews: they were determined to bring about his death because he made himself the Son of God (v. 7). Pilate reminds us of our present-day politicians who know full well their duty

but lack the moral courage to perform it. And perhaps we ourselves are not so different from Pilate and the politicians! God help us to see ourselves as thou seest us! Jesus stood condemned before the judgment seat of Pilate, but one day we all, with Pilate and the Jews, shall stand before the judgment seat of Christ. How different things will seem then. God help us to live in readiness for that day!

#### FRIDAY

##### Jesus Crucified. John 19:17-30

The story is told in the scripture with the utmost simplicity, and we can add nothing. We know that his physical suffering must have been intense, yet it must have been as nothing compared to the load of sin which bore him down. He had known no sin, and from the beginning had enjoyed unbroken fellowship with the Father, yet now he was accursed (Gal. 3:13). How great must have been his love for his people!

#### SATURDAY

##### Jesus Buried. John 19:31-42


Jesus, the Son of God, was buried! How

his enemies gloated and mocked; how his friends must have grieved and despaired! Tenderly a few of his timid disciples laid away his body, no doubt with many a sigh for their lost hopes. We can hardly conceive of it yet Jesus would not have been a perfect Savior, tempted and tried in all points like as we are, unless he had tasted of death. Let us praise God that we have a perfect Savior!

#### SUNDAY

##### Christ Died for Us. Rom. 5:1-8

The hearts of even the most calloused are somehow strangely stirred as they read of the sufferings of Jesus; how much more must our hearts be stirred as we realize it was for us! In the words of the Golden Text, "Christ died for our sins," and was made a curse for us, even while we were yet sinners. Jesus came to seek and to save that which was lost (Luke 19:10), and on the cross he said: "It is finished!" How we ought to love and serve him! And what does it matter even if we are called upon to suffer for him who loved us so?

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>C. D. WHITMER, 217 E. Osbell Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St. N. E., Canton, Ohio</p>
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## Spiritual Coins and Counterfeits

By C. D. Whitmer

### 8.—"Right vs. Rights"

The Golden Rule is not a "bill of rights." Rather does it represent the will to do right. In all the teaching of Christ the word "rights" finds no place; but the word "right" or "righteousness" occurs frequently. True, no man ever did so much as Jesus to secure the rights of every member of the human race. Woman's rights, children's rights, the rights of servants and masters, the rights of the poor and the weak and the ignorant all have found an increasingly clear recognition and respect with the spread of the Gospel. Yet this has come about by the persistent inculcation of the principle of right and the equally persistent restraining of the spirit which demands "my rights."

Today we hear a great deal about the rights of particular classes or individuals. In fact, the great mass of human society is divided, in every direction by cleavage planes of conflicting rights. The wars of the ages have been fought for the most part to secure the rights of nations or tribes or classes. And they are not few who consider it a perfectly Christian ideal to maintain their rights. Christian preachers not seldom proclaim a Gospel of rights rather than of right. Not so did our Lord.

A man once came to Jesus with the appeal, "Master, speak to my brother, that he divide the inheritance with me." In other words, Master, help me to secure my rights. What a reasonable request! Here was a grand opening for practical work along the line of social reform. The average disciple of the present day would quit preaching the Gospel in a moment for a chance like that, and announce a series of discourses on "The Equalization of Wealth." Then he would neglect the prayer meeting to gather statistics of like injustice and form communistic

clubs. And finally he would turn the church over to other hands that he might be free to become the leader of some great "movement." What did Jesus do? He preached the man a most impressive sermon on the folly of covetousness, and showed him the infinite superiority of right over rights.

Christian to maintain one's rights? Why, it isn't even moral! Rights is a social word, a term of economic science. Fancy the Savior demanding his rights! He never asked for them, and never received them. And he is the absolute pattern for the disciple. Rights is a counterfeit coin that is displacing the genuine metal of right in many hearts. The man who asks, "What would Jesus do?" will never be heard whining about his rights. He won't have time to think of rights; for he will be wholly absorbed with righteousness.

See how this counterfeit "rights" has been made. The principle of right is founded upon a sense of indebtedness. Duty is but another form of the word debt. Every true man says with Paul, "I am a debtor," and the great effort of his life is to discharge his debt to God, to the world and to himself. The selfish man seizes upon this thought of indebtedness and reverses it. He says, "The world owes me this or that," and in this mold he shapes the idea of rights.

Right is the telescope through which we clearly discern the rights of others. But let us beware how we reverse the telescope; for doing that our fellowmen seem exceedingly remote and their interests correspondingly dim. With the coin of right every debt of rights will be paid in full. But when the counterfeit of rights steals into circulation, debts increase; for "a man's life consisteth not in the abundance of things which he posseseth."

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### A Challenging Comparison

#### GROWTH OF A BAPTIST MISSION IN CHINA

By Addie Estelle Cox

How I wish that each of you might spend at least a day with us in this country field around Kaifeng, Honan, China, and see for yourself what marvelous opportunities the Master is giving us! Let me tell you what I saw when first coming to the field and what I witnessed a few weeks ago in the same spot. The comparison will doubtless reveal to you the vital importance of reaping without delay the harvest that is so ripe and ready.

Missionary H. M. Harris had come to the town of Chang Shih and preached salvation through faith in Jesus Christ. The presence of a foreigner produced much interest, for rarely if ever had one with fair skin and blue eyes been seen in this section. As Dr. Harris stood on the street and preached by the light of a lantern tied against the door of a nearby building, a great crowd gathered about him. "Listen! he speaks Chinese," said one. "Why, we understand everything he says!" exclaimed another. "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." Dr. Harris did not weep that I know of, but he did get so cold in the little Chinese room with no heat and insufficient bedding that he was exceedingly uncomfortable. "I almost froze," he said, in speaking of the experience. He counted not health nor life precious in striving with his might to give the gospel to multitudes who never before had heard the wonderful words of life. Later he came with a tent and held another meeting. The sowing was thoroughly done and soon the sheaves appeared. Before long there were forty or fifty believers and a wide-awake evangelist and his wife were sent to the place. At the time of my arrival Sunday worship was being held in a little chapel which had been used for a store and opened on the street. The noise of passing wagons and squeaking wheelbarrows resounded against the dark dingy, smoke-stained walls. There were two few seats and most of the men had to stand. The women sat on little, backless benches outside the door opening on the inner court. The babies cried and the newcomers talked in loud tones, but the preacher went bravely on with his sermon in spite of all the disturbance.

That was ten years ago. Recently during one of our quarterly meetings Rev. W. W. Lawton of Kaifeng gave the main address of the morning. The large, commodious church building which Dr. Harris erected several years ago was almost filled with Christian men, women and young people. They maintained excellent order and listened eagerly to the splendid message of Pastor Lawton. His presence was deeply appreciated, for we had long been looking forward to his coming. In June M'ss Walker came out and gave a forceful message on tithing. There were about 300 in the audience that day and since the meeting a

number have begun to tithe, so we have heard.

But do not imagine that all these earnest Christians are from the one town of Chang Shih. By no means. They came from 50 or 60 towns and villages around. In many cases only one in a family has trusted Jesus for salvation, the others clinging still to the idols of paper and clay. How anxious they are for their relatives and friends to hear and believe! Some of them are being persecuted for Christ's sake. One little woman who formerly had to slip away without her husband's knowledge of it when she went to church, and had to stand a cursing or beating upon her return, has at last proved to him the reality of Jesus' power to cleanse and save. He was with her at one of our prayer meetings a few days ago and it was very gratifying to see him kneel reverently as we did during the closing prayer. Although his hair is gray, he has assumed the attitude of a little child in learning verses of Scripture, songs and prayers. He used to absent himself during our visits to the home, but now he is friendliness and cordiality personified and delights to do everything possible for our comfort and pleasure. But sad to say, we are not able to get to all the homes.

Oh, for laborers enough to respond to such requests as these! "Please come soon to our village. None of my people have yet heard the gospel." "When can you come to our home? I hope it will be soon for I want them to hear and believe on the Lord." Please pray that reinforcements may be sent

#### PRAY—GIVE—GO

*Three things the Master hath to do  
And we who serve Him here below,  
And long to see His kingdom come  
May pray or give or go.*

*He needs them all—the open hand,  
The willing feet, the praying heart.  
To work together and to weave  
A three-fold cord that shall not part.*

*Nor shall the giver count his gift  
As greater than the worker's deed,  
Nor he in turn his service boast  
Above the prayers that voice the need.*

*Not all can go: not all can give,  
To speed the message on its way.  
But young or old, or rich or poor,  
Or strong, or weak, we all can pray.*

*Pray that the gold filled hands may give,  
To arm the others for the fray;  
That those who hear the call may go,  
And pray that other hearts may pray.*

—Annie Johnson Flint.

us soon, also that the Master may give us his Spirit and wisdom in abounding measure and may use us mightily in winning the lost. —The Christian Index.

#### LULL'S MISSION AND MESSAGE

"There is no more heroic figure in the history of Christendom than that of Raymond Lull, the first and perhaps the greatest, missionary to Mohammedans. Though much less generally known, he deserves to be ranked with Francis of Assisi, who preceded him by a few years, who anticipated him in his desire to preach Christ to the Moslems, but who, in view of the revival work done in Europe by his preaching friars, may rather be regarded as the father of itinerant home missions. Raymond Lull loved and lived; and while he now lives for ever in the presence of the Lord he loved, his example lives on earth for missionaries in every age." —Eugene Stock, "History of the Church Missionary Society," Vol. 1, p. 13.

"It is my belief, Oh, Christ, that the conquest of the Holy Land should be attempted in no other way than as thou and thy apostles undertook to accomplish it—by love, by prayer, by tears, and the offering up of our own lives."

"Lord of Heaven, Father of all times, when thou didst send thy Son to take upon him human nature, he and his apostles lived in outward peace with Jews, Pharisees, and other men; never by outward violence did they capture or slay any of the unbelievers, or those who persecuted them. This outward peace they used to bring the erring to the knowledge of the truth. So, after thy example, should Christians conduct themselves toward the Saracens."—The Moslem World.

#### THE CHINA INLAND MISSION

We have always had a peculiar regard for the China Inland Mission. We rejoiced to hear recently that in these hard times none of its force has had to be withdrawn. We believe the explanation will be found in certain principles which have been consistently adhered to. (1) There has been unflinching devotion to spreading the gospel of Christ the Divine Redeemer. No outside enterprise has put a shadow on that. (2) Only soundly orthodox and thoroughly devoted missionaries are sent out. As we understand, there is no stipulation as to salary, but the missionaries are provided for. (3) Complete dependence upon God for means of support. Money is never asked for, though the story is told freely. There are no "drives," no special methods, but unflinching sufficient money has come. (4) Expenses here at home are kept at lowest level. There is no complicated organization, no elaborate offices, no high-priced executives, and no debt for money borrowed at any time. The whole plan appears to us as most like the evangelizing in the early days of the Church than of any effort we know. We can all learn to our profit to depend more on the Lord and less on human persons and methods. Our own missionary enterprises will languish more and more until we take lessons from this great enterprise of faith.—The Presbyterian.

The advantage of leisure is mainly that we have the power of choosing our own work; not certainly that it confers any privilege of idleness.—Sir John Lubbock.



## NEWS FROM THE FIELD

Our Lord's Greatest Apollite  
was a great correspondent



### WAYNESBORO, PENNSYLVANIA

Others have been reporting the activities of the work of the church here from time to time, and this we were pleased to have them do, but it is perhaps the pastor's turn. The past year has been one blessed of the Lord, rich in Christian experiences and fruitful in results. There has been a marked increase in numbers. More people than formerly, have been coming under the ministries of the church. Growth has been steady and sustained. Attendance at the preaching services has increased considerably, a spirit of reverence and worship pervades each service. The average attendance at the worship services during the year was 131. Thirty-five were added to the church with but few losses. Special days have been observed with emphasis upon the spiritual. The Christmas season was spent in an enjoyable and profitable manner. A pageant, setting forth the Christmas story, was creditably rendered to an audience which filled every available space. Quite frequently we find ourselves crowded for room.

The auxiliary life of the church is in a normal, healthy condition. The various organizations are officiated by consecrated, experienced leaders. A recent addition to the auxiliary group is a young men's missionary society. This is patterned after the S. M. M., and with us, solves the problem of a young men's organization. The membership is not large but the boys are determined to make this society a real factor in the life of the church. Our young women, too, are deserving of praise. We thank the Lord for these young people and pray for wisdom in the direction of their lives. The W. M. S. recently put on two pageants and completed their mission study. These good women are indispensable. Two Christian Endeavor societies continue to offer opportunity for training, a goodly number are taking advantage. The Sunday school embraces all in its membership and interest. Much might be said in praise of officers and teachers, in fact all. The average attendance for the last year was 212. Some sixty had a perfect record for the year—these received recognition and awards. Brother John F. Locke of Woodstock, Virginia brought us recently, on three successive Wednesday evenings, his Bible pictures of the Holy Land. These lectures were well received by large audiences. Brother Locke should be heard in this series of lectures by our churches. These lectures are entertaining but especially are highly instructive.

Beginning January the third and continuing for a period of three weeks, ten of the churches of our city cooperated in a union evangelistic campaign. Services the first week were held in the Methodist church, but attendance was such that it was found necessary to open the Church of the Brethren. At these two places services were held simultaneously for the remainder of the time. The preaching was done by the pastors, each taking his turn. A large chorus at each church, led by one of the pastors in turn, was an outstanding feature. Very definite preparatory work had been done. A religious survey was conducted by the Men's

Federation in December. This located the unsaved and gave direction in personal work. A group of more than fifty visited and dealt personally with those who knew not Christ. Scores of cottage prayer meetings were held. It is difficult to take a measure of results. Attendance was good. The average attendance for each evening over the period of three weeks, was estimated to have been about a thousand. The number of public confessions was not what we had hoped for, but many have or will unite with the churches. The people of the various churches with their pastors worked together with a unanimity of spirit, presenting a united front to the forces of evil. The city was much blessed.

### Maurertown, Virginia

During the month of November three weeks were spent with the Brethren here. This meeting has been reported by the pastor, Brother E. L. Miller. I thought of this place as sacred ground, having been made so by the labors of Elder E. B. Shaver and others of blessed memory whom it was my privilege to know. It was under the preaching of Elder Shaver that I first found my Lord. Maurertown is one of our earliest congregations. We have here a very substantial people. I was well received by these good folks, and shall ever remember with pleasure their kindness and hospitality. Entertainment was in the homes of three different families—the Shavers and Beydlers. These were real homes in which everything was done for my comfort. Piloted by the pastor the way was found into the hospitality and generous provision of a number of other homes. The occasion offered an opportunity to see much of the beauty and visit scenes of interest in the Shenandoah valley.

But best of all was the Christian fellowship. The evangelist was soon made to feel that he was among God's people. These people did more than attend services; they backed the effort with their prayers and personal interest. This fine spirit of cooperation and ready service made possible the results. The Lord will abundantly bless and reward.

W. C. BENSHOFF.

### LYDIA, MARYLAND

We will try to give a brief report of the work in the church at St. James. While it might appear to us sometimes that there has been little accomplished, yet we know that God has blessed us as a church, and as individuals also.

The work of the church moves along slowly, but surely. The Sunday school is growing in numbers and interest. Our efficient superintendent and teachers are a very faithful group. At Christmas time there was a program given that showed much talent and preparation. There was also a White Gift offering taken. Our young folks also sang Christmas carols.

There has been an increase in the church service. After the union meetings that were held out doors last summer we tried to have some special effort each Sunday evening. Sometimes a Sunday school class had charge

of all the devotional part of the service. In fact each class had finally taken its turn. One evening the Captain of the Salvation Army in Hagerstown and his three daughters came bringing with them their musical instruments, giving us a very rare treat.

We also have here a very live group of Sisterhood girls. Five of their number attended Conference at Winona Lake last fall and came home much inspired, each one giving us some helpful message. This group of girls is glad to help whenever an opportunity affords.

The Woman's Missionary society is very much interested in their work. The monthly meetings are well attended, and the spiritual side of life is much stressed.

This church, as many others, has felt the so-called "depression," but the folks are standing nobly by the work, looking for brighter days, knowing that God never forsakes his own. We wanted an evangelistic meeting but did not know just how to manage, but God managed for us. He put it in Brother Coleman's heart to offer his service which was gladly accepted. Brother Coleman preached for two weeks, driving from his home in Hagerstown, about eight miles away, each evening. There were fourteen that made the great confession and were baptized.

We much appreciate the Hagerstown folks in permitting their pastor to help us. They came in groups several evenings, thus showing their goodwill and interest in the meeting. Many of the Hagerstown folks first learned to know their Savior in the St. James church.

The present pastor has been asked to stay another year. We pray that all of us, working together, being led by our Heavenly Father, we will be able to accomplish much good. May we be willing to be used in his service wherever he may lead.

MRS. W. S. BAKER.

### REVIVAL AT JUNIATA, PENNSYLVANIA

Nearly two years ago, while I was working with the church at Martinsburg, Pennsylvania, where Brother James Cook was pastor, Brother Earl C. Bowser, pastor of the Juniata Park Church of the Brethren, a suburb of Altoona, Pennsylvania, attended several of our meetings. At that time he invited us to hold a meeting for him at Juniata. The time seemed long delayed but now the meeting is history.

We found a church in which we felt at home from the start. A church that was used to hearing the truth, rejoiced in it, and was looking for Christ's return. From the start the attendance crowded the building. On the last night many stood around the walls and some were turned away.

There was a fine spirit of fellowship manifested by the ministers of the community, and their interest and frequent attendance lent much encouragement to us in the meetings. Members of other churches freely attended the meetings and shared with us in our prayer meetings as earnestly as Brethren did.

Twice there were bus loads of folks from our Martinsburg Church twenty-five miles away. It was a pleasure to meet these dear folks again. They brought with them the same fine joyous spirit which characterized the meetings we held among them.

The Brethren pastors in this field surely are alive to the vital message of the gospel and are preaching it fearlessly. They are

headed for a great day of prosperity and spiritual power if our Lord tarries.

Talk about hospitality, these folks surely know how to extend it! My home was with the pastor, Brother Bowser and his splendid wife, and I shall not soon forget all the blessings I shared with them while there. Brother Bowser is a man who has had to struggle against odds from the start. Left an orphan when a mere boy, exposed to all the temptations of youth, yet he chose to serve Christ and preach the gospel. Few were the friends to help him in his struggle upward, and many were they who would have hindered. But God was with him, and is using him to do what many a man with greater opportunities has never done. God knoweth!

Fifty-four confessions were received during the meetings and more are being reported since the close of the revival. May they continue on. It is a fine field that has promise of real future and these folks with their leader will surely reap faithfully here.

The memories of fellowship are still lingering in my heart and I look forward to the day when I may meet with them all once more.

R. PAUL MILLER.

### ELKHART, INDIANA

We have just closed one of the most successful revivals we have ever had—successful because of the concerted effort of our people.

Loyalty characterized the two weeks' program which was a source of inspiration and strength to go forward.

Our pastor, Brother Duker, was our evangelist. He preached in his usual forceful manner which left no doubt in the minds of his people as to their duty toward their God and fellowman. He is now serving the tenth year of his pastorate with us and this is his first revival. The splendid cooperation of his people enabled him to lead many through the "still small voice" to their Savior. He knew his field, understood his people, as a shepherd knows his sheep and is known of them. There were thirty-four accessions; twenty-six have been baptized. Of this number six were children, a number of young people and several who were heads of families—men and women who have been in our midst but had not united with the church.

Brother Harry Gilbert led the singing and had the full support of the choir. May this be the beginning of greater service for Brother Gilbert and his wife, who accompanied at the piano.

Our services were strengthened because of the large delegations from Goshen, Nappanee, South Bend, Ardmore, and also Osceola, also the Church of the Brethren, with their pastors.

We closed our services, having evidence that the Spirit does direct his work through those who are willing to be led. Great blessings have come to us through these meetings. May our victories keep us humble that we may be used of him—that his name may be glorified.

MRS. EDNA NICHOLAS.

### ROANN, INDIANA

We are glad to report that the work here at Roann is moving along very well under the leadership of Rev. G. L. Maus and his faithful wife.

Our fall communion was well attended and it was indeed a reverent remembrance of Christ's love and death. The homecom-

ing day was observed in October. Rev. Clark of South Bend brought the main address of the afternoon. Another interesting feature of the program was short talks by a number of older members of the church and visitors that at one time had lived in this vicinity.

Rev. G. L. Maus, pastor of the church, conducted the revival meeting which began on January 24 and continued two weeks. This was the pastor's fifth revival campaign at this place, but the messages brought were new and indeed spiritual. The attendance throughout the meeting was very good. The visible results of this meeting were six accessions by baptism. This field has been kept well gleaned. Most of the children and young people of the Sunday school are members of the church.

The song services were led by Mr. Zumbaugh of Tiosa and it was through the untiring efforts of Mrs. J. E. Clingaman and Mr. Ralph Sausaman that the choir chairs were filled each evening.

The different societies of the church are doing splendid work, but especially do we make mention of the Brotherhood of Paul and Timothy. This organization of boys number twenty-two. They have their meetings monthly and the boys take their turn in helping with the programs. Their patroness is Mrs. Lloyd Miller and she is assisted by Mr. Miller. Mrs. Miller is a real consecrated leader and understands how to lead these boys into fine Christian service. Pray that from this group of boys the future church will have some real leaders.

MRS. CLYDE RAGERS  
Corresponding Secretary.

### EDUCATIONAL QUALIFICATIONS OF A MINISTER

(Continued from page 5)

can quote from their own poets. When they hear me use a little philosophy, it will get their attention and command their respect." Paul got his audience together and began to reason things out and to add power to his message, he quoted from one of their own poets (Acts 17:28). The main result of his message was stolid indifference. Paul did, however, accomplish one thing. In other places when he had preached the gospel he was met with persecution but here, under this form of preaching, he was saved the trouble of dodging the stones which were the result of Satan fighting back. Happily, Paul saw his mistake before he reached Corinth and in later years he wrote a letter to Corinth something like this.

"I made a great mistake at Athens by using human reasoning and philosophy and I was unable to establish a church there but when I came to you, I came not with excellency of speech or of wisdom for I determined not to know anything among you save Jesus Christ and him crucified" (1 Cor. 2).

#### Power Through Obedience

The only way to command nature is to absolutely obey her. Electricity is a mighty power. Disregard its laws and it is useless; obey its laws and its mighty power leaps into the harness and serves man faithfully. It is thus with the power of God. Spiritual laws are just as real as physical laws. Obey God's method of ordaining a minister and his power will flow through the earthen vessel and make the minister a blessing to his people. Man often wants to get a power that he can use, but God is more interested in having the Power get the man.

### Foolish Substitutes for Power

A man bought a great factory but the machinery would not move. Every wheel was in place, every belt was tight but there was no motion. An expert was called in to find the reason for the lack of power. Under his directions the whole factory was painted within and without with beautiful colors but still there was no motion.

Another expert was hired and under his direction a large orchestra was employed to furnish music to the machinery but still there was no motion. At great expense the owner tried scheme after scheme to get the desired results but all was in vain until a very wise man came to town. He looked the machinery over—everything was in perfect order. Then going into the boiler room he noticed that there was no fire in the furnaces. He built a fire and the steam gauge moved up; he pulled the throttle and the great wheel began to turn; he threw in the gears and soon the whole factory was a buzz of industry.

It is thus in our time. Our Lord left only ONE thing as the Power to move the machinery of his Church. A man is THOROUGHLY furnished unto all good works when he has the Word of God in his heart and depends upon the Holy Spirit for his power.

### The Need of the Apostles

The apostles were certainly well equipped by their three years' learning at the feet of Jesus Christ himself. But even though men were dying every day without Christ, they were to wait until they would receive POWER through the Holy Spirit.

Timothy and John Mark were not required to waste several years in loading up on worldly wisdom that would be useless in their work.

### Fallacy of Reason

Today we are informed that a minister should have more education than was required twenty-five years ago because he preach to college graduates and if he not quote philosophy, etc., he cannot them.

It is strange how men can use the power of their mind in worldly affairs but fail entirely when it comes to spiritual things. Truly it is as Christ said, "The children of this world are in their generation wiser than the children of light" (Luke 16:8). That is, the man of the world uses better judgment in his affairs than the Christian does in spiritual things.

Suppose a lawyer was to get sick and his wife would call the physician. "My husband is sick. Would you come immediately?"

A slight pause.

"What! You can't come! Why can you not come?"

"It would be impossible," says the physician "for me to do your husband any good. He is a lawyer and since I have never studied law, I cannot help him."

How foolish! we exclaim. That lawyer has a body that is no different from that of a farmer or the postmaster. If that physician knows the cures for the human body, what difference does it make who the man may be?

If this be true, then why should a true minister feel his inability to reach the college man? Doesn't the college man have a soul? And must he not be saved by the blood of the Lamb? If the minister is true to his calling he has the only cure for that sin sick soul whether he be a down-and-outer or an up-and-outer. There is no differ-



ence for all have sinned, and there is no difference for "he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life."

Martinsburg, Pennsylvania.

## DID THE APOSTLE PAUL PREACH HUMAN PHILOSOPHY OR THE TRUTH OF GOD?

(Continued from page 2)

Is it necessary to say more? Some seem to be greatly disturbed because Paul was able to quote a Greek poet (28). But even pagan poets hit a ray of truth occasionally. If we are to discredit Paul here on this ground, we shall have to repudiate also Titus 1:12, for there Paul quotes a pagan prophet with approval. Would Brother Humber have us throw out the Book of Titus on this ground? That is the logic of his position. Certainly, the great Apostle, chosen of God, is a better judge of what is true than any uninspired writer.

Fourth, Brother Humber conveys the impression that the results of Paul's work at Athens amounted to little or nothing. He should read verses 32-34. "Some mocked"—there you have the opposition which Brother Humber insinuates Paul had escaped by compromising. Mockery is sometimes worse than stones. Others said to Paul, "We will hear thee again of this matter." They were interested. But best of all "Certain men clave unto him and believed." Among this number was actually one of the members of that world-famous court of the Areopagus, Dionysius. If Brother Humber were invited to preach to the American Philosophical Society, one wonders whether he could do any better than Paul whom he criticizes so severely. It is not easy to convert a philosopher. But they are just as worth saving as any bum in the streets.

It is probably true, though not certain, that Paul established no church at Athens. But even our best missionaries and preachers sometimes fail today in this respect.

His criticism of Paul's words recorded the 17th of Acts, Brother Humber introduces a highly dangerous principle. If Paul was wrong at Athens, perhaps he was wrong at Ephesus. Once open the door to make men the final judges of where Paul was speaking by inspiration and where he was not, you will not have much left in the end. This is precisely the principle of modernism and the subjective Biblical criticism.

Here are Paul's divine credentials of authority: God said "He is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the children of Israel." (Acts 9:15). And Paul did not hesitate to defend his authority. Paul had his critics even in the church at Corinth, and this is what he writes to these critics:

"If any man thinketh himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord" (1 Cor. 14:37).

In conclusion, I wish to say that I believe that Brother Humber wants to be true to the Word of God. But mere good intentions will not keep our feet in the path of truth. During the late war there were instances of men who lost their direction in the smoke of battle, wandered into the enemies' trenches and fired against their own side. It looks to me as if Brother Humber, in his battle against educational requirements, has unwittingly wandered into the camp of modernistic criticism and has fired against

his own side. For his sake, I trust that he will rectify his mistake.

It may be, as Brother Humber suggests in his article, that ministers need not be required to know the field of human philosophy. But I certainly think that they should know their Bibles well enough to distinguish the difference between the truths of God and the vagaries of human philosophy.

(NOTE: I tried in a friendly way by correspondence to persuade Brother Humber to eliminate from his article the attack on Paul's preaching at Athens, but he declined, thereby leaving me no choice but to answer publicly what I feel is a very dangerous position.)

## THREE POEMS

By Roberta Symmes

### A Dreadful Deed

When old North Wind was mad one day,  
His temper was not sweet;  
Alas! he did a dreadful thing  
And just blew up the street!

### An Acre of Acres

One day when I was sick in bed,  
With sore throat, don't you see,  
And feeling just about as bad  
As any boy could be—  
I chanced to have a thought that kept  
Me all that night awake:  
The poor giraffe—how must he feel  
When his throat starts to ache!

### Pussy's Washrag

Pussy ate her dinner,  
And then she washed her face;  
She keeps her little washrag  
In quite the queerest place!

I find she keeps it hidden  
Where you would never think;  
For in her rosy little mouth  
She hides her tongue so pink!

—The Christian Herald.

## THE TIE THAT BINDS

**HESKETH-SOWERS**—On Sunday evening, January 13, I did join in Holy Matrimony two of our best loved young people—Muriel Sowers, daughter of Mr. and Mrs. W. E. Sowers, and Clarence M. Hesketh, son of Mr. and Mrs. Fred Hesketh.

The bride, who was given in marriage by her father, was attended by her sister, Erma Irene; Clifford Hesketh was his brother's best man.

Both these young people are members of our little church, Myrl having been baptized by Rev. John A. Remple, seven years ago. I baptized Clarence, one year ago last November.

We pray God's blessing may rest upon this union and that it may strengthen their love for him.

S. H. RUZARD, Pastor.

**YOUNG-TAYLOR**—At the minister's residence, in Fort Scott, Kansas, on February 8th, 1932, Roscoe E. Taylor and Clara A. Young were united in matrimony by the writer. The parties are both of Fort Scott and they will be at home to their many friends at the head of the Avenue, in the south part of the city.

L. G. WOOD.

**GASTON-CHENOWETH**—James Edward Gaston of Morrill, and Miss Mary Caroline Chenoweth, of Morrill, were united in marriage by the writer at the Brethren parsonage, Tuesday, February 10. Mrs. Gaston was a faithful member of the Brethren church and Mr. Gaston a member of the Baptist church, both in Morrill. Their many friends wish them much happiness as they sail the Sea of Life together.

L. A. MYERS.

**STRAUB**—Geo. T. Straub, aged 78 years, 1 month and 8 days, departed this life, January 10, 1932. The funeral services were held at the Brethren church in Hamlin conducted by the writer. He is survived by his companion and one son and a grandson. Mrs. Straub is a faithful member of the Brethren church at Hamlin.

L. A. MYERS.

## IN THE SHADOW

**THOMPSON**—A. P. Thompson passed to the Eternal World, January 6, 1932 in the Sabella Memorial Hospital at the age of 67 years, 4 months and 13 days. He was a member

of the Brethren church in Morrill, and was faithful to all its services. Two sons and one daughter survive. The funeral services were conducted by the writer from the Brethren church in Morrill.

L. A. MYERS.

**SAYLOR**—Mrs. Susan Beechly Saylor, widow of Uriah M. Saylor, died at the home of her daughter, Mrs. Rufus Miller, in Morrill, August 30, 1931, at the age of 79 years, 6 months and 25 days. She united with the Church of the Brethren in her girlhood, being a charter member of the Main Street Brethren church of Nereedale, Pennsylvania. Later she transferred her membership to the Pony Creek Brethren church, north of Morrill, Kansas. Her membership was transferred to the Brethren church in Morrill at the organization of that body, becoming one of its charter members. Funeral services were held at the Church of the Brethren in Morrill, conducted by Rev. Kemper of Carleton, Nebraska, in the absence of her pastor.

L. A. MYERS.

**LAGER**—Earl Lager was born in the Godfrey neighborhood, Fort Scott, Kansas, and departed this life by accidental death at a grade crossing, at Godfrey, on February 8, 1932, at the age of 18 years. He was graduated from the Fort Scott High School last Spring. Since his graduation he has been on the farm with his parents. He was the son of Mr. and Mrs. George Lager.

Beside his parents and his grandparents, he is survived by the following aunts and uncles: Claus and Alfred Lager of Fort Scott, Charles and William Lager of south of the city, Mrs. Ida Galvin and Mrs. Alma Jacques and Mrs. Henry Smallwood of Fort Scott, and Mrs. Alma Richardson of Kansas City, Missouri. Earl had a large circle of friends who are saddened by his departure.

Funeral was conducted from the Brethren church at Fort Scott, by the writer, February 10th, 1932. A very large concourse of sympathizing friends attended the service.

The body was laid to rest in the family lot in Evergreen cemetery.

L. G. WOOD.

**LOWE**—Glenn Lowe was born near Lincoln, Nebraska, April 29th, 1903, and departed this life by an accidental death at a grade crossing at Godfrey, Kansas, February 8, 1932, being past 28 years of age. He was a son of Wilson Lowe of Mulberry, Kansas and a grandson of D. W. Lowe of the Godfrey community.

He was married to Ethel Pitts on December 4, 1926, to which union one child was born, a son Robert, aged 3 years. Beside his father and grandparents, he is survived by his widow and son Robert, and the following brother and sisters: Arthur Lowe of Mulberry, Kansas, Mrs. Ethel Duncan, Miss Irene Lowe of this community, Mrs. Alice Harris and Mrs. Lottie Brown of Arcadia, Kansas.

The Lowes are well and favorably known in their community. Funeral was conducted from the Godfrey school house on February 11th, 1932 by the writer. A very large audience paid their respect.

Burial was made in the family lot in Clarksburg cemetery.

L. G. WOOD.

**YARIAN**—Samuel Yarian was born in Miami County, Indiana, April 20, 1876 to Andrew and Nancy Yarian, and died February 18, 1932 at the age of 55 years, 9 months, 28 days. He leaves to mourn his departure his wife, three sons and one daughter, besides many other relatives and friends.

Mr. Yarian united with the First Brethren church at New Enterprise, Indiana, on September 8, 1918 under the pastorate of Rev. C. A. Stewart.

The funeral service was conducted from the First Brethren church, Saturday afternoon, at 2 o'clock by the pastor, Rev. G. L. Maus. Burial was in I. O. O. F. cemetery.

MRS. RAGER, Corresponding Secretary.

## ANNOUNCEMENTS

### CORRECTION OF FAIR HAVEN PRE-EASTER WEEK SERVICES

Last week in the newsletter of Brother R. E. Gingrich there appeared the program of the Pre-Easter Week Services of the Fair Haven church near West Salem, Ohio. We have our attention called to an error that occurred in the printing of that program, and in order to correct it we are re-publishing the program this week according to Brother Gingrich's copy. It follows:

Sunday, March 20, "The Christ of the Centuries." Prof. M. A. Stuckey.

Monday, March 21, "Jesus Christ: Prophet, Priest and King." Dr. K. M. Monroe.

Tuesday, March 22, "The Social Effects of the Life and Work of Christ." Dr. E. E. Jacobs.

Wednesday, March 23, "Our Kinsman Redeemer." Dr. J. C. Beal.

Thursday, March 24, "The Meaning of the Cross." Dr. J. Allen Miller.

Friday, March 25, "The Glorious Vision of the Other Thief." Prof. Alva J. McClain.

Saturday, March 26, "The Resurrection." Dr. Charles A. Bame.

We hope all who may have read the incorrect program last week, will also read this corrected copy.—The EDITOR.

# “DON'T LET LOOSE”

During the speech of King George, opening a recent Disarmament Conference, some one tripped over the generator wires of the Columbia Broadcasting Company, tearing them all loose and interrupting the service. The chief operator quickly grasped the loose wires in his bare hands and for twenty minutes the current passed through his twitching flesh while repairs were being made. His hands were slightly burned, but through his body the words of the king passed on to millions of listeners and were heard distinctly. Without his courage and endurance, the King's message would have failed to reach its destination.

The King of Heaven has chosen to send His message to a lost world through human wires. Every faithful missionary, and every Christian who gives to their support, is a human wire through which the King's voice is reaching the lost with a message of peace, vastly more important than the message from London.

For the missionary it is often costly business. Men and women must suffer the loss of every earthly thing, stoop with weariness, waste away with fevers in far off places, even die,—but it pays to HOLD ON. Only thus can men hear the Voice of the King. The Church of God needs more men who are willing to TAKE HOLD and HOLD ON—like the greatest of all missionaries who prayed that “Christ shall be magnified in my body, whether it be by life, or by death.” (Phil 1:20).

The Easter offering is not far distant. Those who fail to pray and give will to that extent “break the circuit” from heaven to earth. If we “let loose”, the King's voice will not be heard.—Alva J. McClain.

**THE FOREIGN MISSIONARY SOCIETY  
OF THE BRETHREN CHURCH**

VOL. LIV  
Number 12

March 19  
1932

# THE BRETHREN EVANGELIST



HOLY WOMEN AT THE TOMB

Alex. Ender.

He is not here; for he  
is risen, even as he said.  
(Matthew 28:6).



Thus it is written, that  
the Christ should suffer,  
and rise again from the  
dead . . . and that repen-  
tance and remission of  
sins should be preached  
in his name unto all the  
nations, . . .



YE ARE WITNESSES  
OF THESE THINGS  
(Luke 24:46-48)

EASTER SUNDAY IS FOREIGN MISSION OFFERING DAY

## The Missionary Call

By Dr. Florence N. Gribble, Missionary on Furlough, French Equatorial Africa

Acts 16:9. And a vision appeared to Paul in the night: There stood a man of Macedonia and prayed him, saying: Come over into Macedonia and help us.

The missionary call comes to God's children in various manners. To me it came in a manner differing slightly from the above. For me there was not one vision alone. There were many. To me there appeared not one Macedonian but many Africans. Night after night, whether waking or sleeping, I saw them falling as it were into a deep and dismal abyss, without God, without hope. It was thus that I was led to Africa.

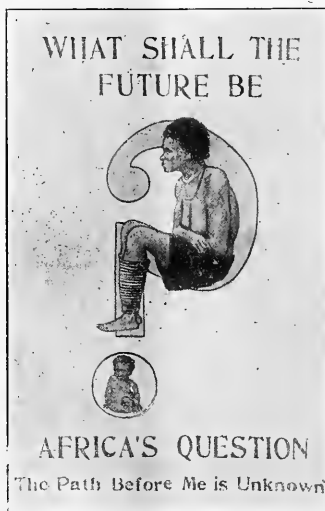
And yet there must be many others calling, many others being called. Do we respond as Paul did? Acts 16:10, "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them." Paul not only endeavored to go; he endeavored to go immediately. Do we?

In the soon-to-be-published letters of my late husband, James S. Gribble, he says, "When my own call from God became irresistible, I packed my trunk on Monday, took the train on Tuesday, and the boat on Saturday, and meanwhile there was added unto me more than \$400 for the supply of my material needs, and I knew nothing of popularity." Thus to those who set about to go even financial stress need not be a hindrance.

Nor are other hindrances given except to be surmounted. When I first went to Africa I met a young missionary nurse who told me the story of her call. Born in Sweden, the eldest of a large family, educated with the hope of assisting her father and mother in the training of the younger children, she hoped to serve God in her own loved land of Sweden. One day she went to hear a foreign missionary speak. The Lord spoke to her through the missionary's message, saying, "Elma, will you go to Africa for me?"—Surprised, she responded, "Lord, you have made a mistake. I cannot go to Africa. I must work in Sweden!" Did you ever tell the Lord that he had made a mistake? But the Holy Spirit is an irresistible wooer, and if we will but permit him to do so he will unfaithfully win our battles for us. And so at last she responded, "Lord, I will go." The first step, a tremendously difficult one, was to tell her father and her mother. And so in fear and trembling she went to them with these words upon her lips. "Father and mother, I have come to break your hearts. I must leave you and go to Africa. God has called me and I can no longer resist him." As she expected, her father's head was bowed as though in anguish, as she expected, the tears flowed freely down her mother's cheeks. And then her mother spoke words—surprising words—that revealed how near oftentimes are the outward manifestations of joy and of sorrow: "Elma, before you were born, in that glad hour when your father and I first knew that you were coming to bless our lives, we gave you, our expected first-born to the Lord for Africa." Dear young friend, are you receiving the missionary call? Remember that for you some have prayed—whether father or mother or friends. Remember, too, that before times-eternal One has prayed for

you, prayed that your faith fail not. Remember, too, that he who receives his call must set about to go—if possible immediately—lest the heathen be reached too late. Many there are who never heard the Word—many there are who hear the Word too late.

Some time ago there came to the Yaloke hospital a woman who had been attacked by one of the dread man-eating leopards of our Banou region in French Equatorial Africa. From the moment of her entrance her mind was dazed. During her brief time in the hospital she was daily told the story of Jesus. But too late—alas too late! She could not now comprehend the message which she was hearing for the first time. On the 6th day she developed the terrible symptoms of hydrophobia and died—crying in her fearful agony, "Liouar bene, liouar



"Come over into Africa and help us."

bene—"There is no path—there is no path." The heathen in foreign lands are daily dying, crying, "There is no path—there is no path." And yet John 14:6—our Lord Jesus has said: "I am the way, the truth, and the life—no man cometh unto the Father but by me." And we, the church, have failed to tell the story!

May every one to whom this message is brought respond to the missionary call—somewhere!

What is a missionary? A missionary is one who goes joyously to heaven taking others with him. The Holy Spirit himself must direct as to whether one labors at home or abroad. Ion Keith Falconer has said, "While half of the world lies shrouded in utter darkness, and thousands of millions are suffering the horrors of Islam or of death, the burden of proof rests with you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign field." Some one has said: "Every one has a right to hear the gospel once before any one else hears it twice." Another has said, "Young convert, consecrating your life to God, face first the

question of the foreign field. You need rather a call to remain at home than a call to go abroad."

There are those to whom this message comes who would like to go abroad, but who now, because of advancing age or entangling responsibilities cannot do so. Perhaps you, like the father and mother mentioned above, can pray your son or your daughter to the field. You can pray for those who are laboring now in foreign fields.

There is one who was born in a manger—One who lived as an obedient child—One who fulfilled his earthly ministry—One who was crucified and buried—One who rose again—One who ascended into heaven—One who ever liveth to make intercession. Does not this wonderful climax—this wonderful crowning of our Lord's finished earthly work with his continual heavenly ministry, lead us to appreciate the beauty and the dignity of intercession? Say not "I can only intercede." Say: "He intercedes—I will intercede also!" And remember that from this joyous work of intercession nothing can ever separate you! Tribulation shall but add to your incentive, illness shall but increase your privilege. And death can no more separate you from this joyous service than it separated him, our Lord, our Master, and in all things our Pattern.

In 1913 my husband and I were itinerating upon the shores of Lake Albert. There was no way to reach the hungry-hearted villagers in the swamp-ridden district of the shore, but by canoe. And the canoe owners were unwilling to rent their canoes. But prayer changes things! To kneel in the sand or in the swamp may seem a small matter, but the natives saw the relationship between the prayer of faith and its result. And as, their hearts made willing, they came forward to offer their canoes, they said: "We can't refuse the missionary anything when he asks his God."

And then came a sudden blow, a severe illness which necessitated transportation to the Cook Brothers' hospital in Uganda, then as famous as the Mayo Brothers' hospital in America. This time the stormy lake must be, not skirted, but crossed. This time the suffering one must have, not a canoe, but a boat of adequate size. But the natives when asked, refused to go. And then again the missionary knelt, this time by his wife's bedside in the little tent by the stormy lake.

While he was praying, there was a rustling at the tent flaps. The missionary arose from his knees, and going to the door found three men waiting there. One of them spoke in the Lur language, saying: "We three will take two canoes and we will cross this stormy lake to Butiaba. We will bring back the boat on which you wife may travel. But you?"—and here was the surprising challenge—"ask your God to hold the winds in the heavens while we cross." Ask your God, Christians! Ask your God to hold the winds in the heavens while the missionaries cross the seas of disaster, the seas of bank failure, the seas of depression, the seas of suffering, of separation and bereavement in Oubangui-Chari. Ask your God! For you have a God who answered the challenge of the heathen who were willing to rely upon him whom they knew only as the missionaries' God! You have a God who held the winds in the heavens while they crossed—these simple black men, trusting in the missionaries' God! You have a God who enabled them to cross that day as on a sea of glass, and to come back the next day, al-

(Continued on page 13)

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Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## The Expansion of Christianity

The expansion of Christianity is the great task and problem of the church of Christ, and more and more the membership of the church is being made to understand the necessity of it and is gripped by its urge. There have been, and are yet, many blind to the expansive nature of Christianity, and have professed not to believe in missions, but many eyes have been opened and many others are being opened, and with the seeing there comes belief and the spirit of urgency. Among the numerous illustrations that might be cited of conversion to faith in missions, one of the most illustrious is that of Robert Louis Stevenson, whose talented pen has so charmed the people of the world. As he came face to face with the facts regarding the worth of missions, his mind was so completely changed that he "actually became a Sunday school teacher in a Samoan mission school and a supporter of missions to the day of his death."

"I suppose," he writes, in a paper read before a missionary meeting in Sydney, Australia, in 1893, "I am in the position of many persons. I had conceived a great prejudice against missions in the South Seas. I had no sooner come there than that prejudice was reduced, and then at last annihilated. Those who debarterate against missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done, they will see a race being forwarded in many different directions, and, I believe, if they be honest persons, they will cease to complain of mission work and its effects."

Not all can make a trip to mission lands and see the work "on the spot," but there is no reason for any one who will read to remain unconvinced. The evidence is to be found on every hand. And nothing is more important than that the last member of the church shall become convinced, convinced not only of the importance, but of the necessity and urgency of missions.

There is a great necessity for the expansion of Christianity because the founder of Christianity has commanded that men should go into all the world and preach the Gospel to every creature. When he commands there is nothing left but to obey, for he declared, "All authority is given unto me in heaven and on earth." This is an amazing declaration, but it comes from him who conquered death and the grave, and who was exalted to the right hand of God the Father. This takes it out of the realm of choice and makes it a great necessity. Those who espouse the cause of Christ are under high obligation to take the message of salvation to those who have it not.

There is a necessity for the expansion of Christianity because Christ's program is universal and his kingdom is imperialistic. Christianity is not just one of the great world religions; it is the only true religion and the only one that has a right to a place under the sun. All other religions being false, it is set against them with unalterable and unyielding purpose for their destruction, as light is set for the destruction of disease. It agrees to no truce and brooks no compromise. It was given to be not the religion of the Jews, nor yet of the Americans, but of all men, everywhere. It recognizes no national boundaries, or racial barriers, no color lines or class distinctions. No part of mankind is outside the borders of its possible influence or proposed sovereignty. Its message is to "whosoever will," its provision for the whole world and its claim on every soul. Every true Christian must, therefore, share its universal, imperialistic attitude, and is under bounden duty to help to propagate its teachings and to win adherents to its cause.

Again, there is necessity for extending the reach of Christianity because it centers in Christ, the Son of God, who alone can take away the sins of the world. There have been saviors aplenty offered to the world, but they have all been false gods, absolutely powerless to be the savior of men. Jesus Christ is the only world's Savior, all-sufficient and all-embracing. Christianity has power

because it is heaven born. But Confucianism, Shintoism, Buddhism, Hinduism, Islam and Zoroastrianism, all having offered to the world, or to parts of the world, a salvation of some kind or other, have miserably failed and have left their worshippers as wretchedly enslaved in sin and superstition as before the faith was embraced. And their failure to save the individual has been reflected in a correspondingly low and deplorable state of civilization within the countries concerned. Take, for instance, the influence of Confucianism on China. The teachings of that idealized Chinese sage have had many centuries to affect the life of this great, backward people, but ignorance, superstition, degradation and confusion flourish there as in few other countries in the world, not taking into account the increased confusion due to the present Japanese attack. During the past few years China has been expelling foreigners over wide areas. But, as P. Whitwell Wilson inquiringly remarks, "Has Zimri peace who slew his missionaries?" Nay, her chaos had almost become chronic, until she was plundered from without. It is certainly evident that the country needs a greater than Confucius. A similar thing may be said of Hinduism in India. Miss Mayo in "Mother India" says India is enervated by indulgence and disease. Turkey was perhaps the most cruel and most despised nation in the world until she began to break with the ideals and spirit of Islam. And now, as Mr. Wilson states, "The very faith that deports Christians from its borders is crumbling to a collapse under its own weight." Indeed, there is no religion but Christianity and no Savior but the Lord Jesus sufficient to meet the needs of any people in the world, as is evidenced by the backward conditions and hopeless spiritual state prevailing in non-Christian lands. The knowledge of Christ is worthy to be taken to every land, and everywhere that is the "good news" that is most needed.

But how is this much needed expansion to be accomplished? In the first place by prayer. Does that seem a commonplace thing to say? But there is nothing more important to be said, however many times it may have been said before. Prayer is the first and most important thing to be done with regard to any spiritual undertaking, but is never more important than in the task of evangelizing the world. Prayer is the divine method of procedure. "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." Those are the words of Jesus, and experience has proven the efficacy of prayer. When the Christian intercedes in faith, God crowns the act with victory. And when failure rests upon the approved work of the Lord, it would indicate that there is a lack of prayer. Does such a conclusion seem justified? Yet it is based on the experience of some of the world's greatest Christian leaders. Hear Dr. John R. Mott:

"Without doubt the dearth of workers actuated with a sacred sense of their vocation is due to lack of prayer on the part of Christians. Let the prayers offered in the pulpit and elsewhere evidence larger obedience to the prayer command of Christ. Let the missionary-prayer meeting respond more faithfully to the call for intercession. Ask the officers and teachers of the Sunday school to unite in prayer that the Holy Spirit may separate from among the young those whom God would have one day preach Christ. Let parents pray that their own children may be guided into the work of God's own appointment. Influence earnest young men and women to make the choice of their life work and life field a matter of special prayer until God's will is made clear. Multitudes have been inspired while praying to God for guidance to give their lives to missionary service at home and abroad."

In the second place, the expansion of Christianity can be promoted by the giving of life to the carrying of the Gospel. That is the divinely stated objective of prayer—that laborers will be thrust forth into the harvest, that lives will be surrendered to the Lord's will. Some one must go for him; that is the great impera-



tive. Jesus said, "Go ye, therefore, and preach the Gospel." Who is going to do the actual going? That is the question that every young person with talent and opportunity must face. No question is more serious, or fraught with greater possible consequences. And no greater honor can come to a life than to be called of God to bear his message to those who have it not. Ambassadors, they are! Messengers, missionaries, representatives of the kingdom! The call will doubtless come to some whose hearts are sensitive to hear the divine voice at this Easter season. "Whom shall I send, and who will go for us?" says the Lord of hosts. And some one must answer, "Here am I: send me."

And finally, the expansion of Christianity can be helped forward by gifts of money, and here is where nearly every one can help, at least in a small way. Not every one can go in person with the gospel message, but nearly every one can give. And every one who can, is under high obligation to do so. It is no slight offense to refuse to do what we can. Giving of our substance is not merely an opportunity, but a duty as well. How shall the missionaries go except they be sent, and the sending is made possible by the gifts of those who remain at home. That is very definitely their responsibility to those who are willing to go. To refuse to do that much for those who go, and at the same time to remain at home piling up wealth, would seem like playing the slacker and the profiteer. It certainly is not doing one's share, nor being square with one's fellow Christians. Nor is it being faithful and obedient to the Lord Jesus by doing what can be done to carry out the Great Commission. This is time to take stock of our fidelity to the great Head of the church and to challenge ourselves to the doing of our very utmost toward discharging the outstanding responsibility that has been committed unto us.

## Why Evangelize Roman Catholics

Do Roman Catholics need to be evangelized? Perhaps the question strikes you as strange. But it may be that you would not think it a strange question if you were familiar with Roman Catholicism as it appears in those countries where it is the dominant religion and often the controlling factor in politics. Such is the situation in the Argentine, where we have a number of thriving Brethren mission churches and where the great mass of the population is nominally Catholic. You have already heard much of the ignorance and superstition in which the Catholics of such long-standing Catholic countries have been kept enslaved. We have also reported occasionally concerning the inclination toward persecution of Protestantism on the part of the Catholic priesthood in Argentina. But at the time when you are being urged to contribute largely to the promotion of mission work among Catholics, it may be of benefit to many to have outlined for them the principal reasons why there is a real need for the evangelization of Roman Catholics. Following are seven reasons as the editor of the *Missionary Review of the World* once itemized them:

1. Because multitudes of them are ignorant of the Gospel of Christ as proclaimed in the New Testament.
2. Because their religious leaders do not give them the Gospel of salvation through Christ by faith—but substitute salvation by works.
3. Because their Church does not encourage them to read the Bible so that they may become intelligent Christians.
4. Because their church interposes the Virgin Mary and canonized mortals between the suppliant sinner and the Savior.
5. Because their Church encourages many superstitious beliefs—as in relics, charms, etc.
6. Because many of their priests are ignorant and immoral and exact money for baptism, marriage, mass and other religious sacraments.
7. Because Roman Catholics truly converted to Christ testify to the new life and light, peace and power that have come to them through the evangelical Gospel.

The spirit of strife is to be dethroned only by enthroning the spirit of peace, and that is a gift of God. But that is not an argument against the enactment of laws against fighting, either individually or en masse.

## EDITORIAL REVIEW

When you have read all the mission material in this, our Foreign Mission Special, you will do a service to the cause if you will pass it on to some other church member who does not take the paper. Remember the Foreign Mission offering date is March 27th. Do your best, and do it promptly.

Brother E. L. Miller of Mauretown, Virginia, secretary of the General Conference Executive Committee, issues a call for the various departmental programs that shall have place in our General Conference program. He is very lenient as to date when said programs must be in his hands, and it is to be hoped that all the various organizations concerned will put their programs in shape promptly and send them to the secretary by the first of May.

From a personal communication from Dr. Louis S. Bauman, we learn that he is now engaged in an evangelistic campaign in the First Church of Long Beach, California, where he is pastor. He was joined by Walter MacDonald, singer and song leader, on March 8th and they will close on Easter Sunday. This is the same song leader who assisted Dr. Bauman so efficiently last year. Brother Bauman writes: "Last Sunday we had the first fruits of the campaign—eight precious souls."

From the Washington, D. C., church we have another report of offerings received from other churches to be applied on their new building, the completion of which they are contemplating undertaking. The Sunday school of this church has reached the limit of its growth until the new structure is completed. They have gone forward in a fine way under the leadership of their pastor, Brother Homer A. Kent, and with a new building their future will be unusually bright. Any other churches wishing to have a part in providing our Washington congregation with a completed church building in accordance with the recommendation of General Conference, will yet find opportunity.

Brother L. B. Shank, one of our California readers, writes this week urging a more intensive effort on the part of pastors to get pre-publication subscriptions for the new book of Dr. Florence N. Gribble. The book is entitled "Undaunted Hope" and we are assured that the book will be as interesting and challenging as the title would indicate. The pre-publication price is \$2.50, and the price thereafter will be \$4.00. We urge every reader of this paper to cooperate in getting the required number of subscriptions to get the book published. Money is scarce, we know, but you can afford to sacrifice, if that should be necessary, in order not to miss the inspiration of this splendid mission book. Give your subscription to any member of the Foreign Missionary Society, or send it to the treasurer, Dr. Bauman, at Long Beach, California.

Three numbers of the Ashland Seminary's course of special lectures given to the Seminary students by leading pastors of the church have been heard with much interest and profit to the goodly number in attendance on each occasion. First was a lecture by Dr. Bame on Religious Education in Dunker History, concerning which we made comment on a previous occasion. The second was a lecture on the Glory of the Christian Ministry by Dr. William H. Beachler of Gratis, Ohio. Dr. Beachler's long and rich experience in the ministry enabled him to speak with a note of authority, and when he had finished every minister and minister-to-be had experienced a new thrill of the joy and glory of this high calling. It was a scholarly address and was given in Brother Beachler's characteristic, forceful manner and eloquent style. Then came a lecture by Rev. Willis E. Ronk of Meyersdale, Pennsylvania, on the Qualifications of the Minister. This lecture maintained the high standard established by the preceding lectures, and was characterized by practical helpfulness and inspiration. He left his hearers with a high respect for the ministry and challenged the ministerial students with a determination to live in all points worthy of the Christian ministry. We congratulate the Seminary on bringing these men before its student body, which must have been much edified by the wise counsel and inspiring presence of the speakers.

## The Dynamics of World Evangelization

By Charles H. Ashman, Member Foreign Board

If ever there was an hour when the Church needed Missionary Dynamics, it is now! The gravest and greatest problem in the work of missions today is not on the Foreign Fields, but in the local church at home. The Church and not heathendom is our present problem. In these days of stress and strain, there is a real danger of losing our missionary vision and vim. The test of every Brethren church in this year will be its relation to the supreme mission of the church,—world evangelization. Our Foreign Missionary Offering at Easter will be a test of our spiritual life, it will reflect as a mirror the spiritual life of our members. True, there are spiritually-minded Christians who cannot give this year. But, it will test the spirituality of all those who can give. Read 2. Cor. 8:13-15.

Now, if we are to meet the challenge of this hour, there must be certain missionary dynamics to bring driving force upon us. "Two of the greatest foes of Foreign Missions are prejudice and indifference, and it is said that ignorance is the mother of both." "Knowledge is power! Missionary information keeps the fires of missionary zeal burning brightly. Surely, we have this dynamic of knowledge in the Brethren Church. We seriously question if there is a denomination which keeps its churches better informed concerning its Foreign Mission Work than our own. The Brethren Evangelist and Foreign Missionary Magazine constantly keep before us the facts and figures. There ought to be very little of prejudice and indifference among the readers of these two publications. Our Missionaries home on furlough have brought to us "first hand information" in abundance. BUT, in addition to all this, at this Easter time, there must be the Dynamic of Emphatic Repetition. We pastors must "tell it again and again." The needs must be presented with added force. The facts and figures must be stated with sharper points and greater piercing power.

There must be the Dynamic of Obedience. A General was asked, "What is the greatest essential to a good soldier?" He answered, "Obedience." Jesus Christ has commanded, "GO!" That word contains spiritual dynamite! It ought to blow out from their hiding places those dollars which belong to God. There are SPIRITUAL HOARDERS a plenty in the Brethren Church! They have been denying Jesus Christ that which belongs to him for years. Now is the hour for them to yield to the dynamic of "Go!" and come forth with their substance to meet the emergency of this year. This force has drawn many lives into the Foreign Field and others ready at home to go. Now, the supreme need this year is that it shall shake the Home Church to her very foundations and shake loose those dollars which so many are holding on to with such tenacity. For God's people to keep money that belongs to him out of circulation in missionary activity is a sin. It is a sin of rebellion, disobedience, selfishness, disloyalty.

There must be the Dynamic of the Love of Christ. "The Love of Christ constraineth me," The Apostolic Church had that urge. It was the "breath and blood of the early

church." Whenever there was danger of it becoming weak, God brought the rod of persecution upon the church and drove them forth as evangelists. Church history proves that whenever the church lost this missionary urge, internal strife, division, and combustion resulted, Protestantism, at first, was not expansive, but proselyting in its motive. It divided and subdivided. This will apply to a local congregation. Get a church afire with the flame of missionary zeal and the cross will be consumed and the congregation melted together into a solid congregation.

Then too, there must be the dynamic of sacrifice. There are few Christians today who actually know what sacrifice is. It will take much of denial today before we come to the point of sacrifice. We have taught and trained ourselves to believe that so many things are absolutely essential to our lives, that if we are compelled to give up luxuries, we think we are sacrificing. But, unless we are to take a backward move in Foreign Missions this year, we must get beneath the luxuries into the actual necessities and beneath them to real sacrifice. It surely will require a dynamic to bring this to pass.



*"The Light of the World"*

*"In him was life; and the life was the light of men.—  
John 1:4.*

## Victory or Defeat?

By A. V. Kimmell, Member Foreign Board

1 John 4:4—"Because greater is he that is in you, than he that is in the world." This text is proving a blessing to many in these difficult days. The setting of this text has far more to do with present conditions and the Christian's victory in these days than many would surmise. The preceding verses have exposed false prophets, evil spirits and the anti-christ; powerful personalities now working in the world. Who will deny that the present deluge of lawlessness, open violation of every law known to God and man, is not instigated and fostered by the Lawless One? The distress of nations, the confusion in the busi-

ness world, the unthinkable spectacle of men and women and children freezing and starving with supplies so abundant that on every hand there are cries of overproduction, all this must be traced to the same source—the Devil and his agents.

Under such conditions must the Christian admit defeat? Must he helplessly and hopelessly give up and say the task cannot be done? NO! NEVER!! Why speak with such assurance? "Because greater is HE that is in you, than he that is in the world."

Brethren, in times like this it is useless to look to each other and say that man must give more, or that woman must do better. **We must look to God.** The missionaries are giving their ALL. Most of the pastors are giving more than their incomes permit. Many of the members of the Brethren Church have been giving sacrificially for years and will continue to give to the limit, but this year the **limit of those who gave formerly will not meet the need.** Therefore we are looking to God that he may lead churches which have given small offerings for our Foreign Missions in former years to give much more this year. We

are looking to him to speak to many who gave nothing last year to give liberally this year. Yes, we are looking to God to uncover large gifts in various places; we know not where, we know not whom he will use, but we are looking to him to supply the need. READER! is he trying to speak to you and have you share this blessing with him?

When the great revival swept through Korea humble families mortgaged their poor homes and gave the money to the Lord's work. One man owned nothing but an ox. He sold him and gave the money to the church. When spring came, together with his brother they placed the harness to their own shoulders and pulled the plow to turn the soil. The Lord knows where to find the men and the women who will make this Easter offering a Victory for him. "Greater is he that is in you, than he that is in the world." Philadelphia, Pennsylvania.

## Look Up

By Carl H. Seitz, Member Foreign Board

As we approach this glad Easter Season, our hearts burn within us as we think over those days when our Lord Jesus Christ was upon earth. What awful suffering he endured! How he hung on that accursed tree! How he shed his precious blood that he might redeem us from our sins! Oh! the joy of knowing that he was raised from the dead so that we who believe might be justified from our sins. Yes, PRAISE GOD, we are made just as if we had never sinned.

Oh, Christian brother and sister, are you glad you heard this blessed story? Are you thankful that you have been saved? Are you rejoicing that your salvation is reserved in Heaven? Are you learning that the things that are unseen are eternal? How good it is to know that no matter what we are called upon to suffer we never lose our salvation!

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Are you not anxious to share these glorious truths with the hopeless people of Africa and South America?

The 200th anniversary of George Washington's birth is being celebrated over our entire nation. It began February 22 and will continue until Thanksgiving Day. His name arouses intense zeal in the hearts of true Americans—and it should. It is expected that every man, woman and child will participate. Such a celebration will do much to strengthen America against Communism and other destructive forces. Tremendous energy and vast expendi-

ture of money will make this celebration a great success.

What if the true Church of Christ should unite in a similar effort to celebrate the Name and Gospel of "him that loved us and washed us from our sins in his own blood." There are enough true members of the body of Christ in America to bring the Gospel in a compelling way to every man, woman and child in the United States. If the Church really took seriously the Commission of her Lord, in a very short time this Gospel could be sent to the ends of the earth. Shall we not pray that the entire Church will so witness that men may know him who is so much greater than Washington, "even the Lamb of God which taketh away the sin of the world?"

Our obedience to the Great Commission brings such rich returns, we dare not leave others give for us. Surely every member of the brotherhood can give at least the two dollars asked for by the Board. Maybe our offering will seem but a mite, but he sees and knows our circumstances, and the degree of sacrifice and counts it all as done unto himself. God can supply our needs. Yes, PRAISE THE LORD—it is not "Can God?" but "God Can."

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

"But my God shall supply all your needs according to his riches in glory by Christ Jesus."

"My soul, wait thou only upon God; for my expectation is from him."



THE TRAGEDY OF CALVARY IS BECOME THE GOOD NEWS TO ALL THE WORLD

*For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.—1 Cor. 15:3, 4.*

*Are we faithful in passing on the message to those who have it not?*

May God richly bless you as you bring your Easter offering unto him that others may hear and thereby hasten his coming. Philadelphia, Pennsylvania.

## "Ye Shall Be My Witnesses." Acts 1:8

By Chas. W. Mayes, Member Foreign Board

The word "witness," which our Lord used in this connection, carries with it in its original meaning the thought of a martyr. This is much stronger than we are accustomed to think of. One who is to be a true witness for Christ must give his life either as a sacrifice in death, or as a living sacrifice. Some are willing to be both. The testings of the present hour will give opportunity for the Lord's people to demonstrate the type of witnesses they wish to be.

Arthur T. Pierson in his record of Missionary Endeav-

or, tells of a native African monarch who greatly despised Christianity and all those who were Christians. The vilest of persecutions were experienced under his rule. On one occasion, three native boys were to be killed for their faith in Christ. Their arms were cut off. They were bound alive to a scaffold. A fire was kindled beneath. As the flames arose, they were slowly roasted to death. Think of such a miracle in the lives of native boys who only a short time before had served dumb, senseless fetiches! But they knew the price and something of the value of their redemption.

The old crowd mocked. They laughed at the terrible agonies of the three Christian boys in the consuming fire. They were told to pray to Jesus and see if he would come down and deliver them. But in the hearts of these dark skinned lads there was the power of the Holy Spirit. They knew the joy of being made white in the blood of the Lamb. So they praised Christ their Lord until their tongues, dried and shriveled in the heat, could no longer sing:

Daily, daily sing to Jesus;  
 "Sing, my soul, his praises due;  
 All he does deserves our praises,  
 And our deep devotion, too.

As is always the case, their dying the martyr's death was the beginning of a great revival wherein many, many souls were saved.

You are not being called upon to die a martyr's death. But you are given the holy privilege of living a martyr's life. "Ye shall be my witnesses." Perhaps you cannot go to Africa to witness, but your sacrifice can produce cash to send others, and maintain the ones who are now there. Just now your cash will measure your witness for Christ.

Whittier, California.

## Have Faith---Go Forward

By U. J. Shively, Member Foreign Board

In a very recent issue of "The Missionary Review of the World," this is told of Thomas A. Edison, one of the world's greatest men: "After 84 years of a full and energetic life, he gave to the world's largest audience, over the radio last June, what proved to be his final public utterance.

"This message was spoken at a time when banks were continually going to the wall, when unemployment was steadily increasing, when sales of all kinds were being held and many stores were cutting prices to the limit with little or no profit. Pessimistic statements were the rule. Here are his words:

"My message to you is to be courageous. I have lived a long time. I have seen history repeat itself again and again. I have seen many depressions in business. Always America has emerged from these stronger and more prosperous. Be as brave as your fathers were before you. Have faith. Go forward."

**Have faith—Go Forward.** This should be the motto of every member of The Brethren Church at all times, but especially these days of 1932.

World evangelization is the biggest God-given job today, and the Brethren Church has her part to do. This then, means that each member of the church has his own share to do to complete this job. If any of us fail then we are not only failing the church, but we are failing our God. Who wants to fail? Who will fail?

Have faith in whom?

In God—whose work it is and whose orders we ought to obey.

In the Church—to whom is given the opportunity of carrying out these orders.

In the Foreign Mission Board, who are the servants of Christ and the Church.

In the Missionaries—who are giving their lives, going forward in faith that God will supply all their needs. God will and does supply their needs through his children.

In our opportunity—for we know it is God given, it is ours and no one can take it away from us. But we can neglect it. Will we?

Let us Go Forward.

How? By our prayers and our gifts of self and substance. We cannot all GO as foreign missionaries, but we can all BE foreign missionaries by giving our prayers and money.

When? On Easter Sunday. Jesus gave to us such a wonderful gift when he arose from the grave. God gave his best. Jesus Christ gave his best. We ought to be ashamed to do less than our best. Really, we ought to surpass ourselves.

**IS EASTER SUNDAY YOUR BIG GIFT DAY?**

Why? So God's treasury may be filled and missionaries can be sent to give the heathen an opportunity to hear the WORD and by hearing they may believe and be saved.

Why? So our own lives won't shrivel and dry up, but grow and bring forth fruit to his glory. So we won't be so stingy that we will eat our morsel alone.

"If I have eaten my morsel alone,"

The patriarch spoke with scorn:

Would he think of the Church were he shown

Heathendom—huge, forlorn,

Godless, Christless, with soul unfed,

While the Church's ailment is fullness of bread,

Eating her morsel alone?

Freely ye have received, so give."

He bade who hath given us all.

How shall the soul in us longer live

Deaf to their starving call,

For whom the blood of the Lord was shed,

And his body broken to give him bread,

If we eat our morsel alone?

—Archbishop Alexander.

Nappanee, Indiana.

## Retrench? But Why?

By Prof. A. L. DeLozier, Member Foreign Board

Some churches have alas been obliged to retrench in their missionary programs. Has this been due to the so-called depression? No. A lot of it took place before the depression set in. I think it has been due to a loss of belief in the Gospel as the authentic Word of God. I will not discuss the reason for that disbelief save to say that it has been a long time on the way, and growing, especially in those churches which have long since rejected large portions of the Word as suited their fancy.

Do you think that any church would retrench if its members believed that the Great Commission of Matthew 28:19 is the actual revealed Word of God? I think not.

I insist that the Brethren Church cannot retrench.

1. Because our missionary program is modest and within our means.

2. We do believe the Word of God and will be true to its message.

3. We have unshaken confidence in our splendid corps of workers on the fields. We are convinced that they are by no means loose and lax in either belief or practice.

Therefore the missionary program is an integral part of

(Continued on page 10)



PERCY L. YETT



MRS. PERCY L. YETT



MISS JOHANNA NIELSEN



DR. C. F. YODER



MRS. C. F. YODER



MISS ESTELLA MYERS



DR. FLORENCE N. GRIBBLE



MISS FLORENCE BICKEL



MISS MARY EMMERT



MISS MABEL CRAWFORD

Go ye  
into  
all  
the  
world  
and  
preach  
the  
gospel  
to  
every  
creature

—  
Mark  
16:15

## WILL YOU PRAY

"There are five outlets of power," said S. D. Gordon; "through our life, our lips, our service, our money, our prayer. And by all odds, the greatest of these is the outlet through prayer. . . . The greatest thing anyone can do for God and for man is to pray."

The Brethren Church, like all other denominations, is face to face with a crisis. No church can live when its missionary spirit dies. The supreme business of the Church is the business of missions. The spirit of the Cross is the spirit of missions. The final orders of the Christ are unto missions. The soldiers of Christ were ordered to march forward to the uttermost part of the earth. The command is explicit: "Preach the glad-tidings to every creature."

Without hesitation, we dare to say that the church that fails here, and sits down to eat her morsel alone, sits down to die! The favor of God—the storehouse of his riches,—will not be opened in high heaven above to supply any army, nor any part of an army, that does not march within the will of God, and to carry out the purposes of God. The will of God and the purpose of God cannot be mistaken:

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria; and unto the uttermost part of the earth" (Acts 1:8). "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). "God at the first did visit the Gentiles, to take out of them a people for his name. . . . After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts 15:14-16). "To it shall the Gentiles seek: and HIS REST WILL BE GLORIOUS" (Isa. 11:10).

No, we cannot mistake the purpose and plan of God. Neither can we mistake the plain course of duty for the Church of God—and every member within it! "Ye shall be my witnesses!" "Go ye into all the world and preach the



JOSEPH H. FOSTER



MRS. JOSEPH H. FOSTER



CHAUNCEY B. SHELDON



MRS. CHAUNCEY B. SHELDON



MISS GRACE BYRON





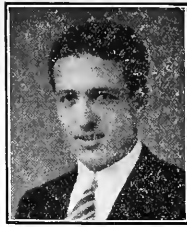
CLARENCE L. SICKEL



MRS. CLARENCE L. SICKEL



MISS LAURA LARSON



EGYDIO ROMANENGHI



MRS. EGYDIO ROMANENGHI

# FOR THESE?

gospel to every creature" (Mark 16:15). But, "How shall they preach (go) except they be sent?" (Rom. 10:15).

To send "witnesses" to the uttermost part of the earth, and provide for the necessities of their journeyings, costs money. As a result of a world-wide financial depression, many of the "witnesses" are actually being called home to-day. Such action can only mean an increase of the world-wide spiritual depression, and death to the church that ceases to function in the one great cause for which she exists.

The Brethren Church has not yet called for a single soldier to return from his post in the front-line trenches. Is she going to do it now? NEVER! Let us rather send forth new recruits to take the places of some who have fallen in the ranks—fallen face to face with the foe—fallen fighting courageously on! "Depression" or no "depression," The Brethren Church still has enough supplies in her garner to provide for as fine a group of missionary warriors—man for man, woman for woman—as has ever marched forth to battle with the forces of pagan night! Look into their faces! What can you spare this Easter Day that they may battle on?

And, if the misfortunes of life have so drained your purse that you cannot give largely of silver or gold, then none so poor but that you can give what is even of greater value,—your fervent effectual prayers for these! It is really more difficult to pray for missions than to give for them. Every great outward—every upward-movement for Christ and his Church was born within a circle of praying saints. WILL YOU PRAY FOR THESE? Great as is the "depression," if the Brethren Church shall fall upon her knees before God and maintain a joint and believing spirit of supplication and intercession, the necessary supply will come, missionaries will be outward (not inward) bound, and the Word of God will have free course and be glorified!

—L. S. B.



MRS. MATILDA KENNEDY



MISS EDNA PATTERSON

Pray  
ye  
the  
Lord  
of the  
harvest  
that  
He  
will  
send  
forth  
laborers

—  
Matt.  
9:38



FLOYD W. TABER



MRS. FLOYD W. TABER



MISS ELIZABETH TYSON



J. W. HATHAWAY



MRS. J. W. HATHAWAY



ORVILLE D. JOBSON



MRS. ORVILLE D. JOBSON

## Retrench? But Why?

(Continued from page 7)

each one of us Brethren and we will stand by it to the point of sacrifice.

We always have money for the things in which we believe. That's why we can afford automobiles, radios and a lot of other things.

Brethren people believe in Foreign Missions. We will not overreach ourselves in the efforts we make.

We will make progress slowly and like the Germans with their *Eile mit Weile*, we will arrive.

May God help you, dear brother or sister, as you pray this matter over! I know that you will be consistent and honest with your Lord.

Ashland, Ohio.

## WILL FAMILY WORSHIP PASS AWAY?

A young lady of the big city visited some friends in the country and wrote this letter about it:

"I was visiting the home of a good friend and right after breakfast every morning we gathered in the library. My friend's father then read to us out of the Bible and we all knelt down and then he prayed aloud. We then got up and went out into the gardens or up to our rooms as we pleased. It seemed a strange and beautiful thing to me. I inquired of my friend, and she told me that in their neighborhood many old people did this thing and that her father had inherited the habit from his father. Of course, such a thing is not done nowadays, but I confess that I liked it. This is one of the old-time things that has passed away."

There is humor and pathos in this city girl who had never before seen a family engage in family devotions. It might shock us if we knew how many there are in her class. There are many homes these days where the family has never bowed together in prayer. We fear those who still observe this old and beautiful custom make a very small minority. In the rush of this day we have little time for meditation and prayer. The children are growing up without ever seeing or hearing their parents at prayer. If this is true we are sowing an indifference in spiritual matters that is sure to bring a sad harvest in the religious life of the coming generation.—Methodist-Protestant-Recorder.

## SIGNIFICANT NEWS AND VIEWS

The Senate and the House have adopted resolutions submitting to the States a proposed amendment to the Constitution providing that henceforth the Congress elected in November shall begin its term in the following January, that all sessions of Congress shall be unlimited as to length, and that the inauguration of the President and Vice-president shall be in January. The amendment must be ratified by three-fourths of the States within seven years.—C. E. World.

### TURKEY TURNS TOWARD SUNDAY

From Vakit, a Turkish periodical, comes the following quotation: "It is necessary to change the weekly holiday from Friday to Sunday for commercial reasons. All the merchants whom we have consulted on this matter agree with us. We keep Friday; Europe keeps Sunday. This causes much confusion in business relationships. Suppose a cable comes from London on a Friday to a merchant in Constantinople. The message will not be delivered until Saturday, as Friday is a holiday. The Turkish merchant replies on Saturday, the cable reaches London on Sunday, but is not delivered until Monday, because Sunday is a holiday in London. The result is delay and confusion. We must co-operate with Europe in

business, therefore we should have the same weekly holiday. In all things we are adopting international principles. It is useless to be different from others in this respect. There is no basis to oblige us to stick to Friday as a holiday. Let us keep Sunday."—The Congregationalist.

## DECREASE IN CHURCHES

During the past five years Southern Baptists have lost an average of 256 churches each year. At the same time they have had an increase of 50,000 members for each of those years. This seeming paradox can be explained most largely by good roads and the automobile. Family grave-yards and big dinners beneath the trees cannot overcome the attraction of larger, generally town, churches. Parts of Arkansas and Louisiana have suffered from floods and churches swept away have not been rebuilt in many cases. Then the financial situation has also closed some churches in the industrial centers.

This, of course, affects the pastor. As churches become less in number and the schools continue to turn out their product, pastorates are more difficult to obtain. Evangelists are "taking a pastorate." What is the surplus to do? Shall men go out of the ministry, or, like Paul, turn to the making of tents while they preach? Supply and demand will work in spite of our speculations. The best prepared men, endowed with talent and really called of God, will find their fields even as they have in every age. Vocational overcrowding is not confined to the ministry.—The Baptist.

## ABNORMAL MENTALITY NOT THE CAUSE OF CRIME

At a meeting of the American Orthopsychiatric Association in Baltimore, Feb. 18, it was declared that heredity plays a small part in filling prisons and institutions for mental troubles.

Most criminals go wrong because of unfavorable home conditions, not because they are mentally deficient, said Dr. Amos T. Baker, population. Only approximately 2 per cent of convicts are insane of most criminals compares favorably with that of the law-abiding population. Only approximately 2 per cent of convicts are insane and approximately 15 per cent are feeble-minded, Dr. Baker reported. The ethical level of the community where a man grows up, he said, is what determines whether or not he becomes a criminal. The modern gangster type of criminal has about the average mentality, he has found. Forgers average the highest in mentality and convicts guilty of assaults the lowest. Most murderers, Dr. Baker said, have a normal mentality.—The Evangelical-Messenger.

## ENGLISH LANGUAGE HAS 402,000 WORDS

There are at present, according to Dr. J. R. P. Slater, in the *Toronto Globe*, 402,000 words in the English speech. There were only 26,000 words in Johnson's dictionary. So we have increased by 376,000. Shakespeare used 24,000 words. If these calculations are correct, Shakespeare used 98 per cent of the English of his own time, and that alone puts him on the pedestal where general feeling tends to place him.

Milton used 16,000, Shelley about 16,000, Tennyson about 14,000, Woodrow Wilson, so we have read, in his various speeches used 53,000; college students have a vocabulary in use of up to 12,000 words, possibly rising to a recognized vocabulary of 40,000 words.—The Evangelical-Messenger.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Exodus

The archives of ancient Egypt contains a reference to Israel on a famous pillar of Merneptah which reads: "Israel is desolated, her seed is not; Palestine has become a widow for Egypt." Such is the dictum of secular history during an age never-to-be-forgotten in the regions of the far-famed Nile valley.

Biblical history, in the book of Exodus, suggests that Israel was

not always desolate, nor was her seed finally extinguished, nor did she remain perpetually a helpless widow. "The Lord did bring the children of Israel out of the land of Egypt" (Exod. 12:51), "with a mighty hand and with an outstretched arm." Deut. 26:8.

The great deliverance extended to the Jews, so far as the chronicler is concerned, really is a continued story of what happened to the ancestors of the faithful Abraham, the meditative Isaac, the crafty Jacob, and the righteous Joseph. It begins with a "Now" which may, quite correctly, be translated "And." It is a repetition of Genesis 46:8. The last phrase of this volume, "Throughout all their journeys," connects itself with the following narrative. It in a very real sense, is a book without an end or a beginning. It follows Genesis and flows into the Levitical writings as quietly and naturally as the Severn flows into the sea.

#### I. THE HISTORY OF THE BOOK

1. Author. Moses. His auto-biography is given.
2. Object. To give an authentic account of Israel's sojourn in Egypt with Divine revelation attached thereto.

#### II. THE OUTLINE OF THE BOOK

1. The Deliverance from Egypt. Chaps. 1-13.
2. The Journey to Sinai. Chaps. 14-18.
3. The Law at Sinai. Chaps. 19-24.
4. The Nation in Worship. Chaps. 25-40.

#### III. THE THEME OF THE BOOK

The theme deals with DELIVERANCE and REDEMPTION, and, as a necessary and resulting consequence, RELATIONSHIP to Jehovah, Israel's Redeemer.

"Then weep no more—'tis all thine own—  
His Crown, his joy, divine  
And, sweeter far than all beside,  
He, He himself, is thine."

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Leading Topics.
  - (1). Passover—Redemption—Life.
  - (2). Law—Obedience—Light.
  - (3). Tabernacle—Worship—Love.
2. Key Words. Redemption, Passover, Blood.
3. Key Verses. Exod. 3:13, 14; 12:13.
4. Key Chapters. Exod. 12 and 20.

#### V. THE VALUE OF THE BOOK

The Holy Spirit shows how the Great "I AM" has an eternal and sovereign interest in the salvation of man.

#### VI. THE CHRIST OF THE BOOK

Jesus Christ is set forth in this writing as "the Lamb of God that taketh away the sin of the world." "He that eateth me even he shall live by me." John 6:57. The entire life of Moses and his accomplishments typify excellently the life and ministry of Christ. The wilderness journey and the tabernacle furniture show forth most beautiful aspects of spiritual truth.

#### VII. THE MESSAGE OF THE BOOK

A great Bible expositor has this splendid statement of the message of Exodus for our twentieth century life: "The story is indeed a living message to our own age revealing the necessity for absolute and uttermost obedience. The call of God is to separation, and the world urges us to remain in the land, and be neighborly. It is ours to reply that friendship with the world is enmity against God. Then we are told that if we insist upon being peculiar it is not necessary to compel our children to be so. God grant that our answer may ever be, 'We, and our children.' The last suggestion of the enemy is that we should leave our cattle, that it is necessary for us to conduct our business according to the spirit of the age. The final answer of the Christian is ever that which declares that 'There shall not a hoof be left behind.'"

#### THE CHANGED LIFE

Five years ago I came to believe in Christ's teaching, and my life suddenly became changed: I ceased desiring what I had wished before, and began to desire what I had not wished before. What formerly had seemed good to me appeared bad, and what had seemed bad appeared good. . . . The direction of my life, my desires became different: what was good and bad changed places—Tolstoy.

## Outstanding Texts of the Bible

By Dr. G. W. Rench

#### Study No. 1

Rom. 9:20, 21. "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Moffatt renders the passage thus: "But who are you my man, to speak back to God? Is something a man has moulded to ask him who has moulded it, 'Why did you make me like this?' What! has the potter no right over the clay? Has he no right to make out of the same lump one vessel for a noble purpose and another for a menial?"

About the time man has made up his mind that he is of very much importance in this universe, he runs across the doctrine of the sovereign will of God; and then his pretty, little building of self-esteem goes tumbling down. We ought to know by what we have observed about others, that the sod will not close over us very long until our nearest friends will have all but forgotten us; and these few will not linger very long. And yet, men fight all their lives to satisfy that spirit of egotism as though heaven were peopled with egotists. Even God has been drawn into the controversy. We talk so much "love," and "God's love," as though they were all God could do. They never give God any credit for his justice. They have forgotten that his great love is founded on justice; that God is absolutely fair. Being fair, there are many things among unfair beings which he will not tolerate.

In raising the question of God's equity, we think of his Providence on the one hand, and the Word of his grace on the other hand. Only by these two methods of approach can we know God. I mean by his Providence what we see going on around us. Is God just in his Providence? Our wounded pride sometimes causes us to question it, for we see so many inequalities. There are so many things happening every day—things which bewilder us—that we question whether God can explain them. We forget that the time element can work wonders; that the storms which shocked us in years gone by, we can now understand. I was reared among a people who discouraged pride and self-exaltation. I all but turned away from such wholesome training, but now I thank God for the lines I learned in that school of discipline:

"Judge not the Lord by feeble sense,  
But trust him for his grace;  
Behind a frowning providence  
He hides a smiling face.  
Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own interpreter,  
And he will make it plain."

When we leave God out of our thinking, about the biggest questions we ever wrestle with are questions like these: Why are there so many good people sick while there are so many wicked people who never see a sick day? Why are so many good people who are poor, and so many wicked people rolling in wealth? Why are there so many religious homes stained, and marred, while so many godless homes have not a cloud on the horizon? Why are the righteous so frequently cast down, while the wicked flourish like the green bay tree? And we cry out in the bitterness of soul, is that even handed justice? My answer is (and I know the meaning of storms) if this life stopped at the grave, then "No a thousand times No!" There is no even-handed justice about it. But, if we are to live forever, then what? The "returns are not all in" here, and now. Have we not noticed that the heartaches of today are recompensed by the joys of tomorrow? Give God a chance, AND TIME! Do you not endure the suffering of the major operation, that in a few weeks you may be well again? "Oh, if I can only pull through this one," is a current expression. Some one has expressed it about like this: "Our horizons are bounded by the tops of the nearest hills; we can see no farther. Because of that, will you say there is nothing good beyond?" Then what is beyond the line of our vision, might that not fully explain the inequalities we see in Providence, here? We dare not judge all eternity by the few storms here. No, we dare not. God must have time.

New Paris, Indiana.

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maumertown, Virginia

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## The Apostle Paul's Call to Foreign Missions, and Ours

By Henry M. Woods

Many noble-hearted young men and women of the League of Evangelical Students and in our colleges and universities have given themselves to the Lord Jesus Christ and desire to spend their lives in his service. They are asking as the great Apostle did, "Lord, what wilt thou have me to do?" Shall I work in the homeland, or go to the foreign field?

What is the substance of Christ's call to us to preach the gospel among the heathen? This may be answered by asking, What was the Apostle Paul's call to preach the gospel to heathen Europe?

The Apostle states his call clearly in Acts 16:9—he saw the man of Macedonia, and heard his appealing cry, "Come over into Macedonia, and help us"! Paul had been itinerating through Asia Minor, and came to a little district of it on the shore of the Aegean Sea, made immortal by the Iliad of Homer describing the conquest of Troy by the Greeks. As he looked across the Sea toward the dark land of Europe, he heard the call for help, as of a drowning man, "Come! Help!"

He realized that the people of Macedonia and Europe, represented by this man, were perishing in sin; they were under condemnation, without God and without hope. They found no help or deliverance in their philosophy and culture, however brilliant, nor in their religious beliefs, which really led them farther away from God. Paul knew they had only one hope of salvation, and that was in the crucified and risen Savior. Through him, and him alone, was there life and light, the forgiveness of sins, the new heart to serve God, and the glorious inheritance of the saints in light. The Apostle knew that God had put into his hands a mighty instrument to raise the spiritually dead and transform those sunk in trespasses and sins. He was not ashamed of the gospel of Christ, nay, he gloried in it, because he knew it was the power of God to save not only Macedonia, and guilty, vicious Rome, but also the whole world.

Paul saw where the darkness was blackest, the need the greatest, and felt sure that God would have him go there. "Europe's unspeakable need" was, under the guidance of the Holy Spirit, "the call." And this is the call that comes from heathen lands to our young people today, "Come over and help us, where the need is greatest!"

In this age of saying smooth things, and of blinking at dark, unpleasant truths that ought to be faced, do we not need constantly to come to the Word of God as the only standard of truth, and realize the ruined, hopeless condition of the heathen world as it is, and that Christ alone can save it?

Does not an attractively-written, but superficial, book on Missions—perhaps the most widely read during the past twenty-five years—declare in substance that the idea of multitudes of the heathen going down to eternal perdition is now no longer held? And does not the same author give

much praise to ethnic beliefs, indicating certain ideas in heathenism which ought to be retained and combined with the gospel—as if the gospel of Christ did not already contain the grains of truth found in heathen religions, and infinitely more, and that in richer, fuller form?

Since these ideas of accredited missionary teachers directly oppose the teachings of God's Word, how necessary it is for evangelical Christians to hold fast the Truth, and know what the Word of God clearly teaches, that the heathen are lost, under condemnation for sin which they knew to be sin (Romans 1:20-32; 2:15; 3:10-23) and that while there are some beautiful sayings in the writings of heathen teachers, yet the heathen themselves confess these sayings are utterly without life and power, and that the only hope of the heathen world is in the gospel of the Son of God!

The substance of our call to the foreign field, then, is essentially the same as that of the Apostle Paul: the heathen are going down to eternal death in their sins; Christ has provided the only Remedy; and has commanded us to take this remedy to sin-sick souls throughout the world. Go to the heathen because the need is greatest there. Go to the heathen, because the glorious gospel alone can save them, and we hold it in trust for them. (1 Thessalonians 2:4; 1 Timothy 1:11.)

Of course, there are other elements of the call to be considered.

Are we physically able—not disqualified by serious ill health? For the encouragement of those who are not in robust health, we may say that one often sees men and women physically frail on the foreign field who by proper care of their health are able to do years of efficient work and have outlived some who seemed to be much stronger physically.

As to mental and social qualifications, it may generally be said that those whose endowments would make them useful at home, can also be very useful on the foreign field. Consecrated diligence and perseverance, patience and a loving spirit, often do wonders and make up what may be lacking in other respects. Some good workers are rather poor speakers of the language. Though they may not speak fluently nor pronounce accurately, they make themselves understood and "get their message across."

The great things for the missionary are, faith, prayer, studying God's Word, and hard work. The greatest thing, the all-important thing, with which hard work and distracting duties should never be allowed to interfere, is close daily fellowship with the unseen Savior: the life hid with Christ in God, the missionary's eyes continually fixed on the faithful Lord who is ever near to those who seek him, whose grace is sufficient for every trial, and who abundantly supplies every need. Every missionary who has tried to do his duty, can endorse the

words of Joshua in his parting address to Israel, "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass unto you, and not one thing hath failed thereof."

As one takes a survey of the heathen world, there is much to encourage him. "Be of good cheer" is the watchword; for though the work requires patience, yet steady progress is being made.

The situation in China is more reassuring. In spite of famine and floods, bandits and fighting, the Church is advancing.

So also in Japan, Korea, and Africa. The self-support of native churches, which should always keep step with native control, is steadily growing, even in poor congregations.

In India we can trust God's Providence to overrule perplexing political agitation to the good of his people.

While Moslem countries move slowly, yet here also progress is made. The fact that the Arabic language no longer holds the place it once held, cannot but weaken the iron chain of Islam and Koran.

The outlook in so-called Papal lands—often papal only in name—as Mexico, Italy, Spain, and South America—is brightening. The movement for religious liberty is constantly gaining ground; and religious liberty means a blow to false pretensions of a medieval hierarchy, and an open door to the true apostolic faith of the Bible.

Everywhere there is an insistent call, "Come over and help us!" Our risen and triumphant Redeemer says, "GO YE!" Our covenant-keeping Lord now commands as he often commanded Gideon of old, "Go in this thy might (the almighty power of the Holy Spirit) and thou shalt save Israel. Have not I sent thee?"

May many gladly respond, saying as Paul did before Herod Agrippa, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision!"

The Vision of the heathen world going down in sin to eternal darkness; the Vision of the nail-pierced hand outstretched in love, drawing all men to himself; the Vision of our own great privilege of being, like Paul, a co-worker with Christ in saving the world!—The Evangelical Student.

## STUDYING THE SUNDAY SCHOOL LESSON at the Family Altar with Thoburn C. Lyon

### JESUS RISES FROM THE DEAD

(Lesson for March 27)

Lesson Text: John 20:11-20; Golden Text: 1 Cor. 15:20

Daily Readings and Comments

### MONDAY

The Empty Tomb. John 20:1-10

"O fools, and slow of heart to believe," were Christ's words to the two disciples on the road to Emmaus. To us it seems as though the disciples should have understood the plain words of Jesus with regard to his death and resurrection; however, the fact that they never dreamed of such an event is one of the strongest proofs of the resurrection of Jesus. Had not the event actually

taken place it would never have occurred to the disciples to say that it had. The empty tomb was not only the vindication of all Jesus' claims; it is also our only hope for eternal life, and it is because he lives that we believe we shall live also. Let us praise God for his power over death, as evidenced by the empty tomb.

## TUESDAY

### Jesus Appears. John 20:11-18

The angels in the empty tomb asked Mary why she wept, and if she had not turned away so quickly they would probably have told her that her sorrow was needless and that Jesus was risen from the dead. Jesus has sent us all a message that shall comfort us until he himself appears. His message to his brethren (v. 17), is one that has brought cheer through the centuries: His Father, with power to raise Jesus from the dead, is also our Father and our God. Mary hastened to obey the first command of her risen Lord; let us also be careful that we obey his commands.

## WEDNESDAY

### Jesus and Thomas. John 20:24-31

When Thomas actually saw Jesus for himself he no longer thought of putting his fingers in the wounds of Jesus; rather, we believe he must have felt ashamed of his former unbelief. In the same way many of our own words and deeds will seem rather small and unworthy when we finally see Jesus face to face. We find comfort in the words of Jesus in v. 29, but let us be sure that we really believe—and that believing we might have life through his name.

## THURSDAY

### Jesus and Peter. John 21:15-25

Not long before this Peter had boasted that though all others forsook him, yet he would remain true to Jesus. He had since learned his lesson, and would make no extravagant claims, simply replying that Jesus knew that he loved him. It is well to remember that Jesus does know whether or not we love him. Jesus told Peter to prove his love by doing his bidding. There is only one way we can prove our love for him to-day, and that is not by asking idle questions as to the future, or speculating about the fortunes of others, but simply by doing the will of Jesus.

## FRIDAY

### The Great Commission. Matt. 28:16-20

Jesus had appointed a place, and when the disciples came he met them there. He has appointed a place where we too may meet him, and we know that he will never fail to be there if we keep the appointment. Jesus had called them together that he might commission them for service before ascending into heaven, and he first reminded them that his was the power and the right to so commission. Today we believe this last great commission applies to us as fully as to those first disciples; let us look to him for power to carry it out, that we may have the promised blessing of his presence, for it is only as we do so that he has promised to be ever-present with us.

## SATURDAY

### The Ascension. Acts 1:1-11

Jesus ascended into heaven, but that did not mean that he had no further interest in the affairs of men. He had promised to send the Comforter to teach men more fully the things concerning himself, and in addition we have the blessed promise that some

day he will return again. In the meantime he has shown us that we have a work to do, and that we may receive power for that work through prayer and the Holy Spirit.

## SUNDAY

### The Ever Living Christ. Rev. 1:10-18

If these verses seem rather fanciful in some respects, suppose that you were asked to describe in human words the glories of the God of heaven! But though he lives in glory, he still has a message for his church! And what comfort in the thought that he has the keys of hell and death! Let us pray for that day when shall be brought to pass the saying that is written, Death is swallowed up in victory.

## THE MISSIONARY CALL

(Continued from page 2)

be it in a storm, on the S. S. Samuel Baker, canoes and all!

Whether or not you can go to foreign lands you can intercede. And interceding, you shall receive the end of your faith, even the salvation, not alone of your soul, but of souls!

And he who winneth souls is wise—and not only wise but satisfied, content.

The most precious words my husband left me in his letters and writings were these:

"I shall be content with the lowest seat in heaven if only there I may sit and see the redeemed of the Lord come in from those fields where I have been privileged to


be a pioneer missionary. And should I be given a crown, so unworthy would I deem myself to possess it that I should only cast it at the Master's feet." I like to think of him now, occupying some lowly seat in heaven and casting his crown at his Master's feet. I like to think of him as one by one, the Bayou, the Banou and the Unyamweze are being called to enter the presence of the Lamb. I love to think of him as he sees the Kere walk the golden streets.

But there is more. I love to think of him my Lord, who in the salvation of countless members of lost tribes in Africa is hearing their hosannas and is seeing of the travail of his soul—I love to think that he, too, is satisfied!

And here on earth, my own work yet unfinished, my own intercession yet incomplete, I give as my testimony simply this:

I am glad that I have been, now am, and shall be—till my Master shall come or call, privileged to be a missionary! In spite of bereavement, in spite of suffering, in spite of separation, I praise God for the unspeakable privilege. Are there those who read these lines who would share in the missionary endeavor immediately? Will you, like Paul, conclude that God has called you to preach the gospel in your Macedonia? whether that be at home or abroad, Africa, or South America? or elsewhere—anywhere for him? For still they cry—the Macedonians—the Africans—the lost of every land—

"Come over into Macedonia and help us!"

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>G. LAOYS M. SPICK,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, O'io
<b>F. G. VANATOR,</b> Associate Peru, Indiana	<b>C. D. WHITMER, 217 E. Dubail Ave., South Bend, Ind.</b>	

## Spiritual Coins and Counterfeits

By C. D. Whitmer

### 9. "Christianity vs. Churchianity"

Not long ago a popular and beloved ex-governor of one of our New England States died. He had been a member of the Unitarian Church in his native city, but as the building where he had been accustomed to worship was far too small to accommodate those who desired to attend his funeral the rector of the largest Episcopal Church in the city graciously offered the use of his church for the service. The offer was accepted in the spirit in which it was made, and the occasion thus became a most worthy expression of Christly courtesy and hospitality. That was Christianity.

But the story has a sequel. Certain strict ecclesiastics of the narrow sort denounced the broad-minded and large hearted rector as "unfaithful to his trust," and declared that "however great the occasion of those present might be, it was an act of profanation. And all this because one who differed from them in certain articles of belief and who had not been ordained in exact accordance with the traditions of their order had been permitted to hold a religious service in their church. That was Churchianity.

A pastor of another denomination read the account of this occurrence in the daily paper and was filled with disgust at such a display of bigotry. Muttering, "Churchianity," he threw down the paper and went

into his study to finish a scholarly and eloquent sermon on the topic, "Why am I a Baptist?" quite unconscious that he was planning to pass off upon his people for the current coin of the realm some of the same worthless counterfeits.

A layman, superintendent of a neighboring Sunday school of a different name, attended the pastor's church the next Sabbath morning. For a time he listened to the sermon with ill concealed disapproval, then he turned his mind to the more agreeable task of concocting a system of prizes and other attractions by means of which his own school might be built up at the expense of other schools in the vicinity. And long before the last hymn was given out he began to have visions of a membership roll larger than that of any other Sunday school in the city. Nor did he dream that the gold of his Christian service and consecration was being exchanged for the brass of churchianity.

The proprietor of a large factory heard the sermon, and said to his wife on the way home that he wished Dr. — would not place so much emphasis on mere sectarianism. He believed in working for the spread of the Gospel over the world. And he gave a great gift to foreign missions and immediately cut the pay of his operatives to make up the loss.



In the same church was a wealthy lady who was always in her place on Sunday and very active in all departments of religious work; but at home she never took any interest in the spiritual welfare of her servants, nor showed any sympathy in their troubles or weaknesses. In fact, she always hired foreigners or Catholics if possible; for then they would not be wanting to go to service just when she wanted to go; and she could not be expected to understand their ways of looking at religious things.

Churchianity is not confined to one or two sects. There are multitudes of people who have a deep seated aversion to Romanism, and who never could be accused of any leaning towards Episcopacy, who yet have their pockets filled with this counterfeit coin. They may not be limited in their interest to one particular church; but none the less their religion is of the church churchly, and does not have that Christly outlook that cared little for the church, but made much of the Kingdom of God.

dance. He seemed at peace when they promised him that they would not.

Mangali died praising God for the way of salvation that he had heard before it was too late.

The devil did not leave the village after Mangali died, but worked all the harder. After the Christian funeral and burial, the people had the usual mourning and wailing.

About two weeks later it was noised about that a celebration was being prepared for the people of the surrounding village in honor of Mangali. Yes, the devil had his way with the people but Mangali was out of the devil's reach. He was safe in Jesus' arms.

It is not for these who are safe with Jesus that we plead but for those yet in the grip of Satan. Mangali is present with the Lord because some one told him the Story. But there are others who, too, would like to know of Jesus' love.

The unreached tribe called Boone is pleading for the gospel message, but there is no one to tell them. No one there to teach them to read that they might know the Book, and spread the message among their own people. No chapel as a light house, no mission station, for there is no one to be sent.

We read that this gospel is the power of God unto salvation to those who believe, but there is no one to go to those who have not yet heard.

I wonder whether we have cooperated with God enough to meet his approval, in his plan that the gospel should be taken to the uttermost parts of the world. Have we walked with God in doing what was our part in being good soldiers of the cross to take the gospel to them, or, in supplying ammunition in the fight, that they might know the way of escape from the devil and have Eternal life?

## Results of Past Mission Offerings and the Need for the Present

By the Fosters

In Africa at the present time there are three Mission Stations, which have been made possible by the past offerings of the Brethren people. There are also nine chapels in out villages, and two brick churches and one mud chapel on the stations. Then there are three brick dispensaries fully equipped to serve those to whom the Lord has sent us, and two brick school houses where our boys and some of the girls are taught. They in turn will be able to expound the Written Word to their own people. There are also three large brick store houses, one on each station and such other buildings as are needed. Not only have all these been made possible, but also two large brick houses on Yalouki Station, two brick and one stone house at Bassai and a new brick house being built at Bellevue. We continually praise the Lord for all these material blessings, and for those whom he has been able to use so freely give of their substance in the past.

All this has been wonderful, but there is a greater work than this that has been wrought out in that dark land. Through your gifts the Lord has "Thrust forth workers into his harvest field," who have faithfully preached and taught the Word in many places, villages, highways and byways. And through the preached Word God has been able to build a "Spiritual Church," that is not temporal, but eternal. God is doing a

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Derna, Indiana

## Out of the Devil's Reach

By Estella Myers

Yes, the devil was having his own way one morning as the people gathered in Mamadous' village for the celebration of Mangali's death. Not many days after he died, the big time was planned. The women of the village were told to make flour and beer for the occasion. The relatives and friends gathered together their goats and chickens for food. Indeed the village was busy preparing for this great feast and dance, for was not Mangali called the "father of the village," so every big man should have in his honor a large feast. When all was ready the drums were beaten to announce to the far villages the coming day when the relatives wished to show respect to Mangali.

The day arrived. That morning the ground was black with people around Mangali's former hut and fireside. It was a hot day, yet the drummers stayed by their playing and the dancers their dancing. The voices of men, women and children were heard as they sang and danced. At times the singing grew faint only to sound louder and louder than ever as new voices relieved the tired one. The noise of the drums would fall to rise again like the sound of a roaring sea. As the sound of all this descended Bassai hill all day and all night, the hearts of the Christians and missionaries were sad.

Mangali lived to be a very old man. The stooped shouldered old man was often seen walking slowly with cane in hand. His thin body was clad only in a loin cloth made of bark. When too weak to travel, he sat beneath his granary. The granary was built high to keep the insects from the grain and at the same time it furnished shelter from the rain and hot sun to those who wished to sit beneath it to chat. At one time in his life he was a very wicked man. He taught the little boys in the bush schools, the customs of the tribe, superstitions, the fearing of evil spirits, appeasing of the idols and immoral ways of the people. He had owned many wives but at the time of his death only one remained.

Life meant nothing to this old man until he met John. John is one of the evangelists who learned to read the scriptures in his own language, outside the school room. He often visited Mangali to speak to him about his Lord. Day after day he prayed with this old man and read from the Word. Mangali became interested and often spent the nights with John that he might hear more of Jesus' love. Months passed by and Mangali drank in the truth.

One day he said to John, "It is the truth. I believe Jesus is the Son of God. I take him as my Savior."

John was so happy, so he brought him to the converts' class. We found he not only had the knowledge of the truth but that his heart was changed. Not only was he converted but regenerated. God had worked



John and Mangali

his work in Mangali's heart. He was taken down in the baptismal waters and came out happy in the Lord. He attended the services at the church as long as he was able to walk. How he did enjoy the only communion service that was at the church after he became a child of God and just before he died. The old man could not sing but he did love to make a joyful noise unto the Lord.

We often prayed with him on the veranda of our homes and at the dispensary. When he could no longer climb the hill to services he spent his time testifying to his people in the village. He gathered the old men together to warn them of the wrath to come. He knew his days were numbered. He wanted to do all that he could for the Lord he now loved, for he had wasted so many years in sin. How he pleaded for his sons to become true followers of Jesus. He requested that they should not follow the old heathen custom of a feast and dance and drink after his death. He told the chief of the village to prevent it. He talked to the people of his heavenly home and wanted them to meet him there. "Do not mourn" he said "because I am leaving this world for a better one." Just before he died he called his relatives together and repeated over and over his wish that they would not have the

great work in the hearts of those people. The boys are taught to be preachers and among the laity there are those who support them by their tithes; also build chapels in the villages. The last Sunday of every month as the believers gather in God's house to worship, they bring with them a little white envelope in which they carry their tithe for the month; not out of the abundance that they have received, but of their little. Many of them would like to buy a new straw hat, or a pair of trousers or a shirt to cover their nude bodies; but they **WILL NOT USE THE LORD'S MONEY** for their own use. How precious in the sight

of the Lord is that spiritual church!

You have had a share in the past, but what part are you having this year in bringing others out of darkness into Light? This great work can only continue and grow as our people support it with their gifts. Are you willing for their sakes, and for the sake of those who are still outside of the church to do without that new Easter bonnet, or that gown that is not needed. Surely, surely, the souls of the lost are of greater value than the material things of this life, that many times are not needed. We must not only answer to those who are lost, but also to our blessed Lord.

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### WASHINGTON CHURCH BUILDING FUND

(Sixth Report)

Since our last report appeared in the columns of this paper which was quite some time ago, the following contributions have been very gratefully received:

Previously acknowledged .....	\$1,888.87
Church at Winchester, Virginia	
Loyal Workers' Bible Class .....	2.82
Mr. and Mrs. A. C. Frye .....	5.00
Misc. ....	46.05
Total .....	53.87
From one who loves Christ (name withheld by request of donor) ..	100.00
Pledge made by the First church, Philadelphia, Pa. ....	100.00
Mr. and Mrs. D. K. Shockey, Alexandria, Va. ....	7.00

Total offering made by the brotherhood to date .....\$2,149.74

We want to take advantage of this opportunity to thank on behalf of the membership of the local church, all those who have contributed toward our building fund, and to express our appreciation for your interests in the work of this place. Our church has undertaken a large program for this year looking toward the completion of the building which is so badly needed. The contributions received from the people of the brotherhood will make it possible to begin work on the upper structure sooner than would have been the case otherwise. We solicit your prayers for our building program. Pray that, if it be God's will, he will enable us to complete the building in the near future. The basement unit is filled to capacity by the Sunday school and we can not hope to grow more until the building is finished.

We desire to make special mention of the splendid offering made by the Winchester church. When it is remembered that this is a young congregation with its own obligations to meet and only a small number of wage earners, and in view of the present depression, it is considered a fine offering. May the love which prompted these good people to make this gift continue to dwell in their hearts.

Fraternally,  
ELMER TAMKIN, Treasurer,  
Washington Building Campaign  
Committee, 1018 F Street, N. E.  
Washington, D. C.

### ATTENTION: PASTORS

When the announcement was made at General Conference of the coming new book, "Undaunted Hope," by Dr. Gribble, the thought came to me that "the business of the King requireth haste," and that if one desired to get in on the special rate of \$2.50 for the first one thousand, he would have to act promptly. But many did not seem to feel that way. Possibly hard times have made people slow to act, and they are afraid to trust God for the price of the book. It is only a short time till April first and we hear there have not been the required number of orders secured. We have heard that many churches have not been canvassed at all, and the laymen do not realize the great privilege that is theirs. We surely do not want this sister to feel that her wonderful contribution, written to the glory of God, is not being appreciated. It is not to the glory of James Gribble, but to the prayer-hearing and prayer-answering God, who wrought the miracle of the Oubangui-Chari mission. After seeing some of the pictures of the African work shown recently, a mother and father decided that each of their two children should have a copy of the book "Undaunted Hope" but these two sons decided to save money to buy their own copies. So give the children a chance. And by all means solicit your congregations.

L. B. SHANK, Twain-Harte, Calif.

### BOBBIE'S PRAYER

*Dear Father, there's this other boy tonight,  
Who's praying to a god that's made of wood.*

*He asks it to take care of him tonight,  
And love him—but his god is made of wood.*

*He is so far, I cannot make him hear;  
I'd call to him and tell him if I could,  
That You'd take care of him, that You are near*

*And love him—but his god is made of wood.*

*I know he'd ask You if he only knew,  
I know he'd love to know You if he could;*

*Dear God, take care of him and love him, too,*

*The other boy, whose god is made of wood.*

—Exchange.

## THE TIE THAT BINDS

**BERINGER-CAMPBELL**—On Saturday afternoon, March 5, at the parsonage in Martinsburg, Miss Isabel Campbell, daughter of Brother and Sister Seth Campbell of McKee, Pa., and Mr. Forde Beringer of Hollidaysburg, were united in marriage. The bride is a member of the First Brethren church of McKee and the groom is a member of the Lutheran church.

May the Lord's richest blessings abide upon these Christian young people as they thus launch out upon life's sea together.  
R. I. HUMBERD.

## IN THE SHADOW

**EBERSOLE**—After a long trip of several hundred miles, we arrived in Martinsburg, late noon last September. We were strangers in a strange place and only those who have been in similar circumstances can realize the welcome of a good warm dinner. But the hands that prepared that meal now lie in the grave to await the resurrection morning. Mrs. Emanuel Ebersole died at her home in Martinsburg, Pa., February 23, 1932, at the age of seventy-two years.

Three years ago Brother and Sister Ebersole celebrated their golden wedding anniversary. A daughter was born to this union but died at the age of eight years. Three other children were welcomed into this home where they were reared to maturity. Sister Ebersole was a member of the First Brethren church of Martinsburg, having taken the Lord as her Savior some forty-five years ago. Funeral services were held at the home in charge of the writer, assisted by Rev. David Detwiler.  
R. I. HUMBERD.

**Diehl**—Jerome Diehl was born near Blue Knob, Pa., March 10, 1899, and died at his home near Damascusville, Pa., March 3, 1932, at the age of sixty-two years and eleven months. He was united in marriage to Mary Berkey who died January 26, 1931. Eight children were born to this union, five of whom are still living. Mr. Diehl was a member of the First Brethren church, McKee, Pa. Funeral services were conducted at the home, Sunday afternoon, March 6, by the writer.  
R. I. HUMBERD.

**WOOLLEY**—Louisa Lewis Woolley, one of ten children of Samuel and Mary Lewis, was born May 3, 1848, in Miami County, Indiana, where she lived until she was twenty-three years old when she was united in marriage to Albert Woolley. Three children were born to this couple, twin daughters, Mary Mabel and Anna Maud. Mary Mabel died at the age of two months. Maud grew to womanhood and became the wife of Frank L. Rohrer, and is the only surviving child. Ora Edwin, the only son of the deceased, died at the age of two years from whooping cough. The husband died twenty-four years ago March 2.

Mr. and Mrs. Woolley united with the Brethren church at Tiosa, Indiana, at about the time it was erected in 1882.

Besides her daughter, there remain two sisters—Mrs. Sarah Charles of Orlando, Florida, and Mrs. Anna Whistler, of Denver, Indiana, and one brother—William Lewis, of Argos, Indiana; four grandchildren—Mable Miesler and Charlotte Pomeroy of Plymouth, Indiana, Vera Rohrer of Argos, and Mamie Marsh of Port Wayne, Indiana; two great-grandchildren, Frederick Marsh and Barbara Pomeroy.

Sister Woolley was an active member of the First Brethren church of Denver, Indiana, where she resided since the death of her husband.

Funeral services were held on March second in the First Brethren church of Denver, in charge of the writer, assisted by O. A. Lemert, with burial in the Chili cemetery.  
J. W. CLARK.

## ANNOUNCEMENTS

It is the desire of the secretary of the executive committee of the General Conference of the church that those having in charge the preparation of auxiliary or departmental programs will please do so early enough to have said programs in the hands of the general secretary by the first of May. The conference ordered such programs to be prepared by April first, and that would be better. But if you get them to the secretary by May first he can get everything in order in time. Surely a month of grace should be sufficient. And one announcement like this should be sufficient too. Please don't fail us. If your program is not in our hands by May first we are given authority to either furnish program for you or leave your program off the general program as published. A little cooperation will mean no crowding at the last minute.

Thankfully yours,  
E. L. MILLER,  
Sec. Gen. Conf. Ex. Com.,  
Maurertown, Virginia.

## What Is It Costing Us? What Did It Cost Him?

### What Is Our Foreign Missionary Work Costing Us?

What is it costing the Brethren Church to carry on its foreign missionary activities? Doubtless some are asking this question. Using round numbers, we may say that our work is now costing us \$16,000.00 in salaries and allowances for missionaries and their children in Africa and Argentina, and those in preparation in France.

About \$12,000.00 is about equally divided between the two Fields during the year for "Field Expenses." These expenses include some of the building being done in Africa, but not all. The larger buildings there have come mostly from special gifts. This amount does not include buildings or repairs to buildings, nor street work done, in South America. But it does include the employment of workers, rental of buildings, and the carrying on of the work under our fine corps of national pastors in Argentina.

At least \$8,000.00 more must be allowed if our missionaries are to be allowed to come home on furlough. To leave the African climate to spend every fifth year at home for recuperation, is absolutely necessary for our African missionaries. They labor almost directly under the rays of the African sun. Missionaries are learning from bitter experience that to remain longer on the Field costs them tremendously in physical strength and health.

Medical supplies purchased at home and forwarded to Africa cost at least \$500.00,—and more should be sent.

The employment of office and secretarial help at home is costing about \$2200.00 at present. The publication of "The Brethren Missionary" calls for about \$1200.00. Another \$1200.00 will be needed for postage and printing (two very heavy items at Easter time), Board meeting expenses, taxes, insurance, office supplies, tracts, medical examinations, special allowances for missionaries at home, etc., etc. (An itemized list of these expenses last year can be had by referring to our Financial Report published last July, and which will be sent free to anyone for the asking.)

If you will sum up these figures, you will find they will amount for \$41,000.00 of our expenditures. (Of course, these are "round numbers" and in this work, making correct estimates a year ahead is difficult.) We have not reckoned with numerous "Special Gifts" that are always a part of our receipts, nor for auto allowance paid by the Board, nor for gifts that go to other missions than our own, through special request of the donors. (We forward such gifts for those who wish it done, giving proper credits.) Nor do these figures include new buildings in Argentina, nor the sometimes expensive street improvements that we are compelled to make from time to time.

It can readily be seen that we should have \$45,000.00 for our work to keep it even at par. If new missionaries are to go forward to help the overburdened workers now on the Fields, or if new stations are to be opened, of course, it will cost us more than that. It is the policy of our Board to care for our present stations and workers, and care for them decently, before lengthening

our lines,—a policy that some of our missionaries, ready to further stint themselves to meet the great need just beyond, do not accept any too heartily. If the folks at home could have the vision our missionaries have; and if their hearts would throb with the same great love of Christ "for the sheep without a shepherd,"—if the home-folks would be willing to use such finances as they have for Christ and the salvation of the lost, as the missionaries on the Fields are willing to do, there would be no missionary treasuries at home suffering from the "de-

roll (including three in preparation in France); and there are also 15 missionary children to whom allowances are still paid. And, remember, we have six national (native) pastors (not including their wives) also in Argentina. These, there, are the equivalent to most of our pastors in the homeland. This makes a complete roll of 35 missionaries in our work on both Fields, saying nothing of their children.

Now, suppose our entire income this year shall amount to \$45,500.00 (and won't we be happy if it does!) Divide \$45,500.00 by 35, and you have exactly \$1300.00. Therefore, each and every missionary the Brethren Church is furnishing to seek out and shepherd the lost sheep in the darkness of paganism, and for whom Christ died as much as he died for us—each and every such missionary is costing the Brethren Church \$1300.00 in order to keep him on the Field and furnish him with sustenance and the tools for work.

Remember, that this includes the absolute TOTAL cost, buildings, etc., etc. The missionaries themselves do not divide any such sum among themselves,—"not-by-a-good-ways!" Surely, no one can accuse us of failing to make the most of "a missionary dollar"! Should anyone do so, we should be glad to be advised how we can make more of a missionary dollar, unless you want to starve our missionaries, or deny them the protection of health,—and even life. Also, it should be remembered that it is no small amount of property the Brethren Church has been accumulating on her mission fields, and there is not a single mortgage on all her property, as far as we know. If there is, it would be a few dollars owing in South America, on such churches as the Brethren down there are building and for which they themselves are paying.

Some of these days, our Lord is going to return and call his stewards to account. Dare the 25,000 or more members of the Brethren Church face him in that day, and confess that they have done less than this in obeying his last great marching order, "Go ye into all the world and preach the gospel to every creature"? Yea, we wonder how we, as a Church, shall be able to give an account of our present record, admitting that we gave for this purpose a gift of less than \$1.75 a year per capita? Even "hard times",—the hardest of times—will scarcely excuse us for a record like that. Think it over!

BRETHREN, WE DID SO LITTLE LAST YEAR THAT WE DARE NOT MAKE EVEN SUCH TIMES AS THESE AN EXCUSE FOR DOING LESS THAN WE DID THEN! DON'T PERMIT YOURSELF OR YOUR CHURCH TO MAKE AN EXCUSE THAT WILL GRIEVE THE HEART OF THE MASTER WHO LOVED AND GAVE HIMSELF FOR "WHOSOEVER"—i. e., THE WHOLE LOST WORLD OF MEN!

And finally, while we are figuring up what all this work is costing us, we might ask, "WHAT DID THIS WORK COST HIM?"

We will leave that for you to figure!

LOUIS S. BAUMAN, Long Beach, Calif.

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#### NO MAN CARED FOR MY SOUL

By Martha Snell Nicholson

*A man knocked at my door today,  
And begged for bread.  
Because it is my pride that none  
Shall go unfed*

*I set out bread and meat, and poured  
A steaming drink.  
He thanked me as he left. But I,—  
I sit and think.*

*O starving host of men to whom  
I never broke  
The bread of life, doomed souls to whom  
I never spoke*

*The saving word! I never bade  
Them dine and sup  
With Thee, my Lord, nor held to them  
The blessed cup*

*From living springs, which, drinking, they  
Thirst not again.  
My shamed and shuddering heart can feel  
The mark of Cain*

*Upon my brow. I see them stand  
Before Thy throne  
And plead, "No man cared for my soul!"  
I gave a stone*

*When they had need of bread! O Lord,  
I hear Thee say,  
"Their blood will I require of thee  
Upon that day!"  
—Wilmington, Calif.*

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pression." At least, Brethren missionaries would have enough and to spare.

Next July, our Annual Report will once again show all the receipts for the fiscal year ending July 1st, 1932; and, it will give a carefully itemized list of all our expenditures. If any one is not getting this Report regularly, and wants it, be sure to let our office know. As usual, it will be mailed as soon as published, to all members of The Foreign Missionary Society.

#### "What Is the Size of Our Forces?"

There are 10 North American missionaries (including Brother Romanenghi who is given such standing) in Argentina; 19 North American missionaries are on our African

VOL. LIV  
Number 13

March 26  
1932

# THE BRETHREN EVANGELIST



My Lord! My God!

Convinced am I

Thou'st conquered death  
and cannot die.

Forgive my doubtings,

Lord, and may

My faith be strong  
in Thee alway.



Karl Gottlieb Schonherr.

APPEARANCE TO DOUBTING THOMAS

## Signs of the Times

by  
Alva J. McClain

### A GREAT Pre-Millennial Scholar

Recently through the courtesy of a friend on the Faculty of Pittsburgh-Xenia Seminary I secured a copy of a book for which I have been searching in second-hand book stores for years. Its title is "THE THOUSAND YEARS IN BOTH TESTAMENTS," and the author is the late Dr. Nathaniel West. He was one of a group of noted scholars who taught and held the premillennial view of our Lord's Return, including such men as Dr. A. T. Pierson, Jas. H. Brookes, A. J. Gordon, Adolph Saphir, Wm. G. Moorehead, and others. There were giants in those days.

The book by Dr. West has unfortunately been out of print for years. Eighteen years ago it was recommended to me by Brother Bauman and I read the copy he had in his library. It made a profound impression at that time, and I still regard it as one of the most scholarly and convincing arguments ever written in favor of the Pre-millennial Return of Christ. Dr. West not only presents the Biblical teaching, but also marshals the testimony of the Church's greatest scholars in support of his view. The following excerpts are taken from the appendix of Dr. West's book:

### THE Error of Augustine

"With Augustine arose the idea that the Church is the Kingdom, and this, with the changed political condition, and the position of the Church, under Constantine, led to the downfall of the Chiliastic (premillennial) doctrine. The vigor of its life departed, as persecutions ceased, and when Christianity began to sway the Civil Power, this was regarded as the 'Victory' the Millennium had promised. The Middle Age perpetuated this great error." (Semisch. Herzog. Real-Encyc. I 659.)

### THE Course of this Age

"The view that Christianity will expand in this age to a World-Religion, and bring the Golden Time, as the product of its historical development, is **fundamentally false**, and opposed to the Word of God. It rests upon a false ground, the identification of the inner life of the Church with her outward extension. Its consequences are the struggle after Secular Power, National Churches, National Creeds, National Confessions, National Patronage, National Legislation, Propagandism, and passion for Union, fatal to the true life and mission of the Church. We need only remember Constantine's time and the nominal conversion of the masses, mere name-Christians. The hope of a Christian State ending in a Millennium is deceiving. According to the Word of God, the outcome of the development of the Christian Church, in this age, is a great apostasy through which Christianity itself is forced back into the Great Tribulation." (Kliefoth. Christliche, Eschatologie, 196, 197.)

### THE Coming of Christ's Kingdom

"Let us guard against the idea that it is

either possible or destined, that Christianity will Christianize, in a real spiritual sense, the world in this present age. The kingdoms of this world must first be destroyed. Then only is it possible that, rising in a new form, they will become the Kingdom of our Lord and his Christ. This view of the world, and of our times, is founded on the Word of God." (Auberlen, Daniel, 288.)

### JUDGMENTS prior to the Kingdom

"The Church may succeed in making a worldly caricature of the Kingdom, but let us never allow ourselves to dream that, by thus forming herself according to her model in the midst of the world, the secret and continuing increase of the World-Kingdom and power, with its fatal influence, is interrupted. This interruption is effected, according to Scripture, in a totally different way, even by the binding of Satan, and casting him into the Underworld, at the Second Coming of Christ. Antichrist must first be destroyed, and the Nations judged, before Christianity can ever become a World-Religion." (Hofmann, Weissag u. Erfüll, II 295.)

### THE Apostasy of the End

"It is a real apostasy of which the Apostle speaks, and not a mere resemblance. Such is the future now impending, and whose beginnings are all around us. Some resign themselves to a vain hope, and dream that Christianity will, more and more, become a power in human thought and action, and finally complete itself in the synthesis of these two fields of natural and Christian life, so becoming a World-Religion embracing in its bounds the utmost barbarous tribes. On the contrary, the future we go to meet is the complete alienation of the masses from the Christian faith, and finally an open apostasy from the same. Not unity, but the sundering and separation of the religious and natural consciousness; not the union but the disruption of the Church and Civil Society, is the outcome before us. The Christ-opposed consciousness of the age demands a Leader in whom it shall be concentrated, and personally represented, and, in this sense, the Apostle Paul connects with the last apostasy the 'Man of Sin.' " (Luthardt Lehre. v. d. letzten Dingen, 150.)

### THE Beast and the Harlot

"The question before us is not a vain one. It forbids us making any alliance with State-Omnipotence, for this would be only worshipping The Beast. Just as earnestly does it forbid what so many would exact of us, on all sides, viz.: That we should stand shoulder to shoulder with the Great Harlot, in order to contend the more energetically against the anti-christianity of modern culture, for this alliance with the Harlot would only be to hinder the making of her "naked and desolate by the Kings of the earth," and the 'eating of her flesh with fire,' an event in which we should go hand in hand with God. On the other side, it teaches us the right answer in reference to the appearing of the Antichrist in the last times, viz., that the sign of his presence is not to be expected first only at the Appearing of the Lord, but on the contrary, that the signs of his presence are even now among us whereby we know it is the 'last time.' " (Dr. Ferdinand Philippi Lehre v. Antichr. 79.)

### THE Growth of Antichristianity

"As the First Coming of Christ could only take place when the fulness of the time had come (the end of the 69th week, Dan. 9:26) and the world, in its need of salvation had reached that point with which that salvation could, and must, connect itself, so also can the Second Coming of Christ, bringing judgment with it, only occur when the world has become ripe for judgment, and wickedness has increased to such a height as to draw down upon itself the judgment, and wickedness has increased to such a height as to draw down upon itself the judgment of God. Apostolic prophecy expects, prior to the Second Coming, no Millennium, but the highest development of antichristianity. And this is before us. The whole essence of New Testament prophecy is this, that it seeks, from the 'Signs of the Times,' to recognize the events of the antichristian development, and to stake off the remaining Stadia through which it has to run, then look for the inbreaking of the full salvation with the personal Appearing of Christ." (Dr. Weiss. Theol. Stud. u. Kritik. 1869, pp. 8, 9).

### THE Culture of the Beast

"It is decidedly and plainly foretold, in the Scriptures, that evil must attain to its supreme manifestation upon earth, before the Lord comes. In the last times, a great and widespread apostasy from Christianity will take place, and Christendom become a complete Babylon. The Churches will be in a state of corruption because false doctrines and unchristian government will have got the upper hand. Worldly luxury, combined with wealth, trade, and extensive commerce, will exercise a widespread dominion, and ungodliness and debauchery accompany it. But in 'one hour,' i. e., suddenly Babylon will fall, a sudden catastrophe will ensue, and overthrow of the social condition of this whole world, culture and civilization, with its sham Christianity. Then will the Antichrist and the anti-christian kingdom be manifested, even the climax of apostasy, the

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Faith Justified By the Resurrection

The most convincing and incontrovertible proof of the genuineness of the Christian faith is the resurrection of Jesus Christ from the dead. No other event in history is more faithfully attested than the resurrection, and none is more absolutely beyond all human comprehension. It is one of those facts that simply cannot be understood or explained. It is wonderful, miraculous—the most outstanding miracle of all time. That is why it stands at the very center of all Christian evidences and is become the most unquestioned and satisfying of all the credentials of Christianity, justifying faith in its every cardinal doctrine, as might easily be demonstrated, if we had the space to consider them all.

The resurrection justifies faith in the claims of Jesus for himself. Jesus made claims for himself which would have stamped him as the world's most deluded enthusiast, or arch deceiver, if he had not once and for all demonstrated their truthfulness by rising from the dead. He claimed to be the Messiah, the anointed of God; the Son of God and the Son of man; the Word made flesh, dwelling among us, having all authority and all power, having the right to discard the old, to institute the new, to forgive sins, to be the object of the church's love, the world's hatred and the most absolute allegiance of all his followers. Either he was the transcendent Christ that he disclosed himself to be, or else he was guilty of the most obnoxious blasphemy of which it is possible to imagine and deserving of the death to which the clamor of the jealous Jewish leaders brought him. How can we be sure which alternative to choose? There is much evidence. His whole life accumulates proof as from day to day he goes about doing good, performing miracles, and teaching the doctrine of the kingdom. But the crowning evidence, an event absolutely unique in all the history of man, is his resurrection from the dead. That is proof indisputable. That put him, where he claimed to be, on an equality with God the Father.

The resurrection justifies faith in the redemptive work of Christ. If Christ did not rise from the dead, then he was a mere man and his dead body still lies buried in some Syrian tomb. If Christ did not rise, he is still dead, and his death had no more to do with the problem of sin than had the death of the malefactors crucified with him. If Christ did not rise from the dead, he cannot redeem others from the power of death, and we have no redeemer, no savior. This is the teaching of Paul, who puts it strongly, as the very pivotal truth of Christian faith. "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17). But Christ did rise, and he was "declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1:4). The resurrection was established and was declared to be the natural and necessary completion of the atoning work of Christ. "He was delivered for our transgressions and raised again for our justification" (Rom. 4:25). Because Christ arose from the dead, his death has power, his sacrifice is effective, he is become our Savior. In the light of the empty tomb we know that Christ actually did give his life for the sins of the world, and that in reality it was not taken from him; he was not murdered. Jesus himself said: "No man taketh it from me, but I lay it down of myself. I have the power to lay it down, and I have the power to take it again" (John 10:18). And he exercised that power, and for a purpose, even as he said: "I lay down my life for the sheep" (John 10:15). In other words, he made himself the sacrifice, he became the "lamb of God" to "take away the sin of the world" (John 1:29). And the efficacy of his atoning work is demonstrated by the fact of his resurrection.

The resurrection of Christ justifies faith in a life after death. And that is one of the most comforting factors in our Christian faith—that we shall live again. The human heart yearns for life and shrinks from the face of death. "If a man die, shall he live again?" That question has troubled men from the dawn of history. No answer has ever been found save in the religion of Jesus

Christ, and the answer thus given is that every man shall live again, and we are taught that the faith and life manifested here have much to do with the life that is to come. And the ground on which we are assured of life after death is the resurrection of Christ. Paul says: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" The resurrection of the dead is as certain to take place as that Christ himself arose. And of that fact Paul tolerates no doubt. "But now is Christ risen from the dead, and become the first fruits of them that slept" (1 Cor. 15:12, 20). Those who sleep shall be awakened and shall be raised in incorruption. Mortality shall be changed to immortality, and death shall be swallowed up in victory. The victory shall be accomplished through our Lord Jesus Christ, who himself hath conquered death and the grave, and who is "the resurrection and the life." How precious is such faith! How full of meaning!

Dr. Newman Hall used the following illustration to bring out the meaning of the resurrection:

"A chamois hunter of the Alps climbed one of the mountainsides in pursuit of his game, out of the vale of Chamouni up the Mer de Glace, up among the snows of the mountain beyond. Suddenly the snow gave way beneath him, and he fell down, down, several hundred feet. He was not harmed; but, as he arose and looked up, he saw that wall of ice reared on each side toward the sky, and the blue light of heaven alone looked down upon him. How hopeless! Better that he had died at once than in that tomb and in a slow death. But just at his feet ran on the thread of a stream. A thought struck his mind. Streams sometimes flow from out the glaciers of the Alps, bursting from their base into the valley beyond. He thought, 'I will follow that little thread of clear snow-water,' and so while it broadened and deepened he followed on, climbing over the ice, until he at last came to the broadened pool into which the stream sank away. The water was dark and swirled round and round, and sank in the center, and the wall on the other side reared itself before him, and all was lost. The thread of hope seemed extinguished in that dark pool. 'But no,' he said, 'there is one chance yet.' He kneeled upon the snow; he cast aside all his trappings and lifted his heart to the God of the eternal mountains. He plunged into the pool. There was a moment of darkness, unconsciousness, and then he was thrown out upon the bosom of the stream beyond the barriers, in the midst of the singing birds and the green hills and fields and blooming flowers of Chamouni. So shall it be with us when our footsteps come to the dark pool. It shall be but a moment's plunge into the icy depth, a moment's unconsciousness, it may be, and then into the vale whose flowers are more fragrant, whose fields are brighter than any Chamouni, amid the songs of the angels to the welcoming hands of God, our spirits shall joyfully go." "So also is the resurrection of the dead."

The resurrection of Christ justifies faith in his living presence and vitalizing power in our lives from day to day. The exalted Christ himself declared to the apostle John, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). And to all the disciples he said, when he commissioned them, "And lo, I am with you always, even unto the end of the world" (Matt. 28:20). Nothing is more important to keep in mind than just that—the abiding presence of the Son of God in our lives. It is good to lift up our voice often and sing—

My faith looks up to thee,  
Thou Lamb of Calvary;

And yet we may well share something of the feeling of G. H. Knight, who said, "Perhaps I think too exclusively of the Christ who died, and not sufficiently of the Christ who lives and reigns, and is now my living Advocate and Friend forever. At least Paul seems to have thought so when he spoke of the consolation of knowing the 'Christ that died, yea rather is risen again, who is even at the right hand of God, who also maketh intercession for us.' The life of my Lord did not end nineteen hundred years ago! Just that he might not be a local Christ, or a Christ for one age alone, he rose into that unchanging life that knows no periods, no

epochs, no time, but is an Eternal Now; and he is with men today." Thank God for our living, reigning, ever-present Lord and only Savior, and thank God for faith that is justified by the resurrection of our Lord.

## EDITORIAL REVIEW

We call attention to Mrs. Orville D. Jobson's story in this issue on the Mission page, for the children. Adults will enjoy it also.

A revival meeting is in progress at Smithville, Ohio, conducted by the pastor, Dr. G. C. Carpenter. It began on March 13th and is to continue until Easter. This notice slipped our pen last week.

Dr. Bame, editor of the Sunday school lesson publications, has another word this week about the "new" Youth's Quarterly. He says he has gotten a "calling" from the new writer of that quarterly, a calling which he does not resent, because "it reveals the deep motive the author had in mind." We are not given the name of the writer, but it is a high and serious purpose that guides the writing and that will be reflected in the product. If your school is not already using the Youth's Quarterly, give it a trial.

We are informed that the evangelistic campaign recently closed at Muncie, Indiana, with Brother Charles H. Ashman as the evangelist, was another real "victory revival" and that more than fifty confessions were received. Our information was not exact as to number, but we will doubtless soon receive a definite report from the pastor, Brother M. L. Sands. We are in receipt of a report of the dedication of the first unit of their new church building, which will be published next week with the cut which is now being made.

President E. E. Jacobs of Ashland College tells his impressions received from the recent meeting of representatives of the North Central Association of Colleges and Secondary Schools held in Chicago. He says there was no disposition toward a let down in standards, which means, that in spite of the depression, schools that wish to continue to do recognized work must look well to their financial support. For church schools, such as Ashland College is, the responsibility rests primarily upon the denomination.

Brother W. R. Deeter, pastor at Carleton, Nebraska, writes that unusually bad weather and roads have interfered with church and Sunday school attendance, but they have been able to maintain regular services when many other churches were closed. He reports a unique feature, called "human pictures," which he devised and used successfully for increasing interest in his evening services. One confession of faith is reported. We are glad to note that Mrs. Deeter has very largely recovered her health and has resumed the large place of service she occupies in the pastorate.

The merger of Lane Theological Seminary of Cincinnati and Presbyterian (McCormick) Seminary of Chicago has finally been consummated, after having been delayed for nearly two years by legal technicalities, related to endowment provisions. Lane Seminary will cease to exist as a separate institution but will continue its ministry as a part of the Presbyterian Seminary of Chicago, of which Dr. John Timothy Stone is president. Dr. J. A. Garber, a professor in Lane Seminary and formerly head of the department of Religious Education in Ashland College, will be located in Chicago as a member of the merged seminary faculty.

Dr. C. F. Yoder reports a very successful tent meeting held in Rio Cuarto, in a different part of the city from the original mission church. The attendance ranged from 300 to 500—an attendance that would be considered very good for most of our church revivals in the homeland. An average of fifty-five children attended the daily Bible school. It is said that "quite a number of new people professed faith" and desire further instruction. The annual conference of our mission churches in that country was held at the close of the tent meeting, attended by "some fifty delegates" from the other mission stations and by many local people at the evening sessions. At the Field Council general plans for the work and the relocation of workers were decided upon.

There has been quite a widespread demand for pictures of our missionaries for use in Junior Christian Endeavor societies and the children's classes of our Sunday schools. As pictures of these missionaries have been published from time to time, we have noticed

that many of our people have cut them out and pasted them on cardboard, hanging them in Sunday school class rooms. One trouble with these pictures has been that they have varied so in size that they did not lend themselves well to the making of a symmetrical picture card. In last week's *Evangelist* you will find pictures of all our foreign missionaries published in uniform size on two pages that turn together in the center of the paper. If you will lift those pages out and paste them on a large cardboard, you will have a splendid picture gallery of Brethren missionaries for hanging on the walls of your church where the children meet.

The church at Conemaugh, Pennsylvania, has experienced a real revival of souls and an ingathering under the evangelistic leadership of Brother R. Paul Miller. Thirty-four confessed Christ for the first time and twenty-three renewed their vows to the Lord, making a total of fifty-seven to strengthen the work of the church at that place. Also twenty young people gave themselves as life-work recruits. Brother Miller sees a bright future for this church under the courageous and energetic leadership of Brother William Schaffer, their pastor. The Sunday school has taken on new life and has greatly increased its attendance since he arrived on the field. Another encouraging feature of the work here is the fact that the unsaved people attend church readily, whereas in the average community it is like pulling teeth to get them to the house of God.

The church at Fort Scott, Kansas, enjoyed a successful revival under the evangelistic leadership of Brother C. C. Grisso and the pastor, Brother L. G. Wood. A severe Kansas storm broke in upon the meeting and interfered with the attendance at a time when they expected to reap their greatest harvest, but still the meetings resulted in eleven additions to the church and the membership was greatly encouraged and strengthened. Brother Grisso believes the future of the Fort Scott church is bright and that it will not be long before it will be able to get along without mission board help. At the Lanark, Illinois, church of which Brother Grisso is pastor, fourteen confessions have been received since his last fall revival, not all of which have been received into the Brethren church. Effort is being made to take good care of the young people at this place, and the various departments of the work are going forward splendidly.

In a personal communication that just came to our desk from an active and loyal layman, we read a comment on local conditions that appeals to us to be worthy of passing on to the Evangelist family, inasmuch as the "trouble" cited is likely more than local. This correspondent said: "Our trouble here is that we take too much time during the year to pay the preacher, and then work about three weeks out of the year. And it's rather hard to convince the people that the other forty-nine weeks count." We are wondering if it is not often true that more time and thought is spent by the church leadership trying to raise the money necessary to meet the cost of existence than in doing the real work of the church, as this thoughtful critic suggests. The implication is that when the church is made a real vital force in the lives of its membership and in the community in which it is located, the financial needs will be forthcoming. And is not the implication justified by experience? There is need of instruction concerning the Gospel means of financing a church, and such instruction ought to go right along with other much needed teaching. But, usually, when the money that may rightly be expected to come from a congregation comes hard, there is something more than financial trouble present, and the remedy must go deeper than mere methods of raising money.

### PRAYER REQUESTS FOR THIS WEEK—

The wife of Brother Clarence Sickel, missionary to Argentina, has been ill for some time, and the request comes: "Pray that she may find the health needed for her work."

Brother J. L. Bowman, pastor at Linwood, Maryland, tells us that his church is in preparation for an evangelistic campaign under the leadership of Brother R. Paul Miller and asks for the prayers of God's faithful in behalf of the coming meeting.

Brother W. H. Schaffer, Conemaugh, Pennsylvania, says, "Brethren, pray for us that we might accomplish still greater things."

# The Empty Tomb

By Frank G. Coleman

**TEXT:** Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believeest thou this?—John 11:25, 26.

Again we stand before the tomb of the Lord Jesus Christ. Our hearts glow with a strange warmth and sense of security as again we realize that this tomb is empty. Is not this fact, in a very peculiar way, the hope and fear of the world? If those who continue to cry, "Away with him, crucify him," could rid their minds of the tormenting fact of the resurrection the increase in open and violent sins would mount up with lightning like speed.

The empty tomb of Christ guarantees that every tomb will give forth its dead, "Each in his own order." No guard, though doubled and redoubled, will be able to stay the power of God as he calls saint and sinner to life. Though these may be separated by Gods' own time the resurrections are nevertheless sure. Death is abroad because of sin (Rom. 5:12). What untold sorrow and grief death has brought! Five thousand human souls depart this life every hour. Staggering, is it not? as we visualize the endless procession of human beings of every tongue and tribe, of every hue and color, from every point of the compass, trooping across the stage of life, making their bows and passing on lost to everything but God and Judgment. What a nightmare of despair! What a hideous injustice! What a nerve-racking, brain-destroying apparition to have hung about the neck of humanity! How unequal this battle with certain death! Fight as we will, hold out as long as we can, in the end we lose. Certain, sure, no escape, we are doomed. Five thousand executed every hour of time. The most terrible thing in all the realm of human experience. But is it? A friend said to me one day, "The thought of death is nothing, but Oh, how terrible the thought not to live again." I have spent many hours, no doubt, in meditation on that statement. I am convinced that not to live again is by far more terrible to consider than the experiencing of death.

The hopes, aspirations, dreams of each and every one to end at death! The failing light, the trembling hand clasp, the agonizing look, and here it ends. To think of life's dreams—labor of love—planning—hoping—scheming ending here!

Well, much of it may end here, but thank God there is something beyond. God in his infinite mercy and love has provided the empty tomb of "him who became the first fruits of them that slept."

The farther we get from the actual event of the resurrection of Christ the more it is challenged. In this twentieth century, when science and reason have been unduly magnified, the fact of the resurrection of Christ is being questioned more and more. The story of the Roman guard circulated among the Jews shows that the story was contested in that far off day. More modern theories have crept in. Christ swooned, disciples thought him

dead, the cool of the tomb revived him.

There are seven frightful consequences of denying the resurrection. Paul sets these forth in the 15th chapter of First Corinthians.

1. Then is Christ not risen. And all of the black hopelessness of despair pictured above is true. Shout it to the maddening throngs of humanity. Tear the hope from every Christian heart. Chisel it off every tomb, erase it from our literature. Put over the entrance to every cemetery, "This is the end." Tell that little mother standing there with the hope of the resurrection in her heart as they bury her first born that it is the end of hope. Nothing lies beyond but despair. Nothing left but the senseless clay. To accept the theory that Christ is not risen is to plunge the needle into the eye and shroud the universe with darkness.

2. Your preaching is vain. Empty, hollow, it comes to naught, for it has lost its heart. The very foundation has been torn away. What is left to preach? Ethics? But why be so particular about ethics—there is nothing beyond, no incentive to moral living, no purifying hope such as John points out. Preaching must go since the resurrection is the foundation upon which the whole super-structure of our faith rests. If there is no resurrection then the foundation is gone and the house crumbles.

3. Your faith is vain. Christ's work is not finished. Prophecy has failed. Therefore the Old Testament scriptures are unreliable and the New Testament is indeed "old wives' fables" born in a nursery to amuse little children. "Your faith is vain," tear up the Bible, hide your face in shame. Christ was after all only a

martyr.

4. Ye are found false witnesses of God. Every sermon of hope, every promise of future life beyond the tomb, every statement that God in his overshadowing passion for the souls of man has provided a way of escape—a substitute to die in our stead, who rose a conqueror over death, hell and the grave—is a monstrosity. We are bearers of idle tales, we have lied against God.

5. Ye are yet in your sins. No redemption, no escape, the law has not been satisfied, we are arraigned at the bar of justice guilty, condemned, sentenced to death and awaiting execution. Let humanity accept that and you will send man crashing down the ages to horrible self-destruction.

See the Cains staggering from the presence of God, each crying, "My punishment is greater than I can bear." "Ye are still in your sins."

6. Then those also which have fallen asleep in Christ are perished. Draw the veil gently, this scene is too sacred and personal. My loved ones are perished, eternal separation. The anticipation of seeing that "Little Old-fashioned Mother of Mine" has died like a half opened flower. Never more shall I behold her—gone, perished. There is no home yonder for the soul.

An old Norse king one night sat with a group of his

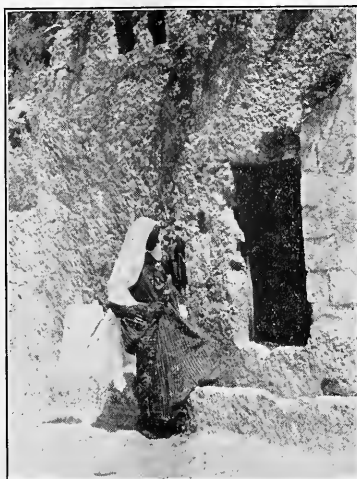


Photo by H. H. Tay.

THE EMPTY TOMB

court when suddenly a raven flew in at the open window. It fluttered about the room for a time then, finding the open window, it darted out into the darkness. The king remarked, "So it is with man. He comes out of the darkness into the light for a little while and then goes out into the darkness again." "Ah, yes, sire," said one of the court, "But, does not the raven have its nest beyond?"

But there is no home for the human soul, if so be it that Christ is not risen. We are perished.

7. We are of all men most miserable. Indeed, no truer word ever came from God or man, if "Christ be not risen."

The whole fabric of our Christianity is moth-eaten. White robes of the righteous deeds of the saints are dragged in the mud of despair. Misery has cloaked us in the black robes of hopelessness. God forbid!

Hallelujah! Paul follows this with, "But NOW is Christ risen from the dead and become the first fruits of them that slept."

Stephen, Paul and John testify to having seen him after his resurrection. Does not the evidence mount higher and higher as we consider the matter? From my study window I can see the bulbs that have slept in the ground all winter sending up their shoots. The words of the late Mr. Bryan come with striking force, "It would hardly seem necessary that Christ rise from the dead to give us proof of immortality. If the Father deigns to touch with divine power, the cold and pulseless heart of the buried acorn and cause it to burst forth from its prison walls; if he stoops to give to the rose bush, whose blossoms float upon the Autumn breeze, the sweet assurance of another springtime; will he refuse the words of hope to the sons of men when the frosts of winter come?"

Greater than all else is the testimony of the Spirit of Truth as he bears witness with our spirits that the death and resurrection of Christ has become the dynamic of God. Paradoxical though it may seem, it is nevertheless true, a death has become the dynamic of life. "Because he lives, we, too, shall live." This is the assurance of "The Empty Tomb." We sally forth this Easter-tide, heads up, the light of victory in our eyes. Our mortal bodies may be first cousin to the dust beneath our feet but our souls are at one with God through faith in the shed blood of Christ on Calvary.

"Hallelujah, 'tis done,  
I believe on the Son,  
I am saved by the blood  
Of the Crucified One."

How do I know? The Empty Tomb.  
Hagerstown, Maryland.

## The Cross

By Walfred J. Johnson

The cross should be the starting place from which the Christian should work. We do not work to the cross but from the cross. The cross should be the central fact in the life of every Christian. It should be that around which our lives revolve. The place called Calvary should be the high spot. Have we allowed this all important fact to be obscured in our life?

Man seems to have a special art for putting the cross in the shadow. The reader should be cautioned against the skillful phrases so commonly used that obscure the cross. We hear much of the Jesus of social welfare, the Jesus of marvelous teaching, the Jesus of community uplift, the Jesus of moral uplift, "the Jesus way" and the principles of Jesus.

From a class of one hundred fifty students writing on the theme, "Jesus the Greatest Character in History," I took the following statements:

"All centuries, races and ages find in him their virtue."

"He was courageous, democratic, self-sacrificing, humble and forgiving."

"He is the most unselfish life in History."

"His influence has contributed most to the progress of the race."

"He is the founder of religion."

These are some of the outstanding statements made by the class; but where do we find the cross in these statements?

The cross occupies the central place in the Bible. The very keynote of the gospel is Calvary. The Old Testament points forward to the cross, and the New Testament points back to the cross. Over the Old Testament could be written the words, "O that I knew where I might find him." Over the New Testament could be written, "We have found him of whom Moses and the prophets did speak."

The cross occupies the central place in the life of Christ. Men want to be remembered for the lives they live, but Christ wanted to be remembered for the death he died.

If the cross is coarse and vulgar, it is because our sins have made it so.

Beware of the man who talks much about "the example of Christ," and "imitating Christ," but leaves out the message of the cross. Rally to the teaching that exalts Jesus as Savior.

"Behold the Lamb of God that taketh away the sins of the world" (John 1:29).

"He himself bare our sins in his own body on the tree" (1 Pet. 2:24).

"Nothing in my hand I bring,  
Simply to thy cross I cling.  
Naked come to thee for dress,  
Helpless come to thee for grace,  
Foul, I to the fountain fly,  
Wash me, Savior, or I die."

Acton, California.

## Why He Triumphed

(We take pleasure in passing on to our readers this splendidly reassuring editorial from *The Evangelical-Messenger*, one of our valued exchanges.—Editor).

Someone, we know not who, has produced this gem, descriptive of the matchless character of history: "Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never owned a home. He never wrote a book. He never held an office. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself. He had nothing in this world except the naked power of his divine manhood. While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. While he was dying, his executioners gambled for the only piece of property he had on earth—his coat. When he was dead, he

was taken down and laid in a borrowed grave through the pity of a friend. Nineteen long centuries have come and gone, and today he is the surprise of the human race and the leader of the column of progress."

How can you explain his triumph? It is the supreme miracle of history, and the end is not yet. Perhaps we are only seeing the beginning of his power and dominion in human affairs, and that the future shall witness his complete dominance over the lives of men and his enthronement in all the high places of authority and power. But whether just at the beginning or near the end, his triumphs in these centuries that have passed challenge our admiration and wonder. What is the key that will unlock the mystery?

Is it not contained in two sentences from our quotation? **"He had no credentials but himself. He had nothing in this world except the naked power of his divine manhood."** His triumph is that of personality, of character, finding its supreme expression in sacrifice. It was this through which he himself expected to win. What did he say? "And I, if I be lifted up from the earth, will draw all men unto me." The Cross was and is his strongest weapon. Multiplied thousands have been conquered by it. They have not been able to resist its dynamic. That matchless Being with "nothing in this world except the naked power of his divine manhood," has accomplished by his sacrificial and atoning death, what no other being ever has or could do. That majestic and illimitable Personality; crucified for our sins, dying in our stead, paying the debt of our transgressions, is the central figure of the Lenten season: more than that, because he is what he is, and has done what he has done, he is our one hope for deliverance from the bondage and dominion of sin both in this life and the life to come.

When Moody was in London, some four hundred clergymen gathered to interview him. For an hour he answered such questions as four hundred preachers, of all shades of belief and opinion, could think to ask. Finally one propounded: "What's your creed, Mr. Moody?" Quick as a flash came the answer, "My creed's in print." In print! Indeed! No one had known Moody to write anything. Four hundred pencils came out of their hiding places to write down the name of the book. Then Moody quietly said: "Isaiah fifty-three, five—'He was wounded for our transgressions, he was bruised for our iniquities,' and so on through."

It's a good creed. A man mighty enough and holy enough has been found who could make expiation for the sins of the race. He had nothing but his own Divine manhood, but it was enough. Praise his name!

## Signs of the Times

By Thomas Gibson

The signs of the times, in reference to the fulfillment of prophecy, are one of the infallible evidences of the authenticity, inspiration and divine origin of the Bible. Did the Apostle Paul have a prophetic vision? Was he divinely inspired by the Holy Ghost? Will his predictions be fulfilled? How can we know a true prophet from a false one? God has made it very clear in his Word. "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream" (Num. 12:6). "How shall we know that which the Lord hath not spoken?" "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken" (Deut. 18:22).

Yes, the predictions of Paul are being, in a large measure, fulfilled today. "This know also that in the last days, perilous times shall come; for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy" (II Tim. 3: 1, 2). Has not this prediction come to pass in this age as never before?

"Blasphemers." The writer was visiting in the home of two friends (husband and wife with one little, bright, three-year-old girl). That husband has been so ensnared by the devil as to actually blaspheme in the presence of his wife, child and myself, at the dinner table. And, apparently he thought nothing of it. It was very evident that it had been a common thing. And they were quite astonished when I asked permission to ask God's blessing on the food. Is it any wonder that children are "disobedient to parents", being raised under such environment?

"They will be without natural affection." More affection for the brute than for the human. In cities, you will see women making companions of dogs. Many of them refuse to bear children, bestowing their affection on dogs.

Was there ever a time when so many false accusations were made? They will be "incontinent", unchaste, full of vile passions, and fleshly appetites will be indulged without any restraint. Not receiving any help from God, they will be unable to "bring their thoughts into subjection and obedience to Christ."

They will be "fierce,"—violent, ferocious, having the disposition of a savage, being cruel by nature. Look at the nature of the crimes which are being committed today, by men, women and children. Many of these crimes show shocking cruelty.

Are not those perilous times predicted by Paul, upon us? "Despisers of those that are good." What do you think of the family that refused to hear a gospel sermon on their radio on the Lord's Day, preferring to listen to the report of a football game? One of the accusations that will be brought against the ungodly on that Day of Judgment will be that they "had pleasure in unrighteousness," and had "not love of the truth ... and for this cause God shall send them strong delusion, that they should believe a lie" and be lost!

"Lovers of pleasure more than lovers of God." The world is pleasure-mad. They are running here, there and yonder, seeking pleasure. And God's holy day is being desecrated by pleasure seekers, deserting the house and the worship of God for worldly pleasure.

Notwithstanding all of the above vile and ungodly attributes, they will "have a form of godliness." O, yes, it is customary and popular to "have a form of godliness." One could hardly belong to the church without having "a form of godliness." "But they deny the power thereof." They deny that "the gospel is the power of God unto salvation to every one that believeth" when accompanied in demonstration of the Spirit and in power. Not possessing the power, it is not strange that they deny its existence. Agnostics there are who do not believe in God and soul, claim that they are unknowable, and therefore they deny their existence. Christian Scientists deny the existence of matter and other realities they cannot explain. These Eddyites, because they cannot handle the problems of sin, sickness and death, deny them and tell us there are no such things in existence.

"There shall come in the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of his coming, for since the father fell asleep, all things continue as they were from the beginning of the crea-



tion." Scoffers are here as never before, evidencing the fact that we are in the last days.

Another of the infallible proofs that we are in the last days, is the failure of human governments. All over the world, lawmakers are unable to enact laws which the people will abide by. The people do not want just and holy laws. In fact, many of them do not want any laws. The spirit of rebellion and anarchy is abroad. They do not want righteousness which "exalteth a nation," but sin which is "a reproach to any people." The harvest of sin is about ripe for the sickle, the sword of God's judgments. Soon the cup of God's indignation will be full, when he will make individuals and nations, who have long trampled under foot the blood of Christ, "to drink of the wine of the wrath of God, poured out without mixture, into the cup of his fierce indignation," without the mixture of compassion, pity, sympathy, love or mercy!

The Lord Jesus is coming! Watch and pray!

1816 Woolsey Street, Berkeley, California.

## SIGNIFICANT NEWS AND VIEWS

### A CONGREGATION RENOUNCES WAR

When Dr. Albert Edward Day, minister of Christ Methodist church of Pittsburgh, had finished preaching on "If War Comes," a member of his Sunday evening congregation moved that a telegram, expressing the convictions of the congregation, be sent to the President. Dr. Day, fearful lest such a vote be merely a mirror of a passing emotion, cautioned against thoughtless action and assured those present that no expression would be of value unless it represented matured and deliberate conviction. But the congregation, composed of university teachers and students, public school educators, nurses, business and professional men and women, and social workers, persisted. Accordingly, the following message went from the congregation to Washington:

The congregation assembled at Christ Methodist Episcopal church, Pittsburgh, Pa., on Sunday evening, February 7th, by an almost unanimous vote, have requested me respectfully to communicate to you their determination never to participate in nor support another war of any kind. This action is taken in loyalty to what they believe to be the spirit of Christ. They do not propose a defenseless nation but a Christian method of defense—the sturdy spirit which guns cannot intimidate, which will suffer rather than inflict wrong, will die rather than kill, will if necessary meet charging infantry with changeless ideals. We urge you to employ every influence at your command to secure a peaceful settlement in the conflict between Japan and China, and to refuse to lead this nation into war upon this or any other occasion of international misunderstanding.

Dr. Day, in telling of this experience, admits that he was surprised to find the extent to which his congregation was at one with him in what he had feared was an unpopular conviction. Might not many other ministers, if their congregations were given an opportunity to express themselves, find that there is far more readiness for the Christian renunciation of war than they have dreamed?—The Christian Century.

### STANLEY JONES WILL REMAIN IN INDIA

Expected by his friends to attend the general conference of the Methodist Episcopal Church, hundreds of invitations from churches, conferences, mission boards, summer assemblies and other gatherings throughout the United States and Canada reached Dr. E. Stanley Jones in India. But he refuses to leave India at this time which he regards as one of extraordinary opportunity. During December he conducted in Bombay a series of gospel meetings—"really remarkable in the crowded houses and close attention to straight messages on Christ as Savior. The question hour was equally remarkable in the revealing of real heart hunger. In the last meeting about 400 stayed with the definite response to an appeal to seek and find God through Christ and more than 100 signed the inquirers' cards."

Dr. Jones' cablegram of refusal to leave at this time said: "After prayerful consideration I have decided not to return to America

until January, 1933. Coming now would mean two years' absence from the East. I cannot bear to leave when all life moulds are breaking, when the East was never so confused, but never so eager to receive what Christ offers. Ask America to stand by."—The Evangelical-Messenger.

### BAPTISTS MOVE TOWARD UNION

The presidents of the two Baptist conventions, north and south, completed a tour of the larger cities, when they reached Washington on January 15 and met the Baptist constituency at Calvary Baptist church. A memorial has lately gone out from the Baptists of this border city to the executive bodies of both conventions, calling upon them to foster in every possible way efforts to bring about a closer relationship between north and south, with union as the ultimate aim.—Selected.

### WHAT LINCOLN SAID

To all the "Wets" in America, and especially to all our Protestant Church members who are inclined to be sympathetic with the "Wet" cause, we respectfully refer these significant words by Abraham Lincoln: "The liquor traffic is a cancer in society, eating out its vitals and threatening its destruction, and all attempts to regulate it will not only prove abortive, but will aggravate the evil. No, there must be no more attempts to regulate the cancer; it must be eradicated."

That states the case exactly. Every "Wet" proposal is an attempt to regulate the cancer. Prohibition aims to eradicate. You must take your choice—either Prohibition or some form of permission. And every form of permission is an attempt to regulate the cancer. Ask any physician whether that is a possibility, or whether any such attempt is merely a demonstration of unspeakable folly. We simply dare not make terms with a cancer. Such efforts, as Lincoln said, will "not only prove abortive, but will aggravate the evil."—Reformed Church Messenger.

## OUR BIBLE STUDY DEPARTMENT

### Outstanding Texts of the Bible

By Dr. G. W. Rensch

Study No. 2

Rom. 9:21, 22: "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" What if God willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?"

We had been studying how God's Providence seemed to favor many careless, if not wicked people, and that his heavy hand rested upon his children who were trying to walk uprightly, but that we would make a mistake, if we did not wait until the returns were all in, so to speak. You will recall the story of the shepherd boy who was stripped of his clothing by his brothers and put into an old cistern to die. These brothers did not like Joseph, and all because his father did like him. Imagine him saying to himself, "How can God be just and suffer this to befall me? They have taken my coat and left me shivering here. They have taken all my parched corn and left me here to starve. My father will mourn my loss and there will be no one to comfort him. No, there is no justice in a God who will permit this indignity." And it did look that way. But a few years later Joseph was a great power with the monarch of Egypt. Now ask him what he thinks of Providence, and he will say, "I would not be on this throne had I not been cast into that pit by my jealous brothers." And is not that the teaching of God again, and again? The life which we are now living can not be measured by a short span. God is desirous of making the best of us. He has very poor material to work with; but he not only has all time for his work, but all eternity beyond this vale. Storms there will be; I think I know. I also know it is best to trust such a gracious Father.

"Judge not the Lord by feeble sense  
But trust him for his grace;  
Behind a frowning Providence  
He hides a smiling face.

"Blind belief is sure to err  
And scan his work in vain;  
God is his own interpreter  
And he will make it plain."

We may not understand his Providence; but we see too little of it to make out a case of injustice against God. Some rascal may have our coat now; but he may be in the pit in some future time. If God's Providence seems to be a puzzle now, we are not mistaken in reference to the Word of his Grace. He gave up his Son to die, and to triumph over death "for all." His life was the only perfect expression of JUSTICE which this world ever saw. He dealt fairly with all. He was never charged with wronging any man. "We know that thou art no respecter of persons", was heard of him, even by his enemies. Fair-play was his invariable rule. The ruler who was forced to sentence him was led to say, "I find in him no fault at all." Then again: the benefits of that victorious life and wonderful death are offered alike to all. And all, alike, must accept him by faith. No favoritism is shown. "All men." "All nations".

Then under such just and impartial leadership, he leads me to see the necessity of being fair with (1) myself, (2) with others, and (3) with God. How easy to be unfair with myself. I am a complex being, and there is ever "a war with my members." My meaner self is constantly trying to get the upper hand of my better self. I am in constant danger that I may wrong my soul. My big problem is a soul problem. "What shall it profit a man, if he gain the whole world and lose his own soul?" This fair, impartial Son of God forces that on my attention again, and again. I wrong my soul when I exhaust my time in silly pleasures. I wrong my soul when I refuse to accept his pardon.

We are not fair with our fellow man when we take undue advantage of him in business depression, or try to break down his influence. What scores will have to be evened up in politics, in business, and even in religious activities. Some men delight in the game of killing somebody off. No wonder God must have two worlds to straighten out all the crooked places in our dealings with one another. But he will, although it takes so much time.

## Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

### Leviticus

Genesis, Exodus, and Leviticus are the A, B, and C of all true religious knowledge. Genesis presents a picture of man fallen; Exodus portrays man restored to fellowship with God; Leviticus provides the rules and regulations whereby man may walk in the way of holiness and be in constant communion with God.

Leviticus is the book of the sanctuary. "And he called" (Vay-yikra—Hebrew) is the meaning of the title of the writing. It is a book of laws and served as a handbook for priests and Levites. It sets forth the duties of ministers in the tabernacle and provides for the instruction of the people in the worship of Jehovah. God gives to the children of Israel laws peculiar to himself and thus causes them to become a nation of worshippers "redeemed by blood, separated from idolatry, undefiled and beloved as a peculiar treasure."

#### I. THE HISTORY OF THE BOOK

1. Author. Moses.
2. When Written. 1500-1450 B. C.
3. To Whom Addressed. To Israel.
4. Occasion. To provide laws for the worship of Jehovah.
5. Authenticity. The Jews recognized the law as that of God.

#### II. THE OUTLINE OF THE BOOK (CLASSIC)

1. The Provision for Worship (Atonement) Lev. 1-10.
2. The Requisite of Worship (Holiness) Lev. 11-22.
3. The times for Worship (Consecration) Lev 23-27.

or

1. Dedication—(The Offerings)—Provision for Approach. Lev. 1-7.

2. Mediation—(The Priests)—Appropriation of Provision. Lev. 8-10.
3. Separation—(The People)—Conditions of Appropriation. Lev. 11-22.
4. Consecration—(The Feasts)—Benefits of Approach. Lev. 23-24.
5. Ratification—(The Signs)—Symbols of Relation. Lev. 25-27.

#### III. THE THEME OF THE BOOK

In Leviticus sacrifice is revealed to us as the righteous BASIS, and the priesthood as the holy MEANS for drawing nigh unto God. Sin is recognized and redemption is provided.

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Language. Legalistic.
2. Key Words. Holiness or Holy (Occurs 119 times variously), Blood, Atonement.
3. Key Verses. Lev. 17:11; 19:2; 20:7.
4. Key Chapter. Chap. 16. (Atonement).
5. Key Topics. Sacrifice, Priesthood, Feast.

#### V. THE VALUE OF THE BOOK

The true value of Leviticus consists in its "revelation to man of the Divine purpose of redemption."

Dr. Kellogg, moreover, avers that this volume of the sacred Scriptures has a five-fold revelation for the Christian:

- "1. The Character of God.
- "2. The Fundamental Conditions of True Religion.
- "3. The Principles that Should Guide Human Legislators.
- "4. The Work of Christ.
- "5. The Prophecies in Types of Things to Come in the Kingdom of Christ."

#### VI. THE CHRIST OF THE BOOK

Certainly no other book of the Pentateuch is so rich in types, figures, and dispensational teachings as is Leviticus. Christ is the Offerer who became man to meet the holy justice and rigid requirements of God; he is the Victim—sinless and spotless—who was offered to save man from the consequences of sin; he is the Great High Priest or Mediator for us before God himself. Not one sacrifice, not one action of the priest, not one feast is without its marvelous significance for us and in us. Read anew Lev. 4:18; Heb. 13:10-12; 9:22.

#### VII. THE MESSAGE OF THE BOOK

1. Man is defiled by the transmission of sin; he cannot cure it or remove it; he remains defiled; but God has made provision for the removal of sin. That is the message of Leviticus.

2. Redemption is based upon righteousness; redemption is realized by blood, which means, life poured out as water from a vessel; redemption precedes holiness.

3. The principal rules of conduct laid down in the Levitical law still are in force. They, although made full in Christ since grace has been offered, still have a spiritual application in our day. Let us hear Dr. Sampey on the point:

"(1) All offerings to God must be without blemish. He requires a perfect offering (Lev. 1:3, 10; 3:1, etc.). There was more leniency in free-will offerings, as not matters of debt, but of gift to God (Lev. 22:23).

"(2) The first-fruits belong to Jehovah (Lev. 23:10). Do we put our religious offerings last of all? or does God come first?

"(3) A sin unwittingly committed must be atoned for as soon as discovered (Lev. 4:2, 13, etc.)

"(4) Official position brings corresponding responsibility, the sins of rulers calling for more expensive offerings (Lev. 4:3, 22, 27, 32). Is it worse for a pastor to refuse to pay his debts than it would be for a layman? See Matthew 5:19 for the sin of false teaching.

"(5) Restitution in the case of theft or other wrong must be made (Lev. 5:15, 16; 6:5; 22:14; Num. 5:6-8. Compare Ex. 22:1-15). A professing Christian who takes the bankrupt law and afterwards grows rich, without paying his debts, should be sent to school to Moses.

"(6) Care should be exercised in the cultivation of a life clean in every respect (Lev. 15:31; 18:30)."

W. I. DUKER,  
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## NATIONAL SUNDAY SCHOOL ASS'N.

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Secretary's Report.  
Treasurer's Report.  
Report from Departments.  
Superintendent outlines his program.  
Business Session.  
Hymn.  
Closing Prayer.

## Brethren Sunday School Institute

First Brethren Church of South Bend, Indiana

### EDITORIAL NOTE

(It was the writer's privilege to be an attendant at the Brethren Sunday School Institute held at the First Brethren church at South Bend, Indiana, on Tuesday, March 8, 1932. The Institute was well attended, teachers and officers coming from all directions in Northern Indiana. This was a rather remarkable thing in view of the extreme winter weather of last week. The laymen of these churches were given every opportunity to participate in the sessions. They prepared their addresses in splendid fashion and the resulting consequence is that they are to be shared with our workers over the brotherhood. They were of considerable interest and inspiration to the hearers.)

Tuesday Morning, March 8, 1932

10:00 Singing and Devotions.

10:15 The Cabinet Meeting.  
Mr. Sam Sharp, Nappanee.  
Mrs. Joyce Saylor, Warsaw.

10:45 Departmental Divisions.  
Miss Gwendolyn Richmond, Nappanee.  
Mrs. W. G. Hall, Elkhart.

11:30 Lesson Preparation.

Mrs. Carmon Kath, South Bend  
The Teachers' Preparation—  
Rev. C. Delbert Whitmer, South Bend

12:00 Dinner Hour.

### Afternoon

Lesson Preparation (continued)

1:30 Devotional Service.

1:45 The Pupil's Preparation.

Miss Helen Garber, Nappanee.

2:15 General Discussion.

2:30 Organized Bible Class Activities.

The Spiritual Activities.

Rev. B. F. Owen, Nappanee.

The Social Activities.

Rev. A. T. Wirick, South Bend.

3:00 Sunday School and Church

Relating the Sunday School to the Church.  
Rev. E. M. Riddle, Warsaw.

Prof. M. A. Stuckey, Ashland.

4:00 Discussion.

Adjournment and Luncheon.

7:00 Devotional Service.

Reading. Mrs. Joyce Saylor, Warsaw.  
Inspirational Address. Rev. R. F. Porte, South Bend.  
Benediction.

## The Cabinet Meeting

By Supt. Samuel Sharp, Nappanee, Ind.

When an individual makes preparation for a particular occupation, calling, trade or business which he intends to make his life work and to which he devotes his time he is said to have a vocation. Therefore if a graduate from some School of Religious Education should direct the educational development of his church or Sunday school his directorship is a vocation.

Then there are those who are followers of a certain calling or pursuit such as—lawyer, doctor, dentist, bookkeeper, school teacher, housekeeper, farmer, etc. and who take time from their regular business to act as superintendents and teachers in the Sunday school. Time spent at this work is their avocation.

From this last named group, men and women who are busy six days of the week with their regular business, comes the leadership and teachers in the Sunday school and they are able to accomplish so much because their precept is Christ Jesus. This group makes up that body or committee known as the Sunday School Cabinet, Council Meeting or Workers' Conference.

Who are members of the Cabinet? First the pastor because after all he is really the head of the Sunday school, the superintendent and elected officers, the selected officers and I think it a fine practise to include the teachers. The departmental heads of course are selected officers and it is a fine thing for a Sunday school to include in their working force a Bible School Committee headed by the pastor and general superin-

tendent and including the department superintendents. The work of this Committee will be to consider the qualifications of teachers entering the different divisions.

Why Have a Cabinet Meeting?

1st. The National Sunday School Association of the Brethren Church recommends that ten meetings a year be held and requires that six be held in order to gain seven points in the Standard of Excellence for Brethren schools. And what superintendent with a vision for the growth in numbers and educational development of his Sunday school does not wish to measure up to this Standard as nearly as possible?

2nd. The problems that confront the superintendent and which he does not care to decide upon alone can be settled by this executive group much better than by bringing it before the entire school where many undisciplined minds must be dealt with.

3rd. It gives each leader and teacher that is always busy in their own department a general idea of what is going on in the other departments. This is made possible by the reports and general discussion of problems.

How to Conduct a Cabinet Meeting

The general superintendent may plan his own program or he may appoint a committee to conduct the meeting. In either case some central thought should be carried out in the devotional part. Following is an outline—

Hymn—"Work For the Night Is Coming."  
Scripture Reading ... Matt. 7:15-21.  
Prayer.

## The Author "Calls" the Editor

Nobody likes to be "called," I presume. But here is one time when the "calling" did not hurt. It came from the writer of the new Youths' Quarterly as a result of the "boost" the editor tried to give it in a recent Evangelist. The author must have believed that the editor had not quite exactly represented the work, and maybe he did not. But the editor thought the folks interested might desire to know how the author felt about the "boost" and besides, it reveals the deep motive the author had in mind in writing the lessons. Let me quote:

"I have dealt with the problems of youth only when it seemed apropos as it were indirectly. I think that the truths of the Gospel should take the major emphasis and that the "Problems" should be dealt with only as they come up incidentally.

"Each individual teacher has the key to problems in his personal relations with the class members. He knows them and he knows their problems. I do not think that any formal attempt to deal with problems in the lesson discussion or lesson-help would in any way assist a teacher who has not the interests of the pupils at heart.

"Some writers commit to the problems of youth, problems of war, peace and other problems of social behavior. The problem of the student is a personal problem for, after all, belief in the Bible and the Church is a personal matter and the message of the Bible and the Church is a personal message. Of course, the teacher must begin where the pupil is and lead to greater truths." The closing word of this writer is, "If I am not right in this matter, please set me right."

Well, the editor has no disposition to try to set the author right. The purpose thus set forth ought to inspire the teachers of the youth of the Brethren Sunday schools to look into an author's product who thus boldly and avidly gives the activating motive of his effort. That's why I have passed on to you this paragraph from the writer's letter to the editor. We believe it will bear inspection in the light of the above explanation. We believe more classes could use it with profit.

CHARLES A. BAME,  
Editor S. S. Literature.

### STUDYING THE SUNDAY SCHOOL LESSON

Family Altar  
With  
Thoburn C. Lyon

### GOD IN CREATION

(Lesson for April 3)

Lesson Text: Gen. 1:1-2:7; Golden Text: Gen. 1:1.

### Daily Readings and Suggestions

### MONDAY

The Story of Creation. Gen. 1:1-5; 26-31

In the beginning God created the heaven and the earth. The account in Genesis is rather meager—just an outline instead of

the full details our investigative tendencies desire; we cannot be sure of just how long it took, or of the exact method by which God created the world, but the important thing is that by his express command and with definite purpose God did create the world. Having created it, he commissioned man to have dominion over it, and we must give God the glory even for man's development of the earth's resources.

## TUESDAY

### God the Creator. Isa. 40:18-26

The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead (Rom. 1:20). The heavens declare the glory of God, and the firmament showeth his handiwork (Ps. 19:1). The poet has also said that the heavenly bodies were "Forever singing as they shine, 'The hand that made us is divine.'" How different is such a Creator from the created images men have made! May we suggest that men still fashion gods after their own fancies, the only difference being that they fashion them of mental concepts rather than of wood and silver. Let our whole worship and allegiance be to God the Creator!

## WEDNESDAY

### The Purpose of Creation. Rev. 4:1-11

Let us not suppose for a moment that all things were created merely to satisfy a passing whim of fickle deity. "For thy pleasure" has a much deeper meaning. It is our Father's good pleasure to give us the kingdom; and again, "It pleased the Lord to bruise him." It was our Lord's wish that the world come into being as a habitation for man, and that man should become not merely his created servant, but his friend. What pleasure and joy it gives him when human souls own him as their Maker and Redeemer: "There is more joy in heaven over one sinner that repenteth!" By him and for him were all things made—let us fulfill our part of the plan of creation by living our lives for him.

## THURSDAY

### The Works of God. Ps. 33:1-9

Everywhere we look, as we see the beneficent providence of nature we can only exclaim: "The earth is full of the goodness of the Lord!" If this is true today, what must it have been like before man fell and the curse was pronounced upon the earth! The day is coming when the curse shall be removed, and even the "desert shall blossom like the rose." We are told that our mighty God loveth righteousness (v. 5); if we wish to serve him in love and righteousness God will give us power to do so.

## FRIDAY

### Creation by Christ. Col. 1:9-17

This passage makes clear the unity between God the Father and God the Son; it is frequently overlooked that it was Jesus himself who in the beginning created all things. It will be well worth re-reading the first three verses of the first chapter of John. Jesus evidenced the same power in the miracles he performed during his earthly ministry—and the greatest miracle of all was our redemption, which he wrought through his death and resurrection. Let us pray with Paul (v. 10), "That we might walk worthy of the Lord unto all pleasing."

## SATURDAY

### The Creator's Care. Ps. 104:1-14

Having created the earth, God did not withdraw to a distant heaven and leave the earth and his creatures to take care of themselves; rather, this passage forcefully reminds us that it is his hand that provides for our every need. Let us never fail to acknowledge this, by giving thanks before meals, by giving our testimony of praise whenever occasion offers, and by living out our thanks. Remember, we are of much more value than sparrows or lilies of the field!

## SUNDAY

### The Creator Praised. Ps. 8:1-9

Some one has made the point that during the earthly ministry of Christ all the elements of nature yielded to his will—the winds and waves, the loaves and fishes, broken bodies and ruined souls—but that man alone rejected him. The whole creation groaneth together, waiting for his coming: let us join with all creation in praising him who brought us all into being, who has kept us every moment, and has redeemed us for his very own.

<p>E. M. RIDOLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>C. O. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	<p>GLADYS M. SPIGL, General Secretary and Treasurer 2301 13th St. N. E., Canton, Ohio</p>
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## Spiritual Coins and Counterfeits

By C. D. Whitmer

### 10. "Fruit vs. Foliage"

"The rank is but the guinea's stamp—  
The man's the gowd for a' that."

Thus says Robert Burns; and all the world says Amen. Yet while we join heartily in the chorus, and mean it too, we often find ourselves coveting the mere externals of rank or reputation or culture or some other accident of humanity, and rejecting the pure gold of manhood. And unfortunately the "guinea's stamp," is as easily impressed upon brass and pewter as upon silver and gold. A rascal may acquire the polish of the dancing school or the manners of polite society no less easily than the man of sterling worth; but he is none the less a rascal for all that.

For this sort of counterfeit our Lord has given us a simple but infallible test. "By their fruits ye shall know them." Now all such things as rank, reputation, respectability, yes, even culture and learning and polished manners, are but the ornaments of life, the leaves of the tree.

Character, character, that is the fruit and that alone. The life that fails in point of character, though it attain largest worldly success and honor is a fruitless life.

Listen to St. Paul, "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." What, not a word about intelligence and learning and respectability? No, not a word. He does not even mention religious fervor and prayer meeting piety. Why? Because these after all are nothing but leaves.

Of course leaves have their value and mission in the world. A tree without leaves is not an object of beauty. Leaves often lend a grateful shade to the weary and sun scorched traveler. They suggest coolness and refreshment. Still fruit is the important thing. The fruitless tree, be it ever so beautiful, has missed the chief end of its existence, and has forfeited the promise of continued life.

We would not disparage the foliage of life. Polished manners, a cultivated mind, a good reputation, all are good as far as they go. They add to the pleasure of living, and temper the heat of life's journey and toil. As the seer of Revelation has it, "The

leaves of the tree are for the healing of the nations." But they are not sufficient for the needs of men. Learning, or refinement, may gloss over the ills of life; but they do not heal them. Studied politeness may hold evil passions in check or conceal them. Reputation cannot save a soul, nor can a good appearance satisfy the heart hunger of humanity. Character alone can do that. Only the actual cultivation of the Christly spirit can fit man for the heavenly life, or make him a fountain of strength for the weak and needy.

Do not despise the external. On the other hand, do not be deceived by it. It is better to be than to seem; but best of all to be what you seem and to seem what you are.

South Bend, Indiana.

## THE LOOKOUT COMMITTEE

### I. Aims.

1. To increase the society in size.
2. To prevent old members from becoming lax in duties and attendance.

### II. Organization.

1. Chairman.
2. Secretary.
3. Two or three other members, with definite assignments of work.

### III. Routine.

1. Monthly meetings.
2. A detailed, constructive year's program.

3. Monthly written reports submitted to the society president.

### 4. Records of all statistics.

### IV. Program Regarding Old Members.

1. Keep accurate record of attendance at all meetings.

2. Send cards to absent members telling that they were missed.

3. Personal visitation of absentees if cards fail.

4. Send cards to all persons reminding them of consecration meetings.

### V. Recruiting New Members.

#### 1. Sources.

- a. Personal friends.
- b. Newcomers.
- c. Sunday school.
- d. Day-schools, etc.

2. Points of contact.
  - a. Invitations to meetings.
  - b. Socials.
3. Socials, when well planned, are frequently valuable in first introducing new members to the society. Follow the social with an invitation to the meeting.
4. When the prospect does come to the meeting, pay some attention to him; let him see that you are glad he came. Give him a part in the meeting which you think he

can handle. Then send him a card during the week following, thanking him for coming, and extend an invitation to the next meeting.

5. When the prospect has signified his willingness to join the society, after having considered the pledge, make his introduction into the society a simple ceremony.

6. Get the new member into the "C. E. habit" of regular attendance.—The C. E. Reveille.

ning attendance was large and some fifty delegates came from the branch missions.

The program centered in the theme of evangelization and all present were greatly inspired by the splendid addresses. Several workers of other denominations were present. Professor Ferrari of the National College of Villa Mercedes was present with his wife and both took part. Mrs. Ferrari is a daughter of Evangelist Varetto who held short meetings for us in Tancacha and Rio Cuarto.

The very Catholic family that lived next to us all these years moved out recently and the lawyer who bought the place kindly loaned the house for the use of the women. Several stores loaned beds also. The men had the free use of another vacant house a square away so that there was room for everybody. All ate together under one of the large grape arbors of the mission, the cooking being ably managed, as before, by Sister Nielsen, aided by Sister Larsen and others. Everyone seemed to be quite contented. A few remained some days after the conference was over.

At the beginning and close of the conference we had meetings of the Field Council and arranged to have Brother Pisani go to seminary this year while Brethren Siccardi, Sotola, Jr., and I will continue with the tent, aided by the different pastors. We are now in a campaign in Alejandro which will be reported later.

Miss Nielsen and Miss Larsen have gone to Tancacha for Vacation Bible School work two weeks. Brother Yett is preparing to leave next month on furlough. Brother Sickel has felt obliged to take his wife and children to Rosario to secure proper medical attention for Sister Sickel. Pray that she may find the health needed for her work. Brother Zeche will move to Huinca Renanco and care for that work and Realico.

Last but not least we have the addition of a learned monk, recently from Spain, who for a long time has studied the Bible and has been preparing to leave the environment of hypocrisy of the convent. He escaped Sunday evening and came to the mission, but the most interesting story of it all I will leave for Brother Romanenghi to relate.

C. F. YODER.

## YOU AND I AND THE DOTTED LINE

Some folks take the depression seriously. Some don't. And some others just appear to. There's the case, for example, of the famous American author who galloped gallantly, his spear atilt, into Harlan County, Kentucky, to do something big and brotherly by the miners there. That the miners of that area badly need something big and brotherly goes without saying. Harlan County, if half that we're told is true, makes a spot on our map blacker than the coal that comes from its pits. But our galloping author turned out to be the man not to do it. For, in the course of human events down there, someone asked some questions. And it transpired that the crusading visitor earned some \$35,000 a year. The next question—which concerned the amount of that total that went for relief—left the notable in question as flat as a pricked balloon. Ever the gas was gone.

There probably aren't many of that ilk we hope there aren't. Neither our religion nor our civilization can run the risks of irresponsibility in this crisis.

I heard the story, the other day, of one in-

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## West African Folk Stories

By Mrs. Orville D. Jobson

### II. Fireside Stories

(Editor's Note—This is the second of Mrs. Jobson's African Folk Stories, written for the children of the Evangelist family. This story is from the Bulu Tribe. She promises to send at least one a month. Watch for them; don't miss one.)

The gray dawn came running swiftly through the forest, dripping silver drops from her silver garments as she ran. The little brook murmured a welcome, the little leaves quivered, the grasses waved a greeting as 'twixt the tall trees she sped. She rustled softly through the leafy branches where the little birds slept. "Wake up!" she whispered into each downy nest. "The sun is coming! Sing your songs of morning and rouse the sleepy children shut up in their gloomy huts. Sing! Till the little doors shall be taken away and the paths shall be full of running feet!"

And in the tree tops the birds awoke with a flutter and a twitter. The parrots screeched and whistled till the sky was filled with their noise.

Below them in the village streets the wee bark huts awoke. The little doors were taken away and out stepped the sleepy children, yawning and stretching and shivering in the still, damp dawn. Mothers emerged from the doorways, sleepy little brown babies clinging to their necks. Fathers appeared with little sons stepping close behind them. And toward the grass roofed chapel they wended their way to pray.

Obam snuggled up close to his father on their pole seat near the door. His boyish voice rang clear in the words of the song. He listened with eyes and ears intent as the words of the Book were read.

Suddenly from the forest came a sharp cry. Somewhere a boy shouted in response—then another, then another "A rat! A rat! A huge, big rat! Come, help catch him, quick! come!"

Obam started from his seat, his heart pounding with excitement, a shout upon his lips. He checked it just in time and sank back sheepishly to hide beneath his father's arm. He breathed more freely, he was in God's house, and one must reverence God's book. If he called himself a child of God he must not run away from prayers to chase a rat. And yet—what sport! He tried to listen to the prayer but his ears strained to catch the triumphant shout that would

proclaim the chase was over. Perhaps—his heart took hope at the thought—perhaps the prayer would be quickly over and he would be free to join the hunt before it was too late. But no! on went the prayer, and in the little pause that finally followed Obam heard the cries of victory and knew the game was over.

The closing song was sung. The villagers filled out through the narrow doorway and turned their faces homeward. Obam followed clasping his father's hand more tightly than usual. Out from the forest came an excited group of boys holding high in their midst the delectable rat. "Look, Obam!" they cried. "Just see what you missed! Isn't he a big fellow? Just look how fat he is!"

Obam looked—and felt his mouth water! it had been many moons since he had tasted meat. Quickly he turned his eyes away. The voices of his comrades taunted him. Almost he hung his head—but not quite. For in a moment there came to him a voice, still and small was the voice, but clear as a bell and sweet. And Obam knew that a child of God had pleased his King that day.

Bassai Station, Bangui, French Equatorial Africa.

## Argentina

Since our last report only several weeks ago a great deal of news has accumulated but there has been little time to report it.

First, the tent campaign in Rio Cuarto was a great success. Only one meeting was hindered by rain although a number of storms broke shortly after the meetings were over. The attendance ranged from 300 to 500 and the attention was very good. Over 160 children came to the Bible school although the average attendance was only 55. These were practically all new children from the district of the tent and a number of them now go to our central Sunday school.

Quite a number of new people professed faith and desire more teaching in preparation for membership. The pastor and other workers in Rio Cuarto have plenty to do.

Following the campaign in the tent came the annual conference during the first three days of carnival. Home work and water throwing in the streets hindered the local attendance at the day sessions, but the eve-



dustrial city which, with its Community Chest Drive under way, decided to make appeal to the head of the city's biggest industry. This man was rich and pious. He went regularly to church. He believed in the good old gospel, the older the gooder. He wanted every one to have religion, a nice, comfortable, other-worldly religion. But, every year, when the Community Chest representatives called on him he turned them away without a cent.

"If there are hungry folks in this city," he said, "it's their own fault."

This year two preachers were sent to make the call—one of them the minister of his own church. Again he had a ready-made "no" for their appeal. Whereupon one of the preachers cut loose with a very modern but a very orthodox application of the Sermon on the Mount that was as scorching as it was specific.

"I'm a minister of the gospel," he concluded. "Folks and their welfare are my stock in trade. You can't tell me that the hungry children of our town are their own fault and get away with it. I know, and so do you, that there aren't enough jobs to go around. My gospel tells me that I'm my brother's keeper. It tells you the same thing. Every man in this town who passes by on the other side of that responsibility

in this crisis is a Christian liability that neither my preaching nor your prayers can compensate for. If you know the same Christ that I know you're as sure as I am that he's here, right now, his heart burdened with the cold and hunger of men and women and little children waiting to see what you're going to do about it."

What he did about it was to sign on the dotted line.

And that's what you and I will do about it. We'll do what we did last year and the year before—only we'll do more because there's more suffering. We'll do more in our own communities for our neighbors-in-need. And we'll do more for those farther neighbors whose need is just as great. We'll look after the needs of our own communities. And we'll also stand by the Brethren Benevolences and Missionary work. We'll give proof that the tribe of the Priest and Levite has greatly shrunken and the tribe of the Good Samaritan gloriously increased.

The economic depression is a challenge to the stability of our economic order. But more important than that, it is a challenge to the reality of our Christian faith. What we may say about Christianity tomorrow won't matter much unless we can act like Christians today.—Adapted from Stanley High in Christian Herald.

ment which is made to me by the public is: "You Brethren people always have good evangelists for your revivals," and Brother Grisso maintained that good record while here. I have known Grisso for many years, but this was the first time we have worked together in a campaign, and I can say it was very pleasant and agreeable to say the least. His messages were of a very high order and they were never wanting in the "Brethren approach" but always rang true to the tenets of our faith and practice. We did considerable calling during the afternoons among members and prospectives and this I consider very important, for the deepening of interest in members and also leading souls to Christ.

We were very pleased to have Grisso with us at this time, not only because of his personality and messages, but also because he is a member of the Mission Board and has a keen interest in this, as well as our other mission points.

This meeting came at a time when there was considerable sickness in the city, and some of our families did not get to the meetings at all on that account.

Early in the second week of the meetings the severest winter weather of the entire season settled down upon us, and this hindered the attendance at the time when we were expecting to reach a climax, but the meeting continued until Wednesday, March 9th with good interest. We went out to Godfrey one Sunday afternoon and Brother Grisso gave his Chart lecture to an appreciative audience. The result of this meeting was eleven accessions to the church and the members encouraged and several others interested which we hope to receive in the near future. We consider this a very successful meeting, and we hereby thank Brother Grisso for coming and also the Brethren church of Lanark, Illinois, for allowing him the leave of absence to come to us.

Pray for us as we try to follow up, in gathering in the interested.

L. G. WOOD.

#### FORT SCOTT, KANSAS

It was the privilege of the writer to spend two weeks in an evangelistic effort with the church at Fort Scott, Kansas, where the work is cared for by our good Brother and Sister L. G. Wood. This was my second trip to Kansas, the other one being some ten years ago with the brethren at Portis. We found the pastor and wife busy in their work, bending every effort to have things in readiness for the meeting. They have had a long, hard pull here to bring the work up to the place where they can go along without outside help. They have not arrived at that place yet, but we believe it is in sight. We have known these workers for a long time, and it was a pleasure to become better acquainted with them and to spend this time in their home and among their parishioners, for through it all we have come to love them more and to appreciate the sacrifices they are making for the work. They are universally loved, in the church and out, and in all my contact with the folks I did not hear one word of criticism of their labors. This is as it should be. There have been some mistakes made here in the past but the future seems hopeful and we shall look for reports of continued victory from this field.

As to the results of our effort, they were not all that we had hoped for. The interest was good from the very first and it seemed

of civilization," and they still lead in the fields of thinking, science, etc. The American colleges getting their social inheritances from the great English Universities, must be allowed to explore new fields with a free hand.

5. After all standards have been met, all arguments over, still the function of a college is to EDUCATE THE YOUTH. Everything must be bent towards that end. If it can be shown that endowments are either needed or not needed, extra-curricular activities necessary or unnecessary, or what not, then let us either have them or do away with them, but the end in view is but one thing, and that is the education of young people.

I heard a good many distressing stories of how the financial situation is effecting colleges, some of which have had a rather long and successful history.

Dr. Anspach represented his college in Michigan.

The annual meeting of the Board of College Trustees has been set for Tuesday, April 12th. EDWIN E. JACOBS.

#### FORT SCOTT, KANSAS

Our revival began February 21st and our evangelist, Rev. C. C. Grisso, arrived on the field Tuesday, the 23rd and at once took over the leadership of the campaign and was greeted by an appreciative audience from the first service. During the first week the audience gained an average of ten each evening and by Sunday evening we had a very fine audience and splendid interest. This was Brother Grisso's first appearance in Fort Scott but he and his messages were no disappointment to the people of the church and of the city. A common state-



#### NEWS OF THE COLLEGE

I recently attended the annual meeting of the North Central Association of Colleges and Secondary Schools in Chicago. I desire to set down my impressions as they relate to such colleges as ours.

1. There is no tendency to reduce standards relative to the work and efficiency of colleges and high schools within the North Central area, which covers 20 states. On the contrary, superior standards will be set up. The Association this year dealt with over 50 colleges in the way of review, survey, inspection, standardizing, etc. Many colleges were either dropped, put on probation, or application declined. In other cases, membership was granted but all financial obligations had to be met.

2. The very elaborate machinery financed by more than \$100,000.00 for the survey of the 60 cooperating colleges (Ashland is one) with the end in view of setting up new and superior standards, has already begun work and promises to make one of the largest contributions to higher education ever made in America. They allow themselves three years to make the survey and two years to digest the results but when the work is over, tests for what a college ought to be, will be formulated. And when this is once done by the North Central Association, it is believed that all other standardizing agencies will be influenced to make them more or less their own. It is a great project.

3. There was a spirit throughout all the meetings to attempt to make the college responsive to the age in which we live. "Splendid isolation" for colleges is over. Social needs will determine what function a college will have to perform.

4. Colleges are still the "advance guards

that we were on the way to a great revival when all of a sudden our meeting was cut asunder by one of the worst streaks of Kansas weather in several years. However, the Lord gave us some souls that will prove some strength to the work of which no doubt the pastor will report. I should say here that the pastor knows his field well and accordingly keeps it well gleaned. We spoke one Lord's day afternoon at Godfrey, using our large chart on "God's Plan of Redemption." It was at this place that Brother Wood recently held a successful meeting. We shall not soon forget the many kindnesses and words of appreciation from pastor and people. It was easy to preach to those who are so highly appreciative of the whole-gospel message. They are truly brethren, and no preacher will need to apologize for presenting our plea here. The church stands as a beacon light in that community where there is plenty of modernistic teaching and departing from the Word of God. Let us not forget the Fort Scott church and those who labor there, at the throne of Grace.

#### LANARK, ILLINOIS

It gives us pleasure to report that the work at Lanark is going forward in a commendable way. Our good correspondent, Brother H. A. Gossard, has been keeping Evangelist readers informed of our activities here, but through force of habit we cannot refrain from a visit with our many friends through its columns. We think it is a very good habit to fall into too. Our church paper ought to have more news from all over our brotherhood. We are happy to report that every auxiliary of our work here seems to be functioning nicely in its special task. A new Christian Endeavor Society is filling a long felt need among our young people. It is strictly a young people's work. The most recent organization is a Junior Sisterhood. Thus with two Sisterhoods, a Christian Endeavor and well organized and active young people's Bible classes the needs of our young folks are well cared for. Our Midweek services are not as largely attended as we would desire, but they prove a spiritual feast to those who come. For several months past for our Bible study we have studied the "Great Doctrines of the Church." After our revival last fall six persons responded to the invitation at the worship service. Then at Christmas time at a special "White Gift Service" six others came and confessed their Savior. The Sunday before Christmas one accepted the invitation, and yesterday another, making fourteen in all. Some of these have been baptized, a few have united with another church due to parental influence and others await the rite of baptism. A very good interest is maintained in our Bible school. We seek to maintain a high standard in our teaching force. We have a splendid orchestra, and several well organized classes, that are doing effective work.

Since the beginning of the new year the pastor has been bringing a series of sermons from the general theme, "The Times we live in." These messages have been well received. Just now we are busy planning for the observance of the Easter season. We are endeavoring to observe it in a way that will bring honor and glory to the name of him who suffered and died for us, and came forth from the grave as a mighty victor.

Surely these are days of great opportunity for the church. How we ought to avail

ourselves of this opportunity and bring to this old world and to the hungry hearts of men the message they are needing. If ever we ought to remain true to our high calling in Christ Jesus it is through these perilous times through which we are passing.

Yours Faithfully, until he Comes.

C. C. GRISSO.

#### VICTORY REVIVAL, CONEMAUGH, PENNSYLVANIA

Although there is a depression in financial circles, it is not so in spiritual circles in the First Brethren church of Conemaugh, Pennsylvania.

For the past few years the Conemaugh Brethren have been making steady gains in numbers and in a deeper appreciation for the Word of God. We invited Brother R. Paul Miller as an evangelist to give more impetus to the work and in this he fulfilled his calling well.

Were it not for the severe storm which broke at the beginning of the last week and continued through the week the attendance might have been larger. Nevertheless, those who wanted to attend the services did not let snow storms and cold weather hinder their coming. One mother, not so young in years, and one son walked several miles through swirling snow and over dangerous roads in freezing temperature one night to hear the Gospel. Her efforts were rewarded when three of her grown children accepted Christ as Savior. A faithful brother in the church who missed but one service because of sickness, drove several miles each trip and brought a capacity load every time. His efforts also were rewarded when at the last service the last person on his prayer list accepted the claims of Christ.

At the close of the last night's service a total of fifty-seven souls had made the great decision. Thirty-four confessed Christ for the first time and twenty-three renewed their vows to the Lord, who bought them, and expressed their desire to serve him in a fuller and better way. The Conemaugh Brethren have great cause for rejoicing over the salvation of lost souls and the rededication of many who lived cold and indifferent lives as professing Christians. We are certain that the harvest is not over but just begun. If it had been possible for Brother Miller to have remained with us for another week or two we earnestly believe a bounteous harvest of souls could have been reaped. That may have been a little hard on his patient wife and family but we feel sure the sacrifice would have brought blessing. We witnessed homes united in Christ. Fathers became Christians, mothers decided for Christ. Children came in simple faith in a dying Savior. Homes established family altars to offset the devilish evolutionistic teachings in our schools and to keep the children and parents close to Christ.

We shall not easily forget the kind admonitions, suggestions, and keys to effective soul winning Brother Miller gave us from day to day. His short stay in the home of the pastor has been a wonderful blessing and inspiration. We pray that more homes might be so uplifted by his personal contact.

On several occasions we had visitors from the Juniata Park, Altoona, Church of the Brethren and Reformed church, including their male quartet on one occasion. Repeated visits were interrupted by severe storms. Delegations from the First church, Johnstown, came on several occasions and

gave special numbers in song. The visits of these brethren certainly were appreciated.

Another reason for great rejoicing was that twenty young men and women of the church presented themselves as Life Work Recruits in the Master's Service. Despite the prevailing sickness and stormy weather of the last week we were wonderfully blessed with the salvation of souls at every service. Brethren, pray for us that we might, through his strength (John 15:5) accomplish still greater things. God answers prayer. Many of the Conemaugh Brethren know he has, for their prayers have been answered.

Looking for that Blessed Hope.

W. H. Schaffer, Pastor.

#### THE REVIVAL AT CONEMAUGH, PENNSYLVANIA

We opened this meeting February 22nd and continued for three weeks. We found the pastor had worked hard for the meeting. He had it well advertised in the papers, cards spread everywhere, many well attended prayer meetings held for weeks before we started, and a good list of prospects to deal with. This laid a good foundation.

The attendance at the meetings steadily gained till the main auditorium and balcony were packed the first Sunday night. But when bad weather set in with a storm that tied up traffic and made the streets and roads a sheet of ice, things changed. Not until the last day or so did we get our attendance back again. But lack of attendance did not in any way hinder the work of saving souls for they kept coming to Christ right along each night with hardly a service but what some one came out for Christ after once they started coming.

Brother Schaffer is doing a great work here. He has taken a church that was commonly reported to have no future because of many local hindrances due mostly to location, and is building up a fine work. He has been using difficulties for his stepping stones to greater things and is neither dismayed nor even thinking about his obstacles. He is simply out winning unsaved souls of whom there are many all around the church. He is preaching expository sermons that will build up the faith of the people and is working earnestly with young people, not merely to make a social affair with them, but drawing them to Christ and teaching them the deeper responsibilities of his discipleship. This work of his bore rich fruit when twenty of his finest young folks who had never made a previous offering of themselves to Christ for service gave themselves in a special young people's service the last night of the meeting. It is a shame that so many Christian workers think that you have to bring a lot of worldly ways into play in order to hold young people for Christ. Young folks will respond to high and noble appeals and give themselves up unreservedly much quicker than adults at any time. The years to come will reveal a fine array of Christian workers in the field from this church if kept under the teaching and leadership that now prevails. God bless these young folks.

The Conemaugh church has a future, a real future, and they are now beginning to realize it. God grant that as one, both pastor and people will labor shoulder to shoulder to accomplish the great work the Lord has for this people to accomplish in this place. Unsaved souls came into these meet-

ings in larger numbers than in any meeting I have held for many months. Getting in the unsaved is the great problem of the majority of churches. But that is no real problem in Conemaugh. They come! This presents a marvelous opportunity for the future. From the tone of remarks made by the real leaders of this church they are seeing this and are determined to do their best to bring all souls possible to Christ before he comes.

I enjoyed the finest hospitality here. Homes were open and tables were laden with feasts for us. How I enjoyed it all. My home was with the pastor and his splendid wife, who is a great help and encouragement to him. Their many kindnesses to me shall long be cherished.

R. PAUL MILLER.

### LINWOOD, MARYLAND

The church at Linwood has been active during the winter months. She has set for herself a heavy programme for the next months. Chief among her activities is the work of getting the church in active working order, so that when our evangelist, R. Paul Miller, comes we may have reasonable hope of a real revival.

Brother Miller expects to begin the meeting here on the 10th of May to continue till the 29th of May. Our revival services will close with a communion service. May we ask the prayers of all God's faithful children for our success in this great work. Special prayer meetings will be held shortly in the church and in the homes as a means of preparation for a successful meeting. The devil in these days does not yield readily and it takes the united prayers of all God's children to prevail.

The Junior Sisterhood is working very nicely. They have full programmes and all seem to enjoy them.

Recently the pastor preached in the Blue Ridge college chapel by request of the president. Blue Ridge is a Church of the Brethren institution and it was a real pleasure to talk to this growing school. I preached these last spring and was given a very cordial reception.

By request I preached to the Seminary students of the Western Maryland seminary. This school is owned and operated by the Methodist Protestants and has a high standing not only in Maryland but neighboring states. These folks have been very friendly toward us.

J. L. BOWMAN.

### CARLETON, NEBRASKA

After "many moons" we shall endeavor to use some space in the Church News column so you won't think we are "dead." With more than three months of extremely bad weather and roads—the muddest roads in forty-four years, highways snowbound, and side roads blocked for weeks at a time, we are emerging with a record of missing only two services all winter. Many other churches closed their doors on Sunday evenings, and some for three Sundays straight with no services. However, our attendance has been cut down considerably as a result. But we have observed all special days, and while we thought some of our offerings were rather small, we note we are still ahead of some larger churches in the east. In all offerings we know that what was given, was out of real sacrifice and self-denial.

Mrs. Deeter has almost recovered from her major operation, and is able to assume

most all her church duties again. She teaches a class, has charge of the Jr. C. E., directs the choir, the S. M. M.; Treasurer of W. M. S., and fills in at various other things between.

All our auxiliaries are going and doing good work. Last fall we organized our young folks from the two churches into what we call the Endeavor-League. They had charge of an evening service in January, and will later fill in again with something special besides their regular meetings.

Just recently we "invented" a new feature for our Sunday evening services and will use them during the Pre-Easter meetings too. It is what is known as "Human Pictures." We made a large frame, 6 feet 8 inches by 9 feet, 4 inches, with colored light effect back of the frame, and back of that is colored drapery, which gives a pleasing effect when the different colored lights flood the inner space. While some one either sings an old hymn about the Cross, or gives the story of the Cross, the "human" in the picture stands or kneels by a cross with outstretched arms,—"I will cling to the Old Rugged Cross." If one is genius enough he can "invent a picture" to go with most any song.

We are planning a week of Pre-Easter meetings, and are leading up to those with special sermons on the supernatural manifestations surrounding Calvary, and during the week such subjects as "His Virgin Birth," "His Divine Life," "His Vicarious Death," "His Bodily Resurrection," and "His Personal Return." We are also planning on special services on Good Friday afternoon, a feature we have observed for three previous years.

Just recently a fine young lady came forward on Sunday morning and made the good confession, and will be baptized later on. We are praying others might be added to the fold during the meetings.

Owing to the stress of the times we have voluntarily made a 10% cut in our salary, besides increasing our gifts to the budget. The church is curtailing expenses in many ways. The W. M. S. has scheduled volunteers to do the cleaning of the church each week for months ahead. This plan has been carried out for over a year and is working nicely.

We are still enjoying our work with the Nebraska people and frequently are called on to deliver addresses or sermons, and special numbers in song or Chalk Talks in other places. Recently three other ministers and myself sang two numbers at a funeral of a brother minister, before an audience of 500 people. This was a very solemn occasion as the minister was only forty years of age, and had been quite active in our County Ministerium.

In February we had the privilege of uniting our eldest son in holy matrimony at the close of a Sunday morning worship period in our church. It was quite a hard task, for "Dad" to do it, but we were indeed happy over it and we feel better satisfied (naturally) than if someone else had done it.

We are happy in the Lord's work and try to keep busy for him.

W. R. DEETER.

### DEVOLUTION GETS TO EGYPT

Here is a joyous letter from Jim Quay of the Cairo Y. M. C. A.: "When this Association was opened nine years ago, the

staff consisted of four Americans and one Scotchman. Today there are four Egyptians and one American—myself. On October 1, Naguib Effendi Kilada, the Egyptian longest in service, was made general secretary of the Cairo Central 'Y.' Now I have an Egyptian chief! I am the only foreign missionary in the country who has ever had this distinction. This is not an accident, but the result of deliberate planning from the very first to develop responsible Egyptian leadership and to pass control into their hands just as rapidly as possible. The results justify the venture. I have never worked with a group of Americans who played the game with finer spirit than these Egyptian fellows, nor have I served under a man in whose judgment I could place greater confidence, or whose appreciation and cooperation were more genuine. Of course Naguib does not like to have me call him my boss; he is more like a brother, which makes the relationship all the more delightful. Neither Egypt nor any other mission land will ever be won for Christ by foreign missionaries. All we can do is to discover, inspire, and train national leadership."—The Congregationalist.

### SIGNS OF THE TIMES

(Continued from page 2)

consummation of evil on the earth. Then will great tribulation befall believers. Antichrist will form a new religion, by 'strong delusion,' into which the Lord will suffer all to fall who have not received 'the love of the truth,' a Caesaropapy of the worst kind, a World-Religion which ends in the worship of the Image of the Beast, i. e., of the human spirit which has apostatized from God, a Beast whose boast is Culture and Civilization, more and more tending to Bestiality, to rude force, and carnal lust. And all who have any degree of skill in placing the 'Signs of the Times' in the light of God's Word, will not mistake the fact that those elements are more and more showing themselves from which the False Prophet is to be developed, atheistic and materialistic systems, denying God and the existence of spirit, and based upon a purely physical view of existence; an aesthetic literature which, by its poetry, fictions, and romances, diffuses the Gospel of the Flesh among the masses, and upsets all moral relations; a daily Journalism which is a prelude of what is predicted in Rev. 16:13, viz., that, out of the mouth of the Dragon, and of the False Prophet, shall proceed three unclean spirits, 'like frogs,' creatures of the swamp, the morass, and the mire, whose croaking produces a sound that penetrates to a distance, repeating the same thing, day after day, and well adapted to delude men, such as they are, and bring them into the right disposition, or state of mind, for the service of Antichrist. Nor can the Political State of the times be misunderstood, especially the prevailing tendency to banish Christianity from public life, to undermine all authority, to break with all historical tradition, as furnishing elements from which Antichrist may, one day, emerge. No false Democracy, or Red Republic will be the last of historical events to precede the Coming of the Lord. The last development will be Caesarism, Absolute Despotism, a Scarlet Caesarism, and Revolution, the necessary presupposition of the Antichrist. 'Here is the patience and faith of the saints.' (Bishop Martensen of Seeland; Christian Ethics, 352-356.)

## SHUT IN

By Ruth Waymire

(Dedicated to my dear friend, Mrs. Flo. Smith of Dayton, Ohio)

*I used to walk the fields at morn  
And see the daisies there.  
I used to see the waving corn  
And smell the fragrant air.*

*But now four walls are all I see—  
The rest is all shut out from me.*

*I used to worship in the Church  
With fellowship so sweet  
I used to love to hear the Choir  
And friends and neighbors greet*

*But now, though bound, I still am free  
We're here shut-in, my Lord and me.  
—Englewood, Ohio.*

"Christ is the true life-giver. In order that we may rightly comprehend this, let us observe Jesus' lofty valuation of life. He saw in every man something that could be saved. His thought was not so much centered upon man's failures as upon his possibilities."—Selected.

## HOW TO KILL YOUR CHURCH

Don't come.  
If you do come, come late.  
When you come, come with a grouch.  
At every service ask yourself. "What do I get out of this?"  
Never accept office. It is better to stay outside and criticize.

Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence.

Let the pastor earn his money; let him do all the work.

Sit pretty well back and never sing. If you have to sing, sing out of tune and behind everybody else.

Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.

Never encourage the preacher. If you like a sermon, keep mum about it.

It is good to tell your pastor's failings to any strangers that may happen in; they might be a long time finding them out.

Of course you can't be expected to get new members for the church with such a pastor as he is.

If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is.

If there happen to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique.—By Rev. Conard Hooker in "Farm and Home."

## ANNOUNCEMENTS

## FORT SCOTT, KANSAS

The Brethren church of Fort Scott, Kansas will observe Holy Communion on Easter Sunday evening, beginning at 7:30 P. M. All of like precious faith are urged to be with us for the feast.

L. G. WOOD.

## OUR LITTLE READERS

## AN OLD CHIEF GOES HOME

By Laura Gwin Swadley

Namakei was the chief's name. When he was a young man he was a great fighter. But his life was changed after missionaries came to his island. They taught him about Jesus and he learned to love and serve him.

When Namakei was an old man, there was a missionary meeting on one of the islands. The missionaries of his island were going.

Namakei said, "I want to go along to the meeting."

They tried to persuade him not to go because he was so old and not at all well. They were afraid he might die away from

said, "Perhaps God will make you well enough to go back to your people."

But the chief said, faintly, "I know I am dying, help me to lie down under that banyan tree.

He took the missionary's arm and was led to the tree and at once lay down in its shade.

He whispered to the missionary, "I am going; let me hear you pray."

The missionary tried to pray, but his voice choked as he could hardly keep from weeping.

The dying chief took his hand and said, "I am going before you, but I will meet you in the home of Jesus. Goodbye."

That was the last thing he said. He became unconscious and was soon gone, and the missionary's heart was very sad, for the old chief was the first one on his island who had become a Christian.

The next day he was buried on the island on which he had died. All the people at the meeting followed the body to the grave and they all wept as it was laid to rest.

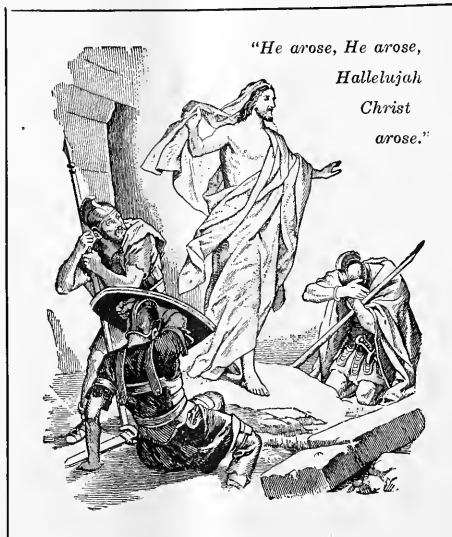
But the missionary was worried about going home without the old chief. He was afraid the people might not understand.

As the boat came near the landing a crowd of people was seen waiting for it. The daughter was looking for her father. When she failed to see him she called out, "Where is my father? Is he dead?"

"Yes, he died on the island," was the reply. "He is now with Jesus in his home."

The old chief's daughter said weeping, "We knew he was dying before he left, for he gave us good-bye and told us all to serve Jesus and obey you and we are going to do it."

The next Sunday the missionary told all the people the story of the chief's death and that he was not dead but alive forevermore.—Children at Work.

*"He arose, He arose,**Hallelujah**Christ**arose."*

home and that his people would blame them for his death.

But all they said did no good. He was determined to go and his friends and relatives also wanted him to go.

The day came to start. Namakei put his belongings in a basket which he carried with him. Before getting on the boat he called all his people together and told them good-bye.

"Be strong for Jesus," he said, "if you see me again or not, and be good to the missionary."

Many of the people wept as they told him good-bye.

The journey in the boat was a pleasant one. The old chief enjoyed mingling with the other people at the meeting. Every one there was very kind to him.

But one day a messenger came into the meeting and said to the missionary from the old chief's island, "Namakei wants you to come to him."

When the missionary came to him, Namakei said, "I am about to die. Tell my daughter and my brothers and the others to go on loving Jesus and sometime we will all be together again in the heavenly home."

"Maybe you won't die," the missionary

The cure for all the ills and wrongs, the cares, the sorrows, and the crimes of humanity, all lie in that one word "love."—Mrs. L. M. Child.

## OUR EASTER JOY

By Martha S. Clingan

*Sweet song of bird when morning breaks,  
The fragrance when a flower wakes,*

*All lovely notes of Spring  
The resurrection story tell;  
Christ rose, He lives—the anthem swell,  
In triumph now we sing.*

*Our Saviour rose from death's dark night,  
With Him in heaven's morning light*

*How safe our loved ones are!  
Deep shadows from "the valley" lift,  
Eternal life His wondrous gift;  
This hope a constant star.*

*The cruel cross, dark, rock-bound tomb,  
Sad, breaking hearts, long hours of gloom;*

*Then radiant Easter joy!  
Captivity He captive led  
Christ rose and from that narrow bed  
Brought life naught can destroy.*

—Selected.

VOL. LIV  
Number 14

April 2  
1932

# THE BRETHREN EVANGELIST

## LORD GIVE ME SIGHT

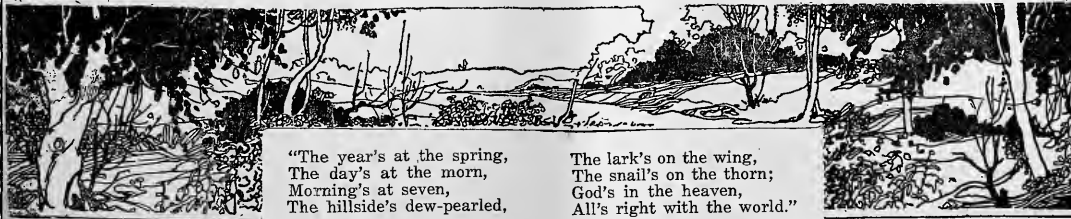
By Bertha Inwood Michael

Lord give me sight  
To see the beauties of the sky at morn,  
The dew-drops that the lily bells have worn,  
The singing birds that flit from tree to tree  
Who glorify and sing their praise to thee.  
Lord give me sight.

To see within the task that I must do  
A chance to serve and glorify thee too;  
Help me to see in bird and brook and tree  
A messenger that bids me look to thee.  
Lord give me sight.

Lord give me sight,  
So I may know that each heart-ache and care  
I can with grace from thee in patience bear;  
Help me to see so some way can be found  
To save the souls whom sin hath stealthy bound.  
Lord give me sight.

Lord give me sight  
To see within the heart of friend or foe  
The good hid there, so I may truly know  
Just how to play upon the chords of life  
So right may always conquer wrong or strife.  
Lord give me sight.  
Scott, Ohio.



"The year's at the spring,  
The day's at the morn,  
Morning's at seven,  
The hillside's dew-pearled,

The lark's on the wing,  
The snail's on the thorn;  
God's in the heaven,  
All's right with the world."



## Signs of the Times

by  
Alva J. McClain

### A NEW "Reason" for Divorce

With a great trumpeting of publicity, which is the life-blood of Hollywood, another couple of well-known play-actors have announced through the press that they are about to break the ties of matrimony via the courts of Reno.

A divorce in moviedom is nothing new, but the reasons given by the principals in this case are a bit unusual. In a carefully written statement given to the press we are informed that they are being divorced in order to preserve "the love and respect" they have for each other!

One cannot help but wonder what kind of "love and respect" it is that requires the services of a divorce court to "preserve" it. Certainly, this is not the love which the Bible places at the center of the true marriage relationship. "Husbands, Love your wives, even as Christ also loved the Church, and gave himself up for it." (Eph. 5:25).

The stars of the screen are play-actors, not merely on the stage, but quite often in the serious business of life itself.

### LITTLE Interest in Prayer

On January 27th the General Assembly of South Carolina passed a joint resolution asking the Congress of the United States to call upon the President to designate a nation-wide day of prayer, expressing a conviction "that God will heal and bless his people when they exalt him above selfishness and greed of gain and Godless pursuits."

To date we have noticed no inclination on the part of Congress to set a day of national prayer. They are too busy trying to balance the budget without losing their political souls.

The Psalmist declares that even "fools" who suffer because of their own transgressions "cry unto Jehovah in their trouble, and he saveth them out of their distresses" (107:17-19). Our modern statesmen evidently feel that they can handle the situation without any outside help!

South Carolina, however, is to be congratulated upon still having some leaders who believe in a God who answers prayer.

### McMANUS on Marriage

You would not ordinarily expect the comic strip artist to be a competent teacher in the realm of morals and religion, but the creator of "Jiggs and Maggie" has uttered some sound ideas on the subject of marriage and divorce. Here they are:

"In this day of nickel-in-the-slot divorces on frivolous or groundless causes, the holy institution of marriage is in a deplorable condition. It is my firm conviction that there should be NO cause for divorce. If a man and wife don't get along—well, that's just too bad—but they are still and should be still man and wife. If they realize that, they will be happy—they will MAKE their happiness.

"For better or worse" they join, and through better or worse they should keep their bargain and their oath before the law

of God and man. "Until death do part us" is the period of the contract, without an "if."

Misunderstandings sometimes are good for the soul. A man and woman may love each other devotedly and still clash in disposition and opinion. Husbands should have their say and wives should have theirs. Let them fight it out. But it's their fight, and I am against courts as referees, I am against alimony to the winner, I am against parentless children and broken vows and broken homes.

Jiggs and Maggie have never contemplated such a tragedy. Maggie would brain Jiggs if he ever mentioned such a thing, and I think Jiggs would crown his missus if she ever talked any such nonsense."

You may not agree with everything McManus says, but on the matter of divorce he is a safer guide than the play-actors of Hollywood.

### THE Allies of Atheism

Sometimes we are told that we should be charitable toward the Modernists because they are trying to save religion by throwing overboard the excess cargo of theology which the good ship of Christianity has been carrying too long.

Those who take this position should read the fifth annual report of the American Association for the Advancement of Atheism. It analyzes Modernism as follows:

"This loss of faith causes consternation among the Orthodox, who are powerless to arrest the movement. The Reconcilers—liberals and Modernists—are heroically saving the ship of Christianity by throwing her cargo overboard. With what zeal the Fosdicks, the Matthews and the whole crew of rescuers toss out, first the Garden of Eden and the Flood, followed by the Virgin Birth, Atonement and the Resurrection. And then they gain a great victory by getting rid of hell and heaven and the devil and God, though with much ado they keep the name of the last. They may save the vessel of ecclesiasticism, but how long will men sail the seas in an empty ship? They will go ashore and enjoy life with the Atheists! We welcome the aid of Modernists and pledge them our fullest cooperation in ridding the world of Fundamentalism—or any serious acceptance of Christian theology."

Between a "serious acceptance of Christian theology" and the position of Atheism there is no permanent resting place for the human spirit. The history of human thought has demonstrated this more than once. But many modern religious leaders, like Belshazzar of Babylon, never seem to learn anything from the lessons of history.

The liberalistic method has always been to begin with the Old Testament, and particularly the writing of Moses in Genesis. You can be a Christian, they will tell you, without believing in the Mosaic account of Creation and the Flood story. It is interesting to note that our Lord anticipated this very plausible sounding lie and condemned it forever in John 5:46-47, "For if ye had believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my Words?"

That is a question no Modernist can answer, for Jesus Christ indorsed the writings of Moses as true, and to reject Moses is to reject Christ.

### WHAT OTHERS THINK, SAY AND DO

#### Roosevelt's Nine Points on Churchgoing

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down-grade.

2. Church-work and church-attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sabbaths differ from any other holidays in the fact that there are fifty-two of them every year. Therefore, on Sabbaths, go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house, just as well as in church. But I also know as a matter of cold fact that the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who with his good wife is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young who regard church-going as a soft performance.

9. I advocate a man's joining in church-work for the sake or showing his faith by his works.

"Underneath are the everlasting arms"—underneath all the sorrow, the difficulties, the burdens that seem weighing us down fathoms deep. We cannot sink too far for the loving tenderness and mighty power of God to uphold us still.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## After Easter--A Let Down, or a Climax?

It has been inspiring and encouraging to note the strenuous efforts put forth during the weeks preceding Easter to bring the Christian people to a new realization of the greatness of the work of Christ that culminated with the resurrection. We cannot build too keen an appreciation of those significant days preceding Easter, nor can we over-emphasize the fitness of making them a time of very special effort at evangelism and of seeking to draw the net for an ingathering for the church.

But what about the days after Easter? Are these days to be a time of let-down, or are they to lead forward to a still greater climax in spirituality and power? Is the intensiveness of spirit to be allowed to lag, and the keen sense of responsibility for the extension of the message to be dulled, and possibly even allowed to vanish? Or will it be that the aroused spirituality of the lenten season will be conserved and still further strengthened and will result in leading the church on to greater experiences with God and mightier demonstrations of the Spirit's presence and power?

The after-Easter season is a critical time, and all too often it has been a disappointing and spiritually-relaxing time. There is a tendency on the part of many to rest from their labors, after Easter. Dr. William E. Biederwolf refers to this tendency as the "tragedy of Easter." In a recent message he said: "The tragedy of Easter lies in the fact that the church generally makes it the end of the period of intensive spiritual cultivation instead of the beginning." This is not as it should be. It is no time to slacken in one's spiritual zeal after experiencing anew the joy of the resurrection. Indeed there is no time that is suitable for a spiritual let-down, though many act as if they thought there might be. That is one of the weaknesses of the average revival effort. When it comes to a close, everything closes. It is the end of special prayer, special effort and of expressed concern for others. All plans stop with the close of the revival. All the intensive activity and zeal disappear over night. Such a break in the life of the individual or of the church is wrong, and deplorable. It is so any time, and especially after Easter, when the days lend themselves with such subtle suggestiveness to the fostering of new and still more real experiences with the risen Christ, and to preparation for still greater bestowments of spiritual power. Dr. Biederwolf says: "It is a tragedy indeed that we sacrifice the post-Easter season by a let-down in our activities and devotions instead of using it to build up toward Pentecost Sunday for a renewal of the Holy Spirit's power in the churches. Easter-to-Pentecost should be the harvest time in the church of renewed power and vision. In that quiet season people everywhere should wait on God for his blessing and outpouring."

With this thought in mind some pastors have prepared an Easter-to-Pentecost program, or outlined a campaign of spiritual up-building within the church. It is not too late yet to lay plans for making larger use of the opportunities which this season offers. We do not have in mind any ready-made program to present to the churches for their adoption, but we do have in mind some goals or aims which we believe are worthy of consideration as parts of such a program.

These days might well be made a time of special Bible instruction, calculated to inform the mind and strengthen the heart of the church members, especially of the new members received during the pre-Easter services. It is a strategic time to present the teachings and instructions of Christ to the church with clearness and force, and to seek to make the spiritual Presence of the Lord stand out with a new reality. These are critical days for the new converts, and there should be no lack of effort to enrich their knowledge and to enlarge their understanding. The church is at fault that leaves these new children of God go without being indoctrinated. This is a good time to do it.

It is also a good time to stress daily devotions in the home and to urge the setting up of family altars. The days following the resurrection were quiet days for the disciples and conducive to meditation and divine communion. It is a good time for church members to be impressed with the importance of having a period of quietness in each day when they may give themselves to meditation, to Bible reading and prayer. For the new members this is specially important. The way they get started, they will likely continue. And few things are more important to Christian growth than the daily observance of the Quiet Hour.

It is the logical time to bring to the minds and hearts of the people, particularly the young people and new converts, the responsibility to do some definite service for their Lord, and to consider prayerfully and with power-seeking earnestness how they may best prepare themselves for that work. The days immediately preceding Pentecost were days of great significance to the disciples from the standpoint of clearly envisioning their tasks and of being divinely equipped for them. Not one of those early disciples was left free from the responsibility of service. Their work was laid upon them as a mighty burden, big and inescapable, but glorious. What better time to impress in a special way upon the minds of the new and unplaced members, the importance of finding the place they can best fill in the program of the church's work. One special way in which this might be done would be to have what might be called Placement-for-Service meetings, possibly discussion groups, where the organization, the work and the needs of the church would be explained and all the various types of service set forth, along with certain general qualifications necessary for effective service. When the field has been laid before them, challenge them frankly with the call and the duty to service and afford them the opportunity to pledge themselves, by the signing of a card, to seek to prepare themselves for some definite service, or preferably, to be ready to answer any call to service that the church may extend to them. And to all set forth the responsibility of supporting the church by being faithful stewards of that with which the Lord may prosper them.

The days following the resurrection are days full of import for the church and for individuals, particularly the new converts. Their future depends much on the use made of these days of opportunity. Let it be not a time of let-down, but a time of conserving the gains of Easter, and a time of laying of foundations, by prayer, instruction and meditation on the church's task and resources, for a new climax at Pentecost and for continued empowerment and service throughout the year.

## Jews, Catholics and Protestants Meet

An event of widespread interest was the National Seminar of Catholics, Protestants and Jews held in Washington, D. C., March 7-9. There were 475 registered members of the conference, one-half of which were Protestants and the other half consisting of Catholics and Jews in about equal numbers. Clergymen predominated, but there were many laymen present; business men, teachers, editors, church officials and social workers. It was presided over by three joint chairmen: Newton D. Baker, former Secretary of War, representing the Protestants; Prof. Carleton J. H. Hayes, of Columbia University, representing the Catholics and Roger W. Straus, son of Oscar Straus, ambassador to Turkey, representing the Jews.

This National Conference of Jews and Christians was originated by some men associated with the Federal Council who felt that the after-war phenomena of race and religious prejudice was contrary to the tenets of Christianity and to the spirit of Americanism. By getting together and talking over likenesses and differ-

ences and sharing one another's fellowship, they hope to build up a better spirit of understanding and tolerance and help to dispel prejudice and ill-feeling between races and religious groups. It is the hope of the leaders of this movement that many similar conferences on a smaller scale may be conducted all over the country.

This conference was hailed as a great success by its leaders, the only criticism being that the personnel "did not adequately represent the more conservative wings of Protestantism and Judaism," though "a very earnest effort had been made to secure representation of all shades of opinion from all groups." This fact is significant and raises the question as to why these conservative religious groups have refused to cooperate.

It is not that they are not agreed that racial and religious prejudices that savor of hatred and unkind and unfair treatment are un-Christian and un-American. They know that love for God implies love for one's fellowmen, and forget not that he that says he loves God and hates his brother is a liar, as the Apostle John tells us. They are not unmindful of the fact that Jesus did not countenance the superiority attitude and the carnal tendency to lord it over one's fellows. They recognize that it is the Christian's duty

(Continued on page 8)

## EDITORIAL REVIEW

We are informed that Brother W. I. Duker, pastor of the church at Elkhart, Indiana, became seriously ill about two weeks ago, and that for the last two Sundays his pulpit has been filled by Sister Edna Nicholas, an ordained minister of that congregation. Pray that Brother Duker may be restored to health and to his ministry.

Dr. K. M. Monroe writes some Seminary news items that will be of interest to the friends of the Seminary, and we suppose that takes in just about everyone. We are interested in our Seminary because we are concerned about the future ministry of our church, and there—in the Seminary—and in the college which prepares them for the graduate school, these future ministers are being, and are to be, prepared.

Brother P. M. Naff, pastor of the church at Buena Vista, writes of the very encouraging progress realized at that place since he took charge in April of last year. The church had previously been without pastoral care for four years and showed the results of it, but since he began his work the people have responded to his leadership in a splendid way and new workers discovered. Twenty-three have been received into the church by baptism, two by letter and fourteen have reconsecrated themselves to the Lord. Dr. I. D. Bowman is to begin a meeting here on April 3.

Brother S. E. Christiansen reports his visit and findings as district evangelist to the mission work in Delaware, which is attached to the Pennsylvania district. He found the people much attached to Brother I. D. Bowman, their pastor, and the spiritual condition good. But the financial status is bad, as it is in a good many places. He says Brother Bowman has built well the foundation of Brethrenism in that field and deserves great credit. Brother Christiansen is taking his position as district evangelist seriously and is trying to make himself helpful to the churches where it is his duty to visit.

Dr. and Mrs. Bryan S. Stoffer, missionaries on furlough from India, and both graduates of Ashland College, were visiting in Ashland on Easter Sunday and Brother Stoffer was invited by the pastor to assist in the morning worship. Having served seven years in India and spent nearly two years in the United States recuperating their health, they will leave Nappanee, Indiana, with their two small boys, traveling by auto to the west coast and will sail from Vancouver the first week in May, for their station at Madura, south India, where Dr. Stoffer is president of The American College.

Dr. Charles A. Bame went to Bryan, Ohio, over Sunday, March 27, to fill the pulpit of Rev. C. A. Stewart, who was suddenly afflicted and reported in a serious condition. We are informed, however, that he is recovering and that there is hope that he will be able before long to resume his work. Pray for him. Dr. Bame reports the work in a flourishing condition at Bryan, one feature

of inspiration being the class of fifty young people in the Sunday school and a fine attendance at the services. He will return next Sunday for further service with the Bryan people. He left this morning to lay away his brother-in-law, Mr. Bunnell, of Plymouth, Indiana, who was suddenly and fatally stricken.

The Cooperative Brethren church of Columbus, Ohio, held their "semi-annual members' meeting" on March 3, when Brother Dyll Belote, Elder in charge representing the Brethren church and Brother E. S. Coffman, representing the Church of the Brethren, were present. The pastor, Brother D. R. Murray, reported two baptized since last September and one lost by death, making the present membership eighty. The average Sunday school attendance was reported to be sixty-one and the average offering \$3.26. Some much needed repairs on the building had been completed and the treasurer reported all bills paid and a neat balance in the treasury. Their communion service will be held on April 24th and all of like faith are invited.

The Business Manager, Dr. R. R. Teeter, is dealing with a rock-bottom factor in the development of spirituality and church loyalty when he inquires about the kind of literature that is provided in the average Christian home. Do not fail to read and ponder what he says in his "Business Manager's Corner" this week. All too many parents of supposedly Christian homes are careless about what their children read, and make little or no provision for them along this line. Not only should literature that is wholesome and Christian be provided, but also literature that teaches denominational loyalty and faithfulness to apostolic Christianity, if we are concerned about the future of our church. Only those who have no care for it can afford to fail at this point.

A loyal friend of *The Evangelist* and church leader stepped into the Editor's office the other day and said, "I congratulate you on *The Evangelist*; it was never better than it is now." When such men as Dr. Yoder and Dr. Rench and Professors McClain and Stuckey are regular contributors, it cannot help being worth reading." He said some other nice things, too, but we want these good brethren to know that their work is being appreciated. We have a letter before us, just received, expressing appreciation of the paper, and enumerating some features that stood out especially big in the mind of this writer. Others have also written encouraging words about our church paper, and such kind expressions are indeed encouraging. With so many splendid voices speaking, some regularly, some only occasionally, through its columns, we are not a bit backward in urging every pastor and church leader to encourage the widest possible reading of *The Evangelist*.

The editor has been in receipt of numerous and varied types of announcements and programs of Pre-Easter and Easter services. Our pastors are making good use of their mimeographs and of printer's ink, and we commend them for it. Everything else under the sun is being advertised; why should not the church's message also? This is the day of advertising, of intensive advertising. That which is advertised, sells; that which is not, lies on the shelf. There is much illegitimate and harmful advertising, and there is also much that is legitimate and valuable. It is just as true in religious affairs as in business. There are all sorts of religious fakes and fads and isms being advertised. Why should not the man and the church with a real message from the Lord, let the people know where such a message can be heard? We cannot mention all the attractive programs and announcements received, but one deserves mention because of its uniqueness and elaborateness. It is a booklet of twenty pages and cover put out by the First church of Dayton, announcing the sermon subjects of a three weeks' Pre-Easter campaign, conducted by the pastor, Brother R. D. Barnard. An entire page is given to each and every sermon theme, together with a cluster of suggestive questions regarding it and a mimeographed reproduction of an appropriate Biblical painting. The sermon subjects and also the pictures take the life story of our Lord from the worship of Jesus by Simeon, through some of the most significant events of his life and through Passion Week, closing with the resurrection appearance of Christ to Thomas. The cover is very appropriately decorated on green pressboard, with a picture of the head of Christ on the front and a cross transfigured with Easter glory on the back. We congratulate the pastor and his helpers who did the art work.

# Scientific Optimism

By Prof. L. L. Garber, Litt.D.

(A College Chapel Address)

The first quarter of the twentieth century will be distinguished in history by the enormous crop of pessimists hatched during the period. These are of motley color and of infinite variety. There is the psychological pessimist, asserting that a man is strictly determined by his environment. There is the pedagogical pessimist, doubting that education can avail to correct the evils of society and questioning the advisability of free schools for all. There is the political pessimist, predicting the failure of democracy and of free institutions. There is the social pessimist, proclaiming that society is rapidly reverting to barbarism, and toppling to swift and certain destruction.

Time does not permit us to mention others of the numerous varieties. We can only say that while there is some truth in each of these claims, their general effect is bad. They stifle and paralyze effort. They crowd down upon humanity the "inferiority complex", and limit the prophetic vision and achievement of the race. Let us change the picture and supplant the dreary pessimist with Scientific Optimism.

The first requisite of Scientific Optimism is consciousness of power. The first idea to be drilled into the heart of every human being is the assurance "I C-A-N." "Greatest in the language are these words." Everybody needs to hear them powerfully and often. They should be engraved over the door of every school, church, home and shop in America. The greatest favor to be rendered any man is to be told how much he can do and how best he can do it.

This is the problem of achievement of education, of culture and of character. A person's first duty is to find, to use and to release the power that is locked up in the human mind. Great men are great because they have explored and revealed their own minds. They have achieved this because of their conviction that they could do something supremely well. Great men are always optimists. They believe in themselves, in their work, in their mission, in their destiny.

The second requisite of Scientific Optimism is the consciousness of power developed out of experience. There are depths of perplexity, of want, of despair along the road everyone must travel who aims at this high goal. Not to evade these, but emerge with strength renewed, hope established and sympathy enlarged, is the ideal of Scientific Optimism. The test of one's faith, faith not merely in self, but in the sufficiency of divine resources, is how long he can stand out against the world. Most people have a notion that an optimist is a happy-go-lucky sort of person; empty of cares, burdens, or problems; smooth and well-fed; favored of God and men. But all real optimists have been through battles, worries, woes and privations that would freeze the heart of ordinary men. That is why they believe.

A third requisite of Scientific Optimism is an analysis and an adjustment. Analyze the requisites of your work and you will be in a position to command your own future. Doubtless you have a longing, a dream, a wish to be or to do some particularly worth while thing. Are you a blind and lazy pessimist, fearful of yourself and too timid to look your own wish in the face? Are you a superficial optimist, drunk with your dream and hoping in a vague way that some kind fairy will waft you into the "land of heart's desire"? To be these is to fail. You must be a scientific optimist, hoping and trusting in God with your heart, while planning with your head and working with your hands.

Every goal to which we aspire demands certain specific attainments, mental, physical, moral. To learn what these are and to acquire them is the first step toward scientific advancement. To become an optimist one must know how he can advance. To remain an optimist one must know that he is advancing, and how to organize the spiritual, mental and physical forces at his command to carry him forward and upward.

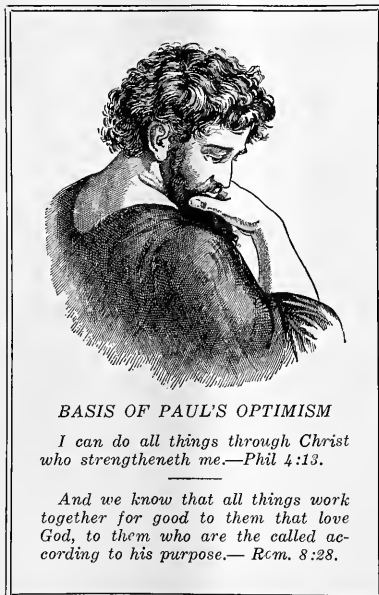
The fourth requisite of Scientific Optimism is the overcoming habit. The scientific optimist treads not "the primrose path of dalliance." There are obstacles in the way. A thing well done is never done easily. How much do you want the thing you want? Enough to work for it, to wait for it, to weep, to starve, to bleed for it; to give up the world for

it? Then you may have it. Scientific Optimism turns failures and opposition into power. The path to any great success is lined with many small failures. But the assurance of ultimate success transmutes these, as well as opposition, into stepping stones to progress.

"I hold it truth, with him who sings  
To one clear harp in diverse tones,  
That men may rise on stepping-stones  
Of their dead selves to higher things."

The world was against Newton when he proclaimed the law of gravitation. It was against Harvey when he discovered the circulation of the blood. It was against Bell when he made the first telephone. It was against the Wrights when they labored on their first air ship. It was against Wilson when he organized the League of Nations. All these men had to create an optimism strong enough to carry them through and beyond the world's ignorance, inertness, fear, hate, opposition. The law still holds: the greater your work and the finer your message, the more will you be antagonized. Emerson's statement is still true: "To be great is to be misunderstood." The triumphant antidote is scientific optimism.

The fifth requisite of Scientific Optimism is the utilization of reserve psychic forces. Scientific Optimism en-



## BASIS OF PAUL'S OPTIMISM

*I can do all things through Christ  
who strengtheneth me.—Phil 4:13.*

*And we know that all things work  
together for good to them that love  
God, to them who are the called ac-  
cording to his purpose.—Rom. 8:28.*

larges power. The experimental psychology shows that the average man utilizes only a small fraction, perhaps a third or a tenth, of his inherent brain power. The rest lies dormant. Why? Because original thinking is lacking. Now original thinking is the only kind that builds the cells of the brain, and organizes them into power-receiving and power-projecting series.

The human brain is an electrical battery; the Great Spirit is the Power House, and personal desires and aspirations are the wires upon which the currents run. Not often is the battery rightly connected with the Power, or with the channels of power within the human life. Great deeds are the product of great desires. Most of us are commonplace because whatever desires we had in childhood have been crushed in the world's routine of apathy, monotony and repression.

Build yourself into optimistic power. Try this: The next time you feel a conviction or an inspiration that seems unusual or untenable, act upon it, fully, promptly, implicitly. Whatever other results, a new channel of power will be opened in your brain, and as you grow familiar with it, you will discover an increase in efficiency. All great discoveries have been the outcome of the brains of men who had new ideas, recognized their value, became absorbed in them, and proved them by challenging the world's attention.

The sixth requisite of Scientific Optimism is concentrated, enthusiastic effort. Thucydides, the famous Greek historian, said, "The Greeks succeed far beyond other men, because we throw ourselves without reserve into whatever we undertake." The scientific optimist triumphs over difficulties. With him chance plays no part and luck is a myth. Whoever attains eminence of any kind does something to earn it. Paderewski was born musical, yet likewise were thousands of others. What distinguishes this, the world's greatest pianist is the habit of playing a note until he gets it right—sometimes three hundred times. Edison's matchless wizardly was the capacity for work. He went for weeks on half the food and sleep his helpers demanded. Beethoven, meeting deafness, went on writing music in his mind. Milton, blind, old, lonely, saw matchless visions and heard ineffable music with his soul. Napoleon, weak and sickly, grew healthy and became the man of destiny by becoming an optimist with reference to his own power and achievement. So likewise Marconi, Burbank, Peary, Caruso, Wanamaker, Belasco, Roosevelt—they disdained heritage and conquered fate and fame by an invincible optimism. It was such optimism as expands one's influence and opens communication with Original Spiritual Power, by means of which the ordinary man becomes great and every man a conscious master of himself, his work and his destiny.

The charm and beauty of optimism is that every one may acquire it. No matter how poor, weak, sad, or forlorn we may be, we can become optimists and so change the worst to the best. Let us note its rules:

1. Do the duty that lies next. Do something to shake yourself out of the frozen rut of regret. "I mix myself with action lest I perish with despair," wrote Tennyson.
2. Study the lives of the world's heroic figures; observe how small your troubles are and surmount them.
3. Find a purpose big enough to create a desire strong enough to carry you up the mountains of difficulty.
4. Analyze loss, perplexity, hardship, and discover what each can teach you, how each can develop you. "When sorrow ends in strength, sorrow ends in joy."
5. Lift some other fellow's burden and you carry your

own more easily. "Failures in optimism are always failures in altruism."

6. Remember that Scientific Optimism is faith in self, in God, in man, plus knowledge of material conditions necessary to the attainment of a specified goal, and plus the will to work long and hard, and to use every means to transmute experience into achievement.

7. Remember, that the lever that moves the world is irresistible faith, grounded on irrefutable knowledge, backed by an unswerving will.

Browning describes the optimist well in these words:

"One who never turned his back, but marched breast forward,

Never doubting clouds would break;

Never dreamed, though right were worsted, wrong could triumph,

Held we fall to rise, are baffled to fight better, sleep to wake."

Ashland, Ohio.

## INAUGURAL MESSAGE OF NEW PRESIDENT OF ANTI-SALOON LEAGUE OF AMERICA

By Bishop Ernest G. Richardson

You have summoned me to the presidency of the National Anti-Saloon League at a time when the League is under heavy attack. This is a compliment to us. Astute enemies, such as we have, do not waste their ammunition against unimportant foes. The heaviest fighting is to secure the most important positions, and against the most determined opposition. The enemy knows who their greatest opponents are, and are centering their attack against them. May the time never come when the Anti-Saloon League can be safely ignored.

The wet section of the papers has certain definitions. The mere fact of faith in prohibition makes a man a narrow-minded, fanatical bigot. According to this definition, that is what I am, because I do sincerely believe in prohibition. Over night I could be transformed in the columns of the wet press into a broad-minded, far-seeing patriot and philosopher. All that is needed would be for me to come out against prohibition, or even in favor of 4 per cent beer. I am satisfied to be measured by other standards than those laid down by wet newspapers.

Before constitutional prohibition was achieved, the enemies of the legalized liquor traffic conducted a hundred years' war. We are prepared to conduct another hundred years' war, if necessary, to maintain that which we have achieved. If anybody thinks that by the expenditure of a few hundred thousand dollars over a period of a few years we can be discouraged, he must think again. I believe I voice the sentiment of the great mass of believers in real temperance when I say that we will not cease fighting until the enemy acknowledges defeat.

I happen to be a Methodist. The founder of our branch of Christianity had two mottoes, among others, that guided his conduct. One of his wise decisions was expressed as follows: "I seek a league offensive and defensive with every foe of unrighteousness." Another of his guiding principles was: "If your heart be as my heart, give me your hand." This is a time that calls for similar wisdom on the part of all friends of prohibition. "Divide and conquer" was an old Roman motto. We must present a united front against the insidious attacks now being made upon us.

Toward the accomplishment of these aims I pledge my utmost endeavor.



# Some Brethren Church Leaders of Yesterday, as I Knew Them

By Dr. Martin Shively

XXXV.—Elder John A. Myers

I never had the privilege of visiting in the home of Brother Myers, neither have I seen either that home nor the community in which he lived and died. I met him occasionally at the general conferences of the church, and had some correspondence with him because of our relations to the Ministerial Association of the church. But even if I do not know the sort of house he lived in, nor the kind of farming he did, nor the quality of his preaching, as he gave a lifetime of service to his church, there are some things I do surely know about him. I know he was a man who was good to see,—a man clean both within and without, whose countenance gave abundant evidence that he had an unswerving confidence in the God whom he so faithfully served, and that in spite of the fact that he must often have been disappointed in men, as they failed to measure up to his expectation for them, a man who still believed in men, and whose confidence would lead him to trust them. For his was a countenance which was clear, open and frank,—one which would immediately inspire confidence both in his integrity and in his willingness to help. And then, too, I know he was a man who deeply and sincerely loved his Lord and trusted him. The one outstanding fact which forces such a conviction, is its influence upon his family, which after all, is the real test of the worth of a man's religion. I can understand how that in a family of considerable size, one member might, because of an outside influence, be led to seek unusual work in the religious field, but when all or practically all of the children of a family hear and wish to respond to the call for service in the foreign mission field, only one conclusion is possible,—In that family not only has religion and religious appeals been given a place of honor, but encouragement has been given to respond to the calls for active service as they may appear. With one daughter serving the Lord in Africa, Miss Estella, and others of the family anxious to do so, the evidence is conclusive that in this home, the way was open for God to lead. Under such conditions it is not hard to understand how that a man could not only faithfully serve a community in a pastoral capacity for many years, but he would do so with complete acceptance to those who were being thus served. For a genuine love for God will beget a love for men, and love for men will not only seek avenues for service, but will open them. This accounts for the fact that almost to the end of his days, over a period which had extended for a good many years, Brother Myers served his congregation as pastor, not only supporting himself by farming, but giving generously of his means for the advancement of the work of the Kingdom, thus preaching perhaps as effectively by what he did as by what he said. I know nothing about the quality of his pulpit work, for as I said in my opening, I never heard him preach, but such a life as he must have lived is far more eloquent than any uttered message, for after all, the truth and



Elder John A. Myers

beauty of the Gospel is really understood only as it is transmuted into life, and his must have been a most beautiful and successful ministry.

Brother Myers went home to be with God, June 10, 1918, at the age of 67 years, 7 months and 3 days. May what I have tried to say about him be said of us all, is my prayer.

Ashland, Ohio.

## Shall We Put God First, or . . ?

In "The Brethren Herald", a beautifully printed quarterly parish paper published by Brother Robert D. Crees for his West Kittanning and Brush Valley churches in Pennsylvania, he asks his parishioners to share with him a problem, which is doubtless the problem of many another pastor and church leader. We quote:

We have a problem that we want all our readers to think about. In this busy life of ours, many varied duties and interests claim our attention and time. The question is, who comes first? Is it God or—your favorite diversion, your business, the club, the fraternal order to which you belong? If obligations conflict, which do you choose? Which are you putting first in your life? Which do you support most generously?

It is surprising how many Christian people put God and religion last; who not only deny them the first place, to which they have an inalienable right, but who actually put them last. If there is nothing else to do, no household duties, no social engagements, they will go to church—perhaps—if it is not raining, if it is not too hot, not too cold, and if they feel just right! And if there is anything left over after paying their bills, their club dues, and their weekly contribution to the movies, and if they are sure they won't miss it, they will give it to the support of Holy Religion!

But is it right? The church is God's business, his enterprise, the agency which he has created for carrying on his work. We dare not neglect it. The fact that we are too busy, or too tired, or that we disagree with someone, is no excuse.

Let us ask ourselves frankly where we stand in this matter. Perhaps we haven't thought very much about it and have drifted unconsciously into habits of religious neglect and indifference. If so, it is time for us to do some very serious thinking, and to ask ourselves, not merely what we have done or have not done in the past, but what we are going to do from now on. Shall we put God first or—something else?

Nothing can excuse us from being less kindly towards others than God is. We are to be "imitators of God" (Eph. 5:1).

## SIGNIFICANT NEWS AND VIEWS

### THE PATRIARCH OF CONSTANTINOPLE DISCUSSES THE POPE OF ROME

In reply to a question concerning a possible union with the Roman Church, the Patriarch of Constantinople is quoted by the Athenian newspaper, *Proia*, as saying: "The Roman Church is a great and old church, which we honor and respect. We have never thought of denying the Archbishop of Rome his primacy of honor. We consider him the first in the order. But the Pope of Rome does not desire the primacy of honor only, but the government of the church also; in fact, the absolute government of it. Instead of the federal system, he wants a despotic centralization. Not only does the Roman Church make this claim, but she refuses to discuss it. She says, 'I have made the key of truth, and he that wanteth cometh.' Some time ago the Pope issued an encyclical, in which he forbade Catholics to participate in conferences and discussions in which we take part, and which tend toward a closer contact between churches. How, then, is the approach to be effected?"—The Congregationalist.

### BIBLE SOCIETIES

Among other fruits of the Shanghai horror are certain losses to the Bible societies by reason of work under way in the Commercial and other presses, all located in the danger zone. The Commercial press, the largest printing establishment in China, was actually bombarded on the 29th, the day after the Japanese forces landed. The American Bible society has lost through destroyed plates and matrices, books in bindery, etc., \$7,233.90 Mex. In addition, books in the Commercial and other presses were destroyed to the amount of \$15,236.00 Mex. This latter figure, however, is not a financial loss to the American Bible society. The British and Foreign Bible society suffered still greater losses. There have not yet been summarized. For about three years Dr. Barclay, of the English Presbyterian mission in Formosa, has been putting a Romanized edition of the Bible in Formosan through the press. About 90 per cent of the work was completed. The original manuscript and that portion of the work finished went up with the bombing of the Commercial press. Fortunately a second proof of the entire work is in hand. Hence in time the whole job may be done all over again.—The Christian Century.

### A VICTORY FOR CHARACTER

Of course the victory of Von Hindenburg is not yet achieved, but well-wishers of Germany are happy that it appears to be assured. He is reported to have rolled up a 7,000,000 vote lead over Adolf Hitler, his nearest competitor, and failed by only 169,752 votes of securing a majority over all competitors. This moral victory is one for character. It is quite generally recognized that the venerable president is not a genius, unless sincere devotion to the welfare of his nation be regarded as genius. He was sincerely loyal to his Emperor as the head of the nation, but when the nation became a republic he was still just as loyally devoted to the nation. A man who can sink personal preferences in his devotion to the national good is to be trusted.—The Presbyterian Advocate.

### PROHIBITION FACTS AND WET FANCIES

Eugene A. Hecker, a statistician, calls attention to some very interesting statistics touching prohibition, only a few of which may be mentioned here. He says very truly that "large numbers are impressive, when offsetting figures and facts are ignored. With regard to loss of revenue owing to prohibition he makes some very interesting comparisons. The highest revenue obtained from liquor reached the high point of \$483,050,854, in 1919, when breweries and distilleries were working at highest capacity against the approaching drouth. The estimate of the Association Against the Prohibition Amendment of revenues of states and other political divisions as \$50,000,000 annually is accepted for the sake of the argument as approximately correct. These figures are not very impressive when compared with the total revenues of governments. For the year 1931, the expenses of the Federal government were \$4,951,160,738. A revenue from liquor of even \$400,000,000, which the wets claim, would contribute only 8 per cent of the total. Until the mar-

ket crash in 1929, during nine years of prohibition, the revenues from other sources than liquor was sufficient not only to run the government, but to provide such a surplus that federal taxes were reduced.—The Presbyterian Advance.

### THE GOSPEL AMONG PIGMIES

That Baganda apostle, Apolo Kivebulaya, now evangelizing the pigmies of the Ituri writes to England: "I am constrained to write to you just a few words to relate to you how the wonderful power of Jesus Christ, who died for us, is working in this country. It is the Gospel of Christ that is making clean the customs of the Mboga people . . . Other people in the forest are just the same when I preach to them the words of God; they also accept the message and strive to give up their sins and their bad customs. It is when we preach the great love of God in Jesus Christ that this takes place. And now I know that when any man trusts our Lord Jesus with all his heart and soul he receives the power he needs to live a new life."—S. S. Times.

### Jews, Catholics and Protestants Meet

(Continued from page 4)

to be characterized by the spirit of meekness, to deal justly and righteously toward all men and to be in the world as those who serve. These are ideals and aims which they seek to realize, and which are inimical to racial and religious bitterness and bigotry.

But these Christian people do not feel at liberty to fellowship in a religious way with those who do not believe in the Lordship of Christ, and many cannot fraternize with those, at the other corner of the triangle, who deny the sufficiency of grace through faith to save apart from good works, and who exalt a fallible human being to the place of supreme authority instead of the inspired word of God. They would not harbor hatred, nor any unkindness toward these religious groups, nor would they deny them perfect freedom, without any embarrassment, to engage in the type of worship they prefer. Yet they hold all who deny their Lord, whether religious or non-religious, to be subjects for their message and possible converts to their faith. To them Christianity is not just one of the great religions, it is the only true religion, and they cannot compromise their liberty and obligation to seek to convert these other religionists to the worship of the only true Lord and Savior, Jesus Christ. And that is what inter-religious fellowship with Jews involves. Christ did not tolerate any other faith than that of the blessed Gospel which he himself gave to the world, and his true disciples can be no more tolerant. They must be true to him. They recognize a higher claim than that of toleration of non-Christian faiths, and that is loyalty to the Lordship of Jesus.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Numbers

The book of Numbers ought to be of interest to all students of mathematics and lovers of the arts of camp life, for it has to do with census taking, camp order, camp purity, camp worship, and camp movements. It should make an appeal to churchmen and those who are occupied with the enticements of travel-lore and world-wide observation. All the problems of great leadership are involved in its pages and the usual popular discontentments are in evidence.

Furthermore, detectives and under-cover men should find some interest in the reports of spies and the difficulties associated with majority and minority reports. In this instance, as is so often the case, the minority report was not the leaden one. The greatness of men like Moses and the folly and bombast of Balaam are revealed in emboldened lines and dramatic incidents.

Recently someone asked the writer to explain the unusual phen-

omenon of Balaam's hortatory ass. There is nothing unusual about that incident. Do we not hear "asses" speaking in many circles every day? And someone has lately ventured the bold suggestion that we have "Jack-asses" in one of the chiefest branches of our government, to say nothing about the Balaam's. Seriously, is not the present governmental situation and the plight of the American people quite comparable to the state of affairs under Moses? Do we not need even greater doses of Providential discipline? Are we not "wandering" now?

Numbers, as you have gathered by this time, is the book of wanderings. It is closely associated with its sister Pentateuch writings. Genesis sets forth the idea of new creation and the great beginnings; Exodus reveals the doctrine and plan of redemption; Leviticus provides for fellowship with God through proper worship; and Numbers stresses service and a righteous walk before Jehovah.

#### I. THE HISTORY OF THE BOOK

1. Author. Moses.
2. When and Where Written. 1500-1450 B. C. Palestine.
3. Authenticity. Generally regarded as sober history; an account of the wanderings of Israel in the wilderness.

#### II. THE OUTLINE OF THE BOOK

1. Israel Preparing for Entrance into the Land. 1-10.
2. Israel Excluded and Wandering near the Land. 11-25.
3. Israel Prepared for the Possession of the Land. 26-36.

#### III. THE SCOPE OF THE BOOK

The book of Numbers covers a period of nearly forty years of Israel's actions near the margin of the Promised Land.

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Pilgrimage. Wandering. Numbering.
2. Key Verses. 1:19; 10:29.
3. Key Chapter. 19.

#### V. THE VALUE OF THE BOOK

Numbers is the I and II Corinthians of the Old Testament. It shows how the child of God may dwell in righteousness and yet walk in the way of the carnal man. It is perfectly possible for a redeemed man, through his own disobedience and conduct, to rob himself of much sweet fellowship with his God and his fellowmen. Many Christians fail to realize the life of victory in Christ because they choose the ambiguous gray habits of those who walk in the wilderness of sin. Yet the patience of Jehovah is not exhausted. What a marvel! But our God keeps us from entering the "Promised Land" on the earth, and certainly from some of the rich rewards of heaven.

#### VI. THE CHRIST OF THE BOOK

1. The Brazen Serpent, the Smitten Rock, and the Cities of Refuge—all these have a direct reference to Christ. See John 3:14; I Cor. 10:4; Heb. 6:18.

2. Through Christ, Israel will yet be redeemed. She has hesitated and blundered in times past, but some day, through his grace, Israel will accept the King she has rejected as her own King of Kings and Lord of Lords.

#### VII. THE MESSAGE OF THE BOOK

Permit me to quote from another great Bible teacher of the last century: "The spiritual teachings of Numbers is rich in quantity and exceedingly practical. As in the other books of Moses, it lies largely in the types, which, broadly speaking, may be generalized as follows:

##### I. AS REGARDS SERVICE

- (1). We are called to service and to warfare, but in the divine order service is preceded by the NEW BIRTH (Genesis), REDEMPTION (Exodus), WORSHIP and FELLOWSHIP (Leviticus) ...
- (2). Acceptable service is never in self-will, either as to WHAT, WHEN, HOW, or WHERE. All is divinely ordered; nothing is left to inclination or judgment.
- (3). The highest service is that of the Nazarite, the separated one, who will not defile himself with even the uncleanness of the people of God. II Tim. 2:19-21.

##### II. AS REGARDS WALK

- (1). Perhaps the central lesson of the whole wonderful series is that UNBELIEF HINDERS BLESSING ...
- (2). But the way into the fulness of Christ is in the way of TRUST, not of works, and distrust turns the Christian back into the wilderness of a barren and weary experience. Deut. 1:19-35; Heb. 3:15-4:11.

## Outstanding Texts of the Bible

By Dr. G. W. Rench

Matt. 26:39. "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." In Mark 14:35, 36, we read, "And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." Luke 22:41, 42: "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done."

No one who has ever heard Mr. Sunday's great sermon on "The Three Groups", will soon forget it. He was discussing men, noting particularly their conduct that night in the garden just before the betrayal. But I want to call your attention to distance. Matthew says, "He went a little farther", representing physical distance. However, I think it does no violence to the text to see in it moral distance as well, and vastly more important. In the great stretch of human experience did Jesus not go "farther" than any of his disciples? Did he not go farther in the pain he suffered, and the sorrow he endured, and the sacrifices he made? When we remember that all the woes, the sorrows, the heart aches and pains of earth find their counterpart in that Gethsemane agony, why should we not look at moral distance, when Jesus "went a little farther"? His soul surely went a little farther into the shadows of human suffering; else why did he cry out "My soul is exceedingly sorrowful, even unto death." In that respect, too, "he went a little farther." Thus the physical distance in the garden becomes without moment as you study moral distance.

In the physical world, the horizon does not seem far away. But on great moral issues who can determine boundaries? Human slaughter pens, which, in order to appear half-civilized, we call war, who can sense the moral boundary? A nation, or a state, engaged in the business of making drunkards of its citizens, who can find the boundary to such a moral distance? It is moral and spiritual distance which counts most of all. I think Jesus went a little farther in poverty. He went farther in self-denial. He went farther in sorrow. He went farther in service; and Jesus went farther in sacrifice. Herein lies the motive, and the urge, for all Christian activity. Has he not called us to be followers in these things? Then, who can ever expect to catch up with him? Oh, no. He went a little farther.

Take this one: HE went a little farther in self-denial. About the best definition of self-denial is, doing things for the sake of others. And here, what a difference even between our intentions and ability. Why, Jesus left heaven for my sake. He did not think of his own interests when he came. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. 12:3). He met the taunts of sinners for my sake. Self-denial? He was buffeted and spit upon for my sake. His hands and feet were torn with nails for my sake. He sweat drops of blood for my sake. And the shame of it all is, I am so far behind him in these things. He spent his whole life for others. Our self-denial?—how empty the claim! A native minister in China was attacked by a mob, and all because he left his old religion to become a Christian. They struck him with stones and mud until his face was all covered with blood. An American missionary rescued him from the mob or they would have killed him. This kind hearted man said to the native convert, "They have been awfully cruel to you, haven't they?" And the native convert replied, "But they may kill me, if that will only make them love Jesus." Now, who could go beyond this in real self-denial? But all this was learned from our great Sufferer. When we think of our indifference to HIS poverty, to HIS self-denial, to HIS sorrow, to HIS service, and to HIS sacrifice—how that we are willing sometimes to throw out of HIS blessed, and holy religion the ordinances of HIS OWN CHOOSING, or treat them as of so little importance as of no use to us—it is high time we hang our heads in shame!

Beyond saving a man from sin, God can save him from uselessness, but many never arrive at that stage of salvation.

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

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## The Teacher's Standard of Efficiency

By Mrs. Joyce Saylor, Warsaw, Indiana

Co-workers in the Sunday school! What a sacred trust has been assigned to us! The Christian education of the youth of our country is largely in our hands. Are we taking our task seriously, and putting our very best into it?

We are about to begin a new year in our Sunday school work. Let us take an inventory of the past year and see just where we stand in relation to our task and consider what forward steps we can take as individuals to help make the work more effective and efficient.

The Warsaw-Winona Council of Religious Education have prepared the following self-rating Standard, including some of the most important items essential to the best interests of the work in each local school, and in the absence of which the desired results cannot be accomplished.

The possible score for each item is 10. After thoughtful and prayerful consideration, kindly designate your score.

1. If you are present at the opening of the Sunday school session each Sunday morning. (5) .....
2. If present at "teacher's time," ten minutes before the opening. (5) .....
3. If you are present at least three Sundays out of four and if forced to be absent, notify the superintendent not later than Saturday noon .....
4. If you devote a minimum of one hour each week to the preparation of your Sunday school lesson .....
5. If you are using firm, yet tactful discipline .....
6. If you help to make the worship service of your school, or Department, one of real worship for yourself and your pupils .....
7. If you are influencing your pupils to form the habit of church attendance by regularly attending at least one preaching service each Sunday .....
8. If you are cooperating with the School by attending the monthly Council meeting and your own Departmental Council meeting if one exists .....
9. If you are striving to live an exemplary life before your pupils, and are abstaining from any un-Christian habit and from participation in any form of amusement harmful to your own spiritual life, as well as to your influence over those who are apt to take you as their pattern .....
10. If you are endeavoring to become more efficient by attending the annual Training School and taking advantage of other means provided for growth along your line of Christian service .....
11. If it is the constant aim of all your teaching, by precept, example and personal appeal to win your pupils to Je-

sus Christ, and to develop their Christian character .....

### SIGNED .....

NAME OF SCHOOL .....

DEPARTMENT .....

DATE .....

(Note: Mrs. Joyce Saylor, a capable teacher of the Warsaw Brethren Sunday school, used as a basis for her remarks on "The Cabinet Meeting" the above "Teacher's Standard of Efficiency." It was first conceived in the minds of a Warsaw Committee whose chairman was Floyd Robbins. Rev. E. M. Riddle, the pastor, was on the committee and that helps to explain the excellent Standard. It was designed to be of special help to the teachers of Kosciusko County. The Institute asked for mimeographed copies to be sent to all the Superintendents of the Brethren Sunday schools in Indiana. It is reprinted herein for the benefit of all our workers over the entire brotherhood.) M. A. S.

## "Rio de Janeiro-1932"

Increasing interest is being manifested in the Eleventh Convention of the World's Sunday School Association which will be held in Rio de Janeiro, Brazil, July 25-31. This is the first gathering of Christians from all parts of the world to be held in South America. At least fifty nations will be represented.

Rates for steamship travel to this Convention are the lowest that have ever been offered to South America. The itineraries cover direct travel to Rio de Janeiro, with extension to Buenos Aires. Also from Buenos Aires across the Andes to Chile and the various ports on the west coast of South America and through the Panama Canal. This circle tour can be taken in the reverse direction, going via the Panama Canal and down the west coast, arriving at Rio de Janeiro just in time for the Convention. Full information about interesting routes at very reasonable rates can be obtained by writing to the World's Sunday School Association, 216 Metropolitan Tower, New York, N. Y.

Pennsylvania, as at former World's Conventions, has registered the largest number of delegates to date. Five hundred registrations have been assigned to North America out of a total of 2,500. Program building is advancing under an able Committee of which Dean Luther A. Weigle, of New Haven, is Chairman. Mr. L. W. Simms, of St. John, N. B., is Chairman of the General Committee on "Rio de Janeiro-1932." A youth conference is one of the features. In addition to the main Convention program, institutes and seminars will be held for a more intensive study of Christian Education in its world-wide aspects. The music and pageantry will be under the direction of Prof. H. Augustine Smith, of Boston Uni-

versity. Prof. Smith cared for the same features at the Eighth World's Convention, which was held in Tokyo in 1920. The government has granted the beautiful and commodious Municipal Theatre for the general meetings of the Convention and the Fine Arts Building has been allocated for the Comprehensive Exhibit, which is under the direction of Mr. Harvey E. Cressman of the American Baptist Publication Society of Philadelphia.

Financing such a Convention must be cared for outside the regular budget of the Association. Century Club memberships are being developed in which Sunday schools or individuals participate by paying \$100.00. All who do this will receive a wireless message direct from Rio de Janeiro while the Convention is in session. Then there is an Intercessory Prayer membership for the multitudes who cannot attend but who are eager to be personally and directly identified with such a world Christian Convention. They agree to pray for God's blessing upon this Convention during these days of preparation and especially while the Convention is in session July 25-31. An enrollment fee of \$2.50 is suggested. A copy of the Convention Program and badge will be sent to all enrolled Intercessory Members. The address of the World's Sunday School Association is 216 Metropolitan Tower, New York, N. Y.

## SUNDAY SCHOOL ORGANIZATION IN PERSIA

Persia will have a Sunday School Secretary in the person of Rev. L. Bentley, Hamadan. Mr. Bentley is a missionary of the Presbyterian Church, U. S. A., and has recently been appointed by the Presbyterian Mission in Persia to render special service in the Sunday school work of that country. He will help not only the schools under the direction of the Presbyterian missions but will render all the service possible in the Sunday school work for all the denominations in Persia. The committee to develop the Sunday school work in Persia under the leadership of Mr. Bentley is in process of organization.

## STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
with  
Thoburn C. Lyon

## HOW SIN BEGINS

(Lesson for April 10)

Lesson Text: Gen. 2:15-17; 3:1-8; Golden Text: Matt. 26:41

## Daily Readings and Comments

### MONDAY

How Sin Begins. Gen. 3:1-12

Three ways in which sin begins are indicated in this passage. Sin began (1) Through the woman's communing with Satan, even in the garden of the Lord; (2) Through doubts as to the truth and faithfulness of God's word, the doubts being suggested by Satan; and (3) Through the desires of the woman herself—or in other words, her willingness to be tempted. It is difficult to say which of these three ways is the basic one. It should also be pointed out that the beginning of sin is gradual: Eve fell through taking each step succes-

sively; weak as she may have been, she would never have taken the last step at first. If we would be kept from sin, let us never listen to the words of Satan or his followers, and let us never yield to our first doubts.

## TUESDAY

### Sowing and Reaping. Gal. 6:1-10

We may well hesitate before entering into sin merely because of the consequences. The truth that we reap what we have sown is everywhere demonstrated. Too often, however, we think of this statement merely as something to hinder us from sinning. It is also a very real incentive to do good: "He that soweth to the Spirit shall of the Spirit reap life everlasting." So let us not be weary in well doing, for in due season we shall reap, if we faint not.

## WEDNESDAY

### Temptation from Lusts. Jas. 1:12-18

Perhaps it was because Eve really wanted to eat of the fruit of the tree that she was ready to listen to the words of Satan. Man's true nature today is no different from those early days when we read that "every imagination of the thoughts of his heart was only evil continually." We cannot overcome our lusts of ourselves, but should meet them in God's strength, with a "Thus saith the Lord." Only in this way may we overcome, and blessed is the man that endureth, for he shall receive the crown of life.

## THURSDAY

### Temptation from Covetousness. I Tim. 6:1-10

There is no sin in riches. Personally, I believe that if I had more money I could add a bit to the world's store of happiness. However, we should never forget that riches bring much misery and are, after all, quite unrelated to happiness. In the words of the colored poet, Dunbar, even for the richest, if they do not find the smile that warms and the tear that refreshes, life is only "a crust of bread and a corner to sleep in." Let us not foolishly waste our energy striving for riches, which in themselves are not worth the struggle, but let us strive for godliness with contentment—and if we prove ourselves worthy of riches, perhaps they may be added unto us!

## FRIDAY

### Resisting Temptation. Eph. 6:10-20

It is useless to resist temptation in our own strength. We wrestle not against flesh and blood, and our own flesh and blood is therefore powerless in such a struggle. We wrestle against spiritual forces, and we can only be victorious in the strength of our God, who is Spirit. Let us give special meditation to verse 18.

## SATURDAY

### Christ our Helper. Heb. 2:13-18

It is a cardinal doctrine of the Church that Jesus, in his earthly life, was perfectly human. As such, he was tempted in all points, even as we are, yet without sin. Because of his own experience, "Jesus knows our weakness," and is able to be a merciful and faithful high priest in all things. He is able to succour them that are tempted: let us not fail to ask him for help and strength in time of need. Read 1 Cor. 10:13.


## SUNDAY

### The Blessedness of the Righteous. Ps. 1

The way of the transgressor is hard; but

the man who walks not in the ways of sin, but delights in the law of the Lord, shall be richly blessed of God. We must be careful that we do not fall into the sin of which Satan so unjustly accused Job—serving God for what we get out of it—yet we cannot be

unmindful of his blessings. This being true, let us think of those who have not known the way of God; how are we meeting our obligations to them? Remember that the righteous man "bringeth forth his fruit in his season."

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>  <p>C. O. WHITMER, 217 E. Duball Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICK, General Secretary and Treasurer 2301 13th St. N. E., Canton, Ohio</p>
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## Making Meetings Helpful

By Rev. Harry Thomas Stock

It is not enough to have class sessions and society meetings that are interesting. "Pep" is not necessarily a virtue. Certainly monotony is not. Unless the sessions do prove attractive, new members will not be won and old members may be lost. Is it correct to say that those meetings which are the most helpful, those that deal in an inspiring way with matters which concern us, are the ones which will also prove interesting? If so, our main object is to make meetings useful; they will, then, be interesting.

1. What do you discuss? Do you "accept" courses that have been chosen for you, that you have used for years, without asking whether these are the ones which you need most? In the young people's division there should be an earnest facing of the question, "Just what subjects is it important for these young people to study?" Build up your curriculum for young people in terms of their present and future needs and in terms of the needs of the world. In the society do the same. Are you still using a set of topics issued from some headquarters? Do they suit you? If not, why not make some of your own, using such from these lists as you want, and substituting others which are more pertinent to your local situation?

2. Are your materials helpful? After you have decided what subjects you should study look around for the best materials. Some of them will be in the graded series. Some of them will not be in any church school series. Be sure to get that which is best for your group, regardless of authorship.

3. Are your leaders interested in their task? If you are a church school teacher, don't let the young people get the idea that you are teaching "just from a sense of duty." If you are an officer of the club or society, make this one of your "majors"; don't put a dozen other jobs ahead of it. In either case you have been asked to fill an important position because others have faith in you. Justify that faith. It will take time, of course. Everything worth while does.

4. Do you make adequate preparation for each session? This refers, first, to the teacher. Where do you begin, with the printed material, or with the lives of the young people? Do you try to place yourself in their position, understanding their ambitions and temptations, and then temper your teaching to that? If you are the leader of an evening meeting, when do you begin to prepare, the day of the meeting or ten days ahead? When do you assign parts for the meeting? at least a week in advance? If you are to lead the worship, do you make detailed

preparation for every element to be included? If you are the pupil, the "audience" in the meeting, do you, too, prepare? It is your responsibility to get ready for a meeting; the session does not belong to the leader or teacher alone. Above all, do you come to the meetings in the attitude of wanting to learn?

5. Do you strive for variety? Not that you must always have novel meetings, not that you must resort to artificial devices to arouse interest. But any single-tracked program grows wearisome. Have you made use of stories, of occasional outside speakers, of dramatization, of the question-box, of current-event reports, of careful reviews of books or magazine articles?—Young People's Bulletin.

## QUESTIONS FOR THE PRESIDENT

1. Do I attend every meeting, "cutting" all other so-called important engagements? If I am compelled to be absent on account of sickness, do I always notify the vice-president in plenty of time?

2. Do I regard this as one of the two or three most important activities in which I am engaged? Or do I "work at being president" only when I am not busy with something else?

3. Am I a leader or a boss? Do I have any trouble getting others to do their share of the work? If so, is it because I do not use the right method of approach?

4. Do I plan carefully just what I am going to do at a business meeting, just what I am going to say, and what I am going to do if things do not go the way that I hope they will?

5. Do I have regular meetings of the executive committee, dated so far ahead that there will be no excuse for making other engagements, and so well planned that members of the committee will regard the meetings as too important to miss?

6. How hard am I trying to keep up with what other groups are doing? When have I read a book on young people's work? Do I attend meetings where other leaders pass on suggestions of successful methods?

7. How hard am I trying to make my organization a real part of the working force of the church? Do I help along the idea that the young people's group is the "whole show," or do I try to see that they "play the game" with the entire church?

8. As I look upon my work so far, is it going to be easy or hard for the next president to go on with the work when my term is up? How can I help to make it easier for him?



9. How often, in what ways, and with what kind of spirit do I check up on all of the other officers? Do I always make sure that they are carrying out the instructions of the group, and that no details are left unattended to? Do I scold?

10. Am I careful to see that the defi-

nitely religious or spiritual side of our work is securing the central emphasis, or am I satisfied if our socials are a success and our members pay their dues? Where do I place the emphasis, upon good times or upon growing in Christian understanding and character?—C. E. World.

tell their experience with Jesus and definitely ask others to love him.

#### Children and Missionary Service

It has been rather surprising that such a large percentage of Christians make their confession of Christ when very young and that such a large number testify that the call to Christian service as minister or missionary came during tender years, some even declaring that prenatal influences determined very largely their entrance to Christian service. First impressions are usually strong ones and especially upon the child mind. The appeal for missionary service has made impressions upon very young children from which they never could escape. Recently in a group of missionaries it was their common testimony that they decided to be missionaries when young.

#### Children and Missionary Money

It is not difficult to teach children to give to missions. It seems a part of their nature to share everything with others. A needy appeal never receives a negative reply. They will divide anything with anybody if properly approached. The small gift that a child can make may not accomplish much so far as the immediate promotion of missions is concerned, and yet their combined giving provides finances for many far-reaching missionary activities, and the giving habits formed may determine large gifts for missions in years to come.

#### Children and Parents

Children can often do what adults fail to do after long continued and earnest efforts. They can influence their parents to have a favorable attitude toward missions. A little girl of five was sent to the Mission Band by her parents, who, church members though they were, cared not at all about missions but wanted a Sunday afternoon hour of rest from her constant prattle. It was not long until that child led them to an intense interest in missions, a thing which ministers and others had failed to do. It is often true "a little child shall lead them," and it is frequently true in the field of missionary interest. The surest way to reach parents is through their children.

#### Children and Missionary Organizations

A baby's name on a cradle roll or a child's on the record book of a children's missionary organization may mean little in some ways of thinking but it may be full of the deepest significance and not the least value is the child's training to do work in cooperation with others for great purposes. It is little one can do alone, but great things are done by cooperation. When the children learn how much they can do for missions through their missionary societies, they will be ready for the same kind of cooperation for missions in the church, and that will mean much for missionary promotion.

#### It Takes Time

A bishop of the Roman Catholic church in commenting upon the recent settlement of difficulties between the church and the Italian state said: "It takes time but the church can afford to wait." It takes time to develop a missionary-minded church. It will take a matured generation of well instructed children. Meanwhile we can not afford to wait in idleness. We must get busy and keep busy with the children. In due time our purpose will be accomplished if we do not grow so weary in well-doing that we faint by the way.—The Evangelical-Messenger.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

### Children and Missions. Mark 10:13-16

By Dr. C. H. Stauffer

Missions mean sharing Jesus Christ with all the needy peoples of the world. That is a tremendous but not an impossible task. If it is to be done adequately and effectively, it will require the cooperation of all the Christian forces, the combined efforts of all the followers of Jesus Christ. Each one has some worth while contribution to make. No one can escape his part in the undertaking.

#### Children and a Missionary-minded Church

The surest way to develop a missionary-minded church is to begin with the children. They are in the formative period of life. Their habits of thought are not fixed and their attitudes of life are still flexible. With most adults, it is not so. They are set in their ways. Too frequently they will not receive missionary information, and will refuse to expose themselves to influences which would change their attitudes toward missions. Children are without many of the prejudices with which older people are afflicted. They are open to missionary truths and are ready for missionary projects. They will apply missionary principles to life, will accept missionary aims for life, and will adopt missionary methods for their accomplishment. A missionary-minded church will be produced by growing missionary-minded members and the most fruitful field in which to plant the seed is in the children.

#### Children and Race Relations

Children do not make serious race distinctions until their minds are poisoned by older people. They will play with children of other races, and share with them whatever they have. They are keenly interested in the children of other lands and races and are ready to give to them out of their store. Missions seek to develop an attitude toward and a fellowship with the races based on Christian ideals, and it can best be done by continuing and developing the race attitudes and fellowships of children.

Recently a minister who is keenly interested in the personal and social applications of the gospel told of a colored visitor being in his home. When his little boy kissed him good-night, he immediately kissed the Negro, too. He said a strange feeling went over him but the boy seemed to feel no racial difference. To children, red and black and white are all one race of men.

#### Children and War

If we are to have a warless world, children must be taught the Christian way of life not only for themselves but for the national group of which they are a part. The extreme nationalism which puts forth mere petty slights as causes of wholesale murder has no place in Christian thinking

and children will quickly learn the lesson and just as quickly apply it. At no point can missions render a larger service than by developing a generation of Christians who will learn war no more and thus remove not only a cause of suffering and heartache but also a great hindrance to the advancement

#### I AM THE DOOR

*A traveler once, when skies were rose and gold*

*With Syrian sunset, paused beside the fold*  
*Where an Arabian shepherd housed his flock;*

*Only a circling wall of rough grey rock—*  
*No door, no gate, but just an opening wide*  
*Enough for snowy, huddling sheep to come inside.*

*"So," questioned he, "then no wild beasts*  
*you dread?"*

*"Ah yes, the wolf is near," the shepherd*  
*said.*

*"But"—strange and sweet the words Divine*  
*of yore*

*Fell on his startled ears: "I am the Door!*  
*When skies are sown with stars, and I may trace*

*The velvet shadows in this narrow space,*  
*I lay me down. No silly sheep may go*  
*Without the fold but I, the shepherd, know.*  
*Nor need my cherished flock, close-sheltered, warm,*

*Fear ravening wolf, save o'er my prostrate*  
*form."*

*O word of Christ—illumined evermore*  
*For us his timid sheep—"I am the door!"*  
*—Selected.*

of the Christian movement in non-Christian lands.

#### Children and the Gospel

Children are great lovers. They early learn to love Jesus and to share his love with others. To them the gospel is not for any one group but for all and they give practical demonstrations of their beliefs by freely offering it to others. Not long ago a Sunday school class of children in a church surrounded by people of many nationalities in a contest for members brought children of eight different nations into the school. To them the Sunday school was open to all. They saw no restricted application for the gospel. In another community where the Japanese had surrounded the church, it was the children who suggested that the Japanese children be invited to the Sunday school. Freely and frankly they



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### SEMINARY NOTES

Within the past two months, three of our own Brethren pastors have given special Seminary lectures before our students. Dr. C. A. Bame spoke on "The Brethren and Religious Education in America." Dr. W. H. Beachler brought his message on "The Glory of the Christian Ministry." Rev. W. E. Ronk delivered an address on "Some Present Day Qualifications for the Ministry." We greatly appreciate the contribution these men have made to the work of our Seminary here.

Several weeks ago we received \$150.00 from the National Sunday School Association, to be used in purchasing religious books for our Theological Library. The gift was timely and we have already used a large part of it to pay for books which we had to have the middle of this year.

Two of our men, Tom Hammers and Orville Lorenz, filled the pulpit of the Johnstown First church while Brother Ashman was engaged in meetings at Muncie, Indiana.

Brother McClain who was ill for two weeks, is now able to be about his work again.

Brother Stuckey met with the Shipshewana committee of the Indiana Conference at South Bend, on March 8th. They made plans for the Ministerial Bible Conference and Young People's Camp at Shipshewana this summer.

The W. M. S. organizations of Whittier, California and Dayton, Ohio, have already been thanked for the boxes they have sent to the Seminary House containing comforts and a few other things especially usable in the kitchen. We appreciate the interest of the W. M. S. organizations in our Seminary House, and their desire to add to the enjoyment of the eighteen men living there. Speaking of the needs of our Seminary House, the author of these notes has written an article which will appear in the next Woman's Outlook, in which he has listed, with the advice of the other members of the Seminary Faculty, numerous needs of this House. K. M. MONROE.

### ALLENTOWN, PENNSYLVANIA

It was my privilege to spend four days with the Delaware Brethren, and to preach three nights and one afternoon in the Mt. Olivet Brethren church near Georgetown, also we have services one night at the little towns near Bethany Beach. This was during the coldest weather of the winter, March 10 to 14. The wind was as cold as I imagine it could be if it had blown directly from the North Pole. I have been out in weather in Norway when the temperature was down a bit, even as low as 45 and 48 below zero. But I never felt that cold any more than I did this in Delaware. While on my way home the wind blew with such force that the sand flew in thick clouds, and the speed of my car was considerably retarded time and time again.

While visiting the members of the Brethren church in that section I was treated with the best in every way. They did all possible

for my comfort, as well as helping to get the people out for the services. The services were well attended by both members and strangers, considering weather conditions. The membership within two miles distance of the church I judged to be about twenty and the attendance the first night was about that number, while the last three nights was from thirty to more than forty. Most of the members are very active and their children are taught to take part in the services of the Christian Endeavor society. It was a great joy to me to see these young people take part, and each one of them testified to the blessing of their Savior, as well as prayed for the growth of the church of the Lord Jesus Christ in their community and, in some cases, for our churches and missions throughout the world.

This work has been established by our dear Brother I. D. Bowman. And the people in those parts, even twenty-five miles away at Ocean View and Bethany Beach on the one side and at Loral, the same distance on the other, speak of him in the highest terms as a Christian and as a teacher and powerful preacher of the Word. One man who attends the services, but is not a member and has been disappointed through the acts of several so-called Christians in other churches, said, in speaking of Brother Bowman, "His record is high with me and so it is with most every one in the community. I regard him the best Bible teacher and preacher I have heard." Having the man before me and knowing he was not a Christian, I asked him, "My friend, why are you not a Christian?" He told me his sad story. Some one in whom he confided, became a barrier in his way. His wonderful confidence in Brother Bowman is helping to remove these hindrances. Let us pray for this man, as he told me he wanted to meet his loved ones in Glory. We often disappoint others by our shortcomings, but Jesus never did and never will, and Jesus is the Way. Let us look to him and follow him.

I am glad that we have Brother Bowman in this field, where there is no other Brethren church within a distance of 150 miles, and where there are several towns and cities where Brethren people ought to have churches. Brother Bowman lays good foundations for others to build upon. One man did not like Brother Bowman because, as he said, "He preaches the Bible as God's Word, intended for man, to be the truth from God to men. He says God said it, meant it and that it cannot be changed." Praise the Lord. I believe that myself, and I believe many others in the Brethren ministry hold the same view. This may seem narrow to such as this man, but it is God's way. "The Gospel is the power of God unto salvation." There was no doubt about this in the mind of Paul, who spoke by the inspiration of the Holy Spirit.

The work in Delaware is still under a great financial stress, as it has been since the church was built. For two years they lost their crops, and the third the farmers did not get enough to pay for seed and fertilizer. Several of the farmers down there had to borrow money to start the year's

crops last year and when the crops failed they had to borrow money to live, and a similar situation prevails this year. I do not think there are more than three members who have made enough the last three years to break even; the rest of them are merely existing and hoping for better times. Consequently the church has fared ill and the pastor's salary is far in arrears. This together with the lengthy sickness and three accidents Brother Bowman had makes the shoe pinch badly.

This is a field where our mission board has been a great benefit, and I do not know of a more worthy place in our state or district, nor where the help has been a greater blessing. The District Mission Board has aided in this field with \$25.00 each month and this was a wonderful help to this needy church. The statement at State Conference last year was that this amount would be given for six months and then cut to the sum of \$12.50 per month. I hope our Mission Board will see its way clear to continue the \$25.00 allowance until next conference time, for we hope by that time things will be better.

I have written this report somewhat fuller than I otherwise would have done, but this will be my last report in the capacity of District Evangelist from the Mt. Olivet congregation. If other churches of the district desire me to visit them, please arrange for me to do so before July 15th. I am closing my work as District Evangelist and will give my final report this fall.

S. E. CHRISTIANSEN,  
District Evangelist.

### BUENA VISTA, VIRGINIA

Having read the good reports in the Evangelist, of "the good hand of God" upon other churches of the brotherhood, and having found these reports a source of real encouragement to me I feel encouraged to write a report of what God has been doing in our little field here.

God called me to be pastor of this little church and I began my service here in April of last year after the church had been without a pastor for about four years. I found the church badly disorganized, persecuted by preachers of error, and with a debt which is rather large for a church of the membership of this one.

Shortly after my coming we had a revival in which Brother G. W. Chambers and I worked together, he doing the greater amount of preaching. There were six or eight responses to the invitations given, out of which we baptized and received as members four. Later in the year we had another revival conducted by myself and four orthodox ministers of the town. The visible results being the salvation of a young lady and the reconsecration of one man whom I now list among the best of our members. The salvation of the young lady, who was already secretary of the Sunday school, gave us fine timber for an assistant teacher in the Sunday school and we hope later a regular teacher. The reconsecration of the man added, a few weeks later, one teacher to our Sunday school staff and one class to the number already in our school. This class has grown wonderfully in size and earnestness and by the personal work of this teacher a number have responded to the invitations given in our preaching services.

Since these two revivals there has been a remarkable growth in the interest shown by the people of the church and by others

also. Attendance at all the services of the church has increased greatly. The Sunday school increased from an average of around 95 to around 150. Where we used to count from fifteen to thirty in our Wednesday night prayer meetings we now count from forty to seventy.

The church has made progress in organization also. The number of classes in our Sunday school when I came here was five, it is now eight. There were no organized classes when I came, now there are four. A constitution has been written and adopted. A Sunday School Workers' Council has been inaugurated. Three new deacons have been elected and ordained. A Christian Endeavor Society has been organized. The women of the church have organized as an aid to the church under the name of The Willing Workers Society, their organization is growing and doing a good work. Finances in the church are better organized and the receipts are increasing though our debt has not yet been reduced.

A summary of the soul saving work of our church since I began work here is as follows. These numbers include the six mentioned in connection with the two revivals mentioned above.

Baptized and received as members on profession of faith, 23.

Received by letter, 2.

Members who made reconsecrations to the Lord, 14.

On the third of April we are expecting Dr. I. D. Bowman to be with us and to begin a revival meeting. We are looking to God in public and private prayers and expect a great harvest. "We are not very strong, but our God is." "They that wait upon the Lord shall renew their strength." (Isa. 40:31).

P. M. NAFF, Pastor,  
Buena Vista, Virginia.

### THREE POINT COMMANDS

By Josephine E. Phillips

"What am I to do about my three-year-old who hears me say, 'Come here!' and deliberately starts off in the opposite direction?" The question was put before a child-study group.

"Chase him and spank him!" declared one mother, of firm convictions.

"But the fun and thrill of the chase may be just what he's after," remonstrated another. "Maybe he hasn't enough outlet for this perfectly normal competitive instinct. I found when I began playing activity-games in the yard with my little boy he was much less likely to make a game of disobedience. A word to remind him 'Mother's not playing now' was seldom needed. Sometimes we made a game of obedience, though. 'Would you run up stairs and get my glasses, please? Perhaps you'll get back before I've counted to one hundred. One—two—three—' This satisfied his play instinct and made a pleasurable basis for a prompt-obedience habit."

The suggestion met with much favorable comment.

"How would you handle it?" the leader turned to a meek little mother of five.

She hesitated. "I couldn't say, off-hand, just what I'd do, not knowing the child. Obedience isn't a matter of a mother's getting her will carried out in certain isolated cases. It's—cumulative, I guess, is the word. It has to be gained—"

Baby's First Smile

"Yes, when does it begin?" interrupted

a mother eagerly. "When one can start reasoning with a child and teaching him obedience?"

"The obedience comes first, else you never can reason with him," she said smiling. "A child is an active being long before he is a thinker, and how he thinks depends a good deal on how he has been trained to act."

"How young can you teach obedience, then?" persisted the other.

"At about the time of the baby's first smile."

"But my Charlie smiled when he was only three weeks old," said the newest-mother proudly.

The mother-of-five nodded. "That's when you can start obedience. He smiles because you do. He begins to look for your smile of love and approval,—and long before he understands your words, he understands your tone of voice. You must then start being honest with him if you are to have his respect, and respect is the beginning of obedience. When he flies into a tantrum—even though he does look too cute for anything with his feet and fists beating the air,—you are to let him know by the firmness and sternness of your voice and face, just what you think of such behavior. Some psychologists go so far as to say that physical pain should follow promptly upon an infant's misdemeanor, if we are to expect him to set up the proper associations between right and wrong—on the old principle of learning, that the act which gives pleasure or satisfaction will be repeated, while that which brings discomfort will be given up."

### The R-R-C Method

The first mother looked very disconsolate. "I see I didn't start soon enough. Is there anything I can do now?"

"I believe I'd try to make three-point

commands whenever possible, and ask Billy to do the same."

"Three-point?"

"Yes, R-R-C's, my children call them. Reason, Request, Courtesy. 'It's time to wash for supper, Billy.' (Reason) 'Will you come right away,' (Request) please?' (Courtesy). The courtesy part is often more than a 'please.' It means a respecting of Billy's individuality. His play world and its needs are far more real to him than mine. Sometimes courtesy means saying, As soon as you're through building that tower I'd like you to help Mother.' You may be surprised how soon Billy helps, and how soon he is making a request. 'When you are through reading the paper, Dad, will you fix my engine, please?' We find the job of both parent and child is soon dignified and lifted out of the animal-trainer and animal-being-trained class by this R-R-C method."

"I'll try it!" was the group-chorus.

Issued by the National Kindergarten Association, 8 West 40th Street, New York City.

### THE MASTER WEAVER

*Spin cheerfully,*

*Not tearfully,*

*Though wearily you plod.*

*Spin carefully,*

*Spin prayerfully,*

*But leave the thread with God.*

—Selected.

*It is in loving, not in being loved,*

*The heart is blessed;*

*It is in giving, not in seeking gifts,*

*We find our quest.*

*Whatever be thy longing or thy need,*

*That do thou give,*

*So shall thy soul be fed and thou indeed*

*Shalt truly live.* —M. E. Russell.

## High Finance in Prohibition\*

By Senator Smith W. Brookhart

Upton Sinclair has written a very attractive novel under title of *The Wet Parade*. It is the truthfulness of his picture that gives it the greatest power. He has torn off a mask from every face of the anti-prohibition fight. In its true face it is a deceptive, cowardly and selfish picture.

Tonight I want to point out to you some of the insidious and camouflaged activities of high finance in its assault upon prohibition. The first national organization was called "The Association Against Prohibition." This association was set up by a small number of big financial men who are heavy income tax payers into the Treasury of the United States, because they are heavy profiteers upon the labor and earnings of the people of the United States. They were, in fact, an association of tax dodgers looking for an opportunity to transfer their taxes to the backs of the laboring people and the common people of the country by the nullification of the Eighteenth Amendment and the legalizing of beverages of low alcoholic content. They cared nothing for the moral devastation to be wrought by such a course and nothing for the economic cruelty to women and children that would follow its adoption. Their selfish purpose was to reduce their taxes, increase their ruthless profits and establish an economic autocracy over our government. Every pronouncement

of this financial association refers to this tax question in some form. The latest letter received by me, dated February 6 of this year, points out that ten states have demanded the repeal of the Eighteenth Amendment; that they represent only 29.42% of our population but they pay 63.69% of the individual income taxes of the United States. This insidious statement neglects to tell you that the financial crowd in these same states are levying a tax upon the people of the whole country in the form of excess profits of a good deal more than 63.69%. In fact, they are levying these extortionate profits with such monopolistic power that 92% in number of American business enterprises ultimately fail. And it is therefore evident that high finance in these states is not now and never has paid anything like its just share of the income taxes.

An outgrowth of this organization is another association of women for so-called prohibition reform. This association is not for reform at all. It is against reform. Its whole purpose is to supplement the tax dodgers of the Association Against Prohibition.

\*Address delivered over the National Broadcasting System at Washington, D. C., February 13, 1932, under the auspices of the Radio Education Committee.

tion in its efforts to tax the laboring people of the country who drink beer instead of the big incomes of the profits of monopoly.

We next find another organization which calls itself "The Crusaders." Again this is a camouflaged title. They adopt a religious name for an irreligious purpose. Under this mask they not only supplement the argument of the tax dodgers but they dive deep into economics and insist that the return of intoxicating liquor would restore prosperity. Again there is a deep and sinister purpose in this argument. We have dropped down into the biggest depression in our time. This catastrophe of economic disaster has been brought upon the country by this same financial crowd of extortionate profiteers through their power of monopoly. They built bubbles of inflation, watered stocks and inflated bonds, induced the public to invest their savings in these mythical values, and now since the bubble has burst they would have the public enter the fight over prohibition and forget the criminal excesses of this same financial crowd.

The latest, and perhaps the most contemptible exploit of this financial campaign, is the publication of a fake newspaper in Philadelphia under the title, *Herald of Good Times*. In a big, full-page headline this paper declares, "Hoover Demands Prohibition Repeal," and in another headline it says, "Fess Resigns on Eve of Hoover Message." On smaller type, purposeless less noticeable it says "All Imaginary—More's the Pity." This deceptive paper was mailed to all members of Congress, accompanied by a letter under heading, "Republican Citizens' Committee Against National Prohibition," signed by Raymond Pitcairn. This letter is perhaps the most insolent and traitorous document that has been published, and quoting the *Wall Street Journal*, it advocates revolt and rebellion in the following language:

"When on the night of July 14, 1789, the Duc de Liancourt reported to King Louis that the Bastille had fallen to the assaults of the people, the King cried, 'Why, this is a revolt.' 'No, sire,' was the reply, 'It is a revolution.' People have been revolting against our prohibition laws; the election shows the revolt is changing to revolution before which the legislative tyranny must fall."

The first revolt and rebellion we ever had in this country was in this same state of Pennsylvania, and known in history as the whiskey rebellion, and was put down by President Washington. And if this insolent and autocratic *Wall Street* crowd want to promote another alcoholic rebellion it, too, will be put down, and the taxes on the financial crowd will be raised instead of lowered to pay the bill.

In spite of all this froth and foam of the financial crowd against the Eighteenth Amendment and the Volstead Act, the result is not at all disheartening to the prohibitionists. A test was brought to the United States Senate upon a question of a referendum, and the wets were only able to muster fifteen votes against fifty-five. There is no danger to the prohibition cause except the insidious power of money. This power is able to control the vast majority of the public press. It is able to put its decoy ducks even in some of the great labor organizations, but it has wholly failed to impress the moral sense of the country. In spite of its efforts at nullification, conditions are greatly improved over the old saloon

days, even in the great wet cities of the country.

I do not want to encourage the temperance organizations of the United States to be indifferent to this violent agitation. On the other hand, I want them to awaken and meet every argument against the advance of prohibition and law enforcement. If properly presented to the people of the country, they will understand that all the issues presented by the wet crowd are in bad faith and without any rational purpose. Before the Eighteenth Amendment can be changed or modified in any way the proposition must be submitted by a two-thirds vote of both houses of Congress. At this time instead of being two-thirds in favor of such change the House of Representatives is two-thirds against it, and the Senate is three-fourths against it. After such amendment or change should be submitted, it must then be ratified by three-fourths of the states, or thirty-six in number, before it would become effective. There are two methods of ratification, one by a vote of the legislatures of the various states and the other by a convention of delegates elected for that purpose. Congress has the power under the Constitution to submit either method of ratification.

The wet crowd, having been beaten in forty-six of the forty-eight legislatures upon the ratification of the Eighteenth Amendment itself, now demand a submission to conventions which they fallaciously call a referendum. There is no provision in the Constitution for a referendum upon any question. The financial crowd that demand a referendum upon prohibition are against referendums upon any economic question. They single out prohibition for a referendum as a last forlorn hope, because all constitutional methods have failed when invoked against it. This position is entirely unfair as well as unlawful. However, the wet crowd camouflage and cover up the idea of a referendum with a demand for the convention method of ratification. With their financial means of corruption they feel they could buy enough delegates in these conventions to secure such a ratification. Such a submission would open up the greatest orgy of corruption in the history of our country, and it is the financial crowd that has both the desire and power of corruption.

The fight is over now so far as the Constitution and the law is concerned. There is no vital question left except that of enforcement, and enforcement is improving. If the temperance forces of the country will now point their guns at this financial crowd hiding behind newspapers and other organizations, the agitation itself will soon be over and the Eighteenth Amendment will be enforced in all the states of the Union as reasonably in proportion as other laws.—The Christian-Evangelist.

## THE TIE THAT BINDS

**HADGE-LIVENGOOD**—Marion Livengood of Milledgeville, Illinois, only daughter of Mr. and Mrs. W. W. Livengood, and Mr. Fenton Haugh of Rock Creek Township, Illinois, were married at the residence of the writer on January 28th, 1932. The single ring ceremony was read by Z. T. Livengood.

**BUCKWALTER-CHAMPION**—At the home of Clarence Champion on February 26th, 1932, Mr. Harold Buckwalter and Ione Champion were united in marriage. The single ring ceremony was read by the writer, Z. T. Livengood.

**DEETS-LOWER**—Brother Wayne Deets was united in marriage to Sister Naomi Lower. The groom is the oldest son of Brother and Sister Deets of Lanark, and the bride is the youngest daughter of Brother and Sister Clyde Lower of Lanark. The single ring ceremony was read by Z. T. Livengood.

**HOPKINS-GADWAY**—Albert Earl Hopkins, and Thelma Louise Gadway, both of Powell, Nebraska, were united in holy wedlock at the Brethren Manse in Carleton, Nebraska, January 27th by the undersigned. They are making their home in Powell. Only three witnesses were present.

W. R. DEETER.

**DEETER-LONGAKER**—On Sunday morning, February 14th, at the Brethren church in Carleton occurred the marriage of Mr. Loyde E. Deeter, and Miss Mary Longaker, both of Topeka, Kansas. Loyde is the eldest son of Rev. W. R. and Elda A. Deeter, of Carleton. He is a Lino Operator for a large firm in Topeka and has been with the company for over ten years. The bride is a sister of Mrs. Mary Longaker, continuing their work in the city. These young folks received many congratulations from various states, and their many friends have well wishes for them. Ceremony by the writer.

W. R. DEETER.

## IN THE SHADOW

**MOATS**—On February 27, 1932, Mrs. Alice Moats answered the summons, "Come home." Sister Moats was one of the best members of the Brethren church at St. James, Maryland. She loved her church, and her forty-four years were faithfully and well. As age crept upon her she respected very much that she could no longer attend the services regularly, and take her place with the worshippers. And while her body grew weak her faith did not waver. Near the close of her earthly pilgrimage she and a friend were one day singing, "There's a Great Day Coming." At its close she said, "Yes, that will be a great day. I wonder if we will all be ready for it."

Sister Moats was the aunt of Dr. W. D. Furry, at one time president of Ashland College, now president of Shorter College at Rome, Georgia. It was in her home he lived after the death of his mother.

Funeral services at the home in Tilmontown, Indiana, by her pastor.

W. S. BAXTER.

**HAWORTH**—George Haworth was born at Over Darwin, Leathshire, England, on December 16, 1863, and came to the United States with his father, a little child. He departed this life at his home at Altus, Oklahoma, February 24, 1932, at the age of 68 years, 2 months and 8 days. He came to Bourbon County, Kansas in 1883 and was married at Lawrence, Kansas, to Mrs. Esther Whitebarger, who survives him. He is also survived by the following children: lives him. He is also survived by the following children: Mrs. Fern Carter and William B. Haworth both of Altus, Oklahoma, and Harold Haworth of Wichita, Kansas, and two step-children: Mrs. Cleona VanBuren, of California, and Howard Whitebarger of Oakland, California; also a sister, Mrs. Alice Hicks and a brother Ralph Haworth, of Fort Scott, Kansas. Also four nieces: Mable Spencer, Mrs. Lee Turner, Mrs. Joe Heyman, of Fort Scott, Kansas, and Mrs. Anna Montague, of East St. Louis, Illinois. The funeral was conducted from the Hicks home in Fort Scott, Sunday, February 28, 1932, by the writer.

The body was laid to rest in the family lot in Evergreen cemetery.

L. G. WOOD.

**TINKNEY**—Charles B. Tinkney, son of Mr. and Mrs. W. J. Tinkney, was born in Ashland, Ohio, May 2, 1888, and grew to young manhood in his native city. On January 27, 1909 he was united in marriage with Miss Ethel Deffenbaugh of Glenford, Ohio. Soon after the marriage the couple removed to the Deffenbaugh homestead at Glenford where the family continued to reside until some two and one-half years ago, when they removed to a farm in Richland county, Ohio, where they have since resided.

Early in life Charles Tinkney united with the Methodist church and upon removing to Glenford united with the Brethren church at that place. Upon removing to the farm in Richland county the family transferred their membership to the Park Street Brethren church at Ashland.

Brother Tinkney passed to be with his Lord on Monday morning, March 7, 1932 at the age of 43 years, 10 months and 3 days. He leaves as those who mourn, his wife, Mrs. Ethel Deffenbaugh Tinkney, one son John W. Tinkney, his father and mother, Mr. and Mrs. W. J. Tinkney and two brothers, Bernard E. and Jno. D., of Ashland; and one sister, Mrs. Martha Chamberlain, of Zenia, Ohio, beside other and more distant relatives and friends.

Brief funeral services were held at the home on Wednesday morning, March 9, conducted by his pastor and Dr. J. Allen Miller. The funeral cortege then motored to the Good Hope Lutheran church, near Glenford, Ohio, where further services were conducted by Dr. Miller. Burial was made in the Deffenbaugh family lot in the cemetery adjoining the church, there to rest in the quiet sleep of death until the Lord shall come to awaken those that sleep and to call his ransomed home.

DYOLI, BELOTE.

**ERB**—Annie R. Erb, widow of John U. Erb, died near Linwood, Maryland, on March 4th, 1932, from a complication of diseases, aged 59 years, 5 months and 18 days.

Two years ago she suffered a paralytic stroke from which she never fully recovered. This stroke affected her vocal organs and it was very difficult for her to talk.

Sister Erb was for many years a faithful member of the Linwood Brethren church and was faithful and regular in attendance when her health permitted. In her earlier years she was quite active in the Aid Society. She departed this life March 4th, 1932 and was laid to rest in the beautiful Park cemetery which is the last resting place of many of the members of the Church of the Brethren and the Brethren.

She is survived by six children, all grown to manhood and womanhood. Funeral services by her pastor in the Linwood Brethren church.

J. L. BOWMAN.

**BEACHY**—Frank P. Beachy, long time deacon and pillar in the Carleton Brethren church, was the son of John W. and Susan Beachy, born August 17th, 1859 at Salisbury, Somerset County, Pennsylvania. He answered the call of God to come home on February 7th, 1932, at his home in Carleton, Nebraska. He had reached the ripe age of 72 years, 5 months, 21 days.

He was a graduate of Mt. Union College, Ohio, and for a number of years taught school, and later went into the hardware and implement business and he sold the first threshing machine in the community, and owned the first automobile around Carleton, settling here in the early eighties.

His life and work counted much for the welfare of both church and community, and he will be greatly missed from his circle of friends and co-laborers.

Funeral services were conducted from the Brethren church in charge of the writer, assisted by Rev. R. L. Sink, pastor of the Bethel Church of the Brethren, and interment made in the Carleton Cemetery near town.

W. R. DEETER.

**NICOLA**—Christopher Guthrie Nicola was born at Hazelton, Preston County, West Virginia, December 21, 1867, died March 8, 1932, from a paralytic stroke at his home in Gratton, West Virginia. His parents were Jacob B. Nicola and Susanna Nicola. He was united in marriage to Lydia Alice Guthrie, December 2, 1884. To this union were born nine children, three deceased. Besides his widow and the seven living children he leaves four sisters, six brothers, seventeen grandchildren and five great-grandchildren. Funeral services were held in the First Brethren church at Gratton, March 10, with the writer in charge.

Brother Nicola was, at the time of his death, a member of the First Brethren church at Gratton, West Virginia. He was at one time an elder in the Church of the Brethren.

LESLIE E. LINDOWER

**COOK**—Edith Mabbitt Cook, daughter of Mr. and Mrs. John Mabbitt, was born in Carroll County, Indiana, August 17, 1894. On November 14, 1925 she was united in marriage to Dr. A. J. Cook of Flora, Indiana. Early in life she united with the Brethren church at Darwin and never transferred her membership. Tuesday night, March 15, 1932 she was released from a long period of suffering, aged 38 years, 5 months and 28 days. Her mother preceded her in death three months. Besides her husband there is left to mourn her aged father, three sisters—Mrs. William Viner, Flora; Mrs. Frank Lantz, Flora; Mrs. Glen Peterson, Lebanon, and one brother, Orville E. Mabbitt of Lebanon. Services were held at the home in Flora before a large circle of friends. Burial was in Maple Lawn Cemetery near Flora. Services were in charge of the writer.

FREEMAN ANKRUN.

**FLENNER**—Henry Fleenner of Adrian, Pennsylvania, now awaits the resurrection mornning. After a long illness, he died on March 11, at the home of his daughter, Mrs. Henry John of West Mosgrove. Mr. Fleenner was a faithful member of the Brush Valley Brethren church for many years.

He is survived by four daughters, Mrs. H. A. John, Adrian; Mrs. James Toy, Garrettts Run; Mrs. Henry John, West Mosgrove; and Mrs. Alex John, Kittanning, all of whom are also members of the Brethren Church. There are 26 grandchildren and 41 great-grandchildren.

Funeral services were held at the home in West Mosgrove and in the Brush Valley church on March 13, conducted by the writer. Burial followed in the church cemetery. Another saint has gone home to receive his crown.

R. D. CREES.

## OUR LITTLE READERS

### A DOG THAT ATE A BIBLE

By Rev. R. D. Barnard in "The Brethren Voice"

I heard an amusing story once about a native of Africa, who came to a missionary, very much excited, and told him that his dog had been completely spoiled as a watchdog. The native told his story. He had been given a New Testament, he had laid it down. The dog had found it, chewed it up, eaten it. The native said the dog would never be any good as a watchdog, for the New Testament which he had eaten would take all the fight out of him.

This was really quite a testimony for Jesus Christ, wasn't it? The native had doubtless seen many of his fellows who had been mean and blood-thirsty, made to be followers of Jesus, loving the very people whom they had before desired to kill. The New Testament if followed does take the wrong kind of FIGHT out of you. Of course we don't eat the New Testament, we read it and then follow what it says.

Some folks believe, though, that the New Testament, if followed, takes all the fight out of a person. That it makes them "wishy-washy" and "goody-goody." That is, makes boys "sissys" and men "cowards." Is this true, or not? Did you read how St. Paul was beaten and stoned until the people thought he was dead. And when they were gone, he got up and went on his way,

preaching. Did you ever hear how many years ago thousands of people were beheaded, and starved and given to the wild beasts, when all they would have needed to do was say "I give up Jesus"? And then you have heard Dr. Gribble tell just recently how the missionaries and the native Christians of Africa suffered so much, and several of them died telling the story of Jesus. All this sounds like there is some real fighting stuff left in a Christian, doesn't it?

I'll tell you what I think the New Testament does to any one who follows it. It takes the wrong kind of fight out of you and puts the right kind of fight in you, the fight for noble things. St. Paul must have been thinking of this kind of fighting when he told the young man Timothy, "Endure hardness, as a good soldier of Jesus Christ." You know it is much easier to do nothing, than it is to be a real Gospel Messenger. It's so much easier to fight back, than to love the other person when he fights you. It's so much easier to be cross and mean than it is to be sweet and kind. I think real heroism is to be found in doing the hardest thing, don't you?

## Business Manager's Corner

### "UNDERSTANDEST THOU WHAT THOU READEST?"

When one takes time to consider the quality of the mass of the reading matter displayed on the average news stand or in the average home one is inclined to ask of the average reader the question that Philip asked the eunuch he met on the Gaza road.

One need not question the quality of literature that held the attention of this officer of the queen with such fascination. It was a sacred manuscript that in some mysterious manner had gripped the soul of this earnest seeker after truth; but he had not advanced far enough in his knowledge of divine things to grasp the meaning, in full, of these truths which were so new to him. But it was not difficult for him to understand when one who was acquainted with the truth pointed out the vital teachings of the wonderful manuscript that had come into the hands of this Ethiopian while far from home, and it is encouraging to learn how readily he accepted the truth and put into practice its teaching when it was explained to him.

#### Our Point

The show windows and the display counters and wall racks of our news-stands of the present day are so crowded with magazines and periodicals of every color, description, and quality that one may stand in amazement before them, and with a slight alteration of the statement of the "Wise Man" of old exclaim "Of the making of Magazines there is no end." But what of the quality of these publications? and what of the quality of the publications found in the average home? What influence do they have over the intellectual and spiritual lives of the growing children in the home?

In the boyhood days of the Business Manager very few people knew anything about "balanced rations" in the feeding of children. They generally fed them what they had on hand or could afford to buy and were thankful if they had enough of that to satisfy the voracious appetites of an old fashioned growing brood. No one seemed to

know anything about proteins, carbohydrates, vitamin A, B, C, D or E. The children ate such things as were set before them and were glad to get them. But today a mother who does not heed the instructions of trained dieticians in providing and preparing the food for children of such quality and kind that vitamin this and vitamin that, etc., etc., is not supplied is not considered qualified to raise a family.

#### Physical or Spiritual

While such stress is now laid upon proper food for the physical bodies of the rising generation, it can hardly be said that equal stress is laid upon the quality of food supplied for the spiritual nature. It is true that great stress is laid upon receiving a proper intellectual training according to the most advanced and most scientific methods as they have been developed in recent years; but one is justified in raising the question as to the value of these methods in developing that nature of the child that is just a little higher than the intellectual.

This brings up the question again as to the nature of the food that is supplied the average family in the way of suitable books and magazines.

Our contention is that the reading matter supplied in the average home is not of a nature that will tend toward the development of the spiritual life of the family. The religious nature may wither and die for lack of proper nourishment.

Christian parents should feel the responsibility they bear toward their children in seeing that there is plenty of such reading matter before them at all times. They may not read it as conscientiously or as regularly as they should, but the very fact that it is there and that their parents place a value upon it can not help but have some influence on their lives.

#### Brethren Reading Matter

Parents who are members of the Brethren church must surely can not expect their children to show any more interest in their church than do they themselves, and unless the parents are interested in the publications of their church, they have no right to expect their children to show much interest. While there are a number of publications that represent the various interests of the church, we do not hesitate to say if only one of these publications can come into the home that one should be The Brethren Evangelist, and we feel that it is a part of the pastoral duty of every one who has charge of a church to stress this fact and to see that every opportunity is given his membership to become readers of their church paper.

#### Beating the Air

So far as reaching the members of the Brethren church who are not readers of the Evangelist is concerned through this appeal it is just "beating the air", unless the pastors and subscribers tell them about it, or pass it on to them. Otherwise they will never know anything has been said about it. Not a word has been said in this column today about "the great depression", and we are not going to admit there is any such thing, if one really wants to secure his church paper. We remember a reading lesson in one of our old McGuffey's Readers on the subject "Where there is a will there is a way", and quite frequently this is true. "If you know these things, happy are ye, if ye do them."

R. R. TEETER, Business Manager.



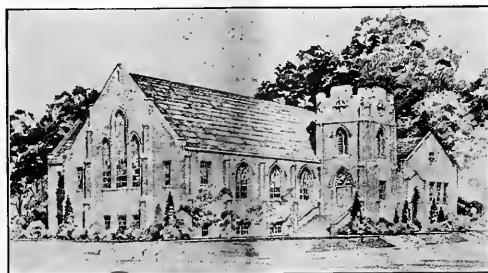
VOL. LIV  
Number 15

April 9  
1932

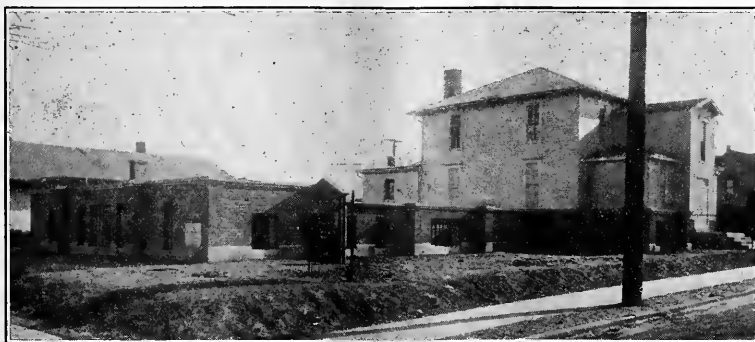
# THE BRETHREN EVANGELIST

NEW CHURCH BUILDING AT MUNCIE, INDIANA

Rev. M. L. Sands, Pastor



Architect's drawing showing how the new Muncie Church will appear when completed.



The Photographer's View of the Completed Basement Unit and the Old Church Building adjusted on the Basement of the Proposed Sunday School Annex.

## Signs of the Times

by  
Alva J. McClain

### FILLED with Violence"

According to Frank J. Loesch, president of the Chicago Crime Commission, not a single gang killer has been brought to justice in Cook County during the past four years. In that time 232 gang murders have been committed, and not one of the killers has been brought to trial.

It is true that the infamous Capone has been sentenced to eleven years in the penitentiary, but that achievement is nothing to brag about because, first, he was convicted for failing to pay an income tax instead of for his many crimes of violence; second, the securing of evidence against him was almost impossible on account of the intimidation of witnesses; third, his conviction was so uncertain that the Federal Attorney was willing to bargain with him by offering a short term for a plea of guilty; fourth, the judge gave him the longer term of eleven years because he bragged publicly about his bargain; and finally, he is not yet behind the bars.

If civilization can find in that record anything to be proud of, I do not know what it is. It will remind Bible students of the days before the Flood. The "earth was filled with violence," and every man did that which was right in his own eyes.

### THE Curse of Sentimentality.

It is true that both police authorities and the courts are often criminally lax in their dealing with those who break the law, but these authorities invariably reflect the general attitude of the public. And we may as well admit it, there is no dependable public conscience toward crime today.

No matter how vile and unspeakable a man's crime may be there is always some organization or group of sentimentalists to defend him and ask for mercy. As a case in point the newspapers this morning publish the pictures of college girls from Vassar and Wellesley who are trying to secure governmental intervention to save seven negroes condemned to death for a most revolting crime.

There is something ominous about this wave of sentimentalism which invariably produces champions on behalf of criminals, but which callously ignores the victims of violence. Why is it, that a certain type of college intellectuals, both professors and students, will yell themselves hoarse in protest against the conviction of some bloody-handed criminal, but cannot be aroused to even a slight degree of indignation on behalf of law and order and decency?

In answer three things may be suggested: first, it is safer for the talkers to plead for the gangsters than it is to oppose them; second, there is more publicity in such a course and that is what the talkers are really concerned about; and third, the entire situation reveals a demoralizing reversal of moral values. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20).

### ANOTHER Divorce Mill

Jaurez, a little town in Mexico just across the river from El Paso, recently announced the passage of a law which provides for a divorce within one day, and thus became a rival of Nevada and Arkansas in helping along the destruction of the home.

One lawyer, with an eye for future business, immediately sent circulars to all Hollywood movie players.

The El Paso pastors have rightly denounced the new law as "a bad thing for humanity and a destroyer of love." But one cannot help wondering how many of these pastors will go on supporting by their attendance the performances of the play-actors whose example, both in reel and real life, is doing more than any other influence to make popular and profitable the "easy-divorce laws."

### The Terror of Fear

Dr. Joseph Tenenbaum, prominent Jew, speaking to the executive committee of the American Jewish Congress, declared that the Jewish race is facing a world-wide war against extinction. Having reviewed the anti-semitic movements in Germany, Poland and Rumania, he said that "Never in our long history was there such a universally and diabolically conceived attempt at annihilation and destruction of a whole race."

Even if this statement be discounted greatly, it is still startlingly significant. First, it shows that the world has made little progress in some respects. The terror of the pogrom still hangs over Europe, not as a mere phantom of the imagination either, for Hitler almost won the German Presidency and more than once he has announced what he will do to the Jews, if elected.

Second, the situation points to the approaching time of the end, for the Bible forecasts a terrific outburst of anti-semitism just prior to the Coming of Christ to establish his Kingdom on the earth.

Third, the constant insecurity and fear of the Jew was predicted 3500 years ago in the Law of Moses: "Jehovah will scatter thee among all peoples. . . . And among these nations thou shalt find no ease, and there shall be no rest for the sole of thy foot; but Jehovah will give thee there a trembling heart. . . . and thy life shall hang in doubt before thee, and thou shalt fear night and day, and shalt have no assurance of thy life. In the morning thou shalt say, Would it were evening; and at even thou shalt say, Would it were morning! for of the fear of thy heart which thou shalt fear." (Deut. 28:64-6).

### Another New Bible

A quality writer in one of our quality magazines gives us four thousand words in the current issue on the need for a new Bible. His substitute for the Scriptures as nearly as I could make it out, would be a composite—conglomeration would probably be better—of the scientists Jeans and Edington, Mr. H. G. Wells and J. B. S. Haldane. Which assortment doesn't seem to inspire very much.

But it does bring to mind another item in the news to the effect that the Bible was selling through Europe today as never before in history. The past three years show a 25 per cent increase in that sale. Italy reports that instead of selling rosaries and pictures of saints in the streets, monks and

nuns are selling Bibles. France, Spain, Portugal, Belgium report enormous increases in the sale of religious literature. In fact, in the past ten years the circulation of such books in western Europe has more than doubled.

And that brings us back to the above-mentioned forecast about a new Bible. Similar utterances have been made before. Voltaire, for example, made several. He went so far as to say that, thirty years after he died, the Scriptures would have passed into the limbo of forgotten literature. As it turned out, he was more wrong than usual. His home at present, has been converted into a Bible-distributing depot.

Similarly, Thomas Paine, a century and a half ago, wrote it down that, "I have gone through the Bible as a man would go through a wood with an axe, and felled trees. Here they lie and the priests may replant them, but they will never grow."

A good many generations after Thomas Paine, I walked, one day, into Tokyo's greatest department store, Mitsukoshi's. The book department—like all book-selling places in Japan—was crowded. In the center of the room, surrounded by a crowd bigger than any other—was a great table piled high with what appeared to be copies of the same book.

"What's this?" I asked the clerk. "This is our Bible counter," he replied. "Must be a special sale," I said. "Not at all. The Bible is our best seller. It always has been."—Christian Herald.

God does not refuse his Love to any; he has opened the Door to all who will enter; but a spirit, however great, who does not bow before the Sacrifice of Love can never understand the Secrets of Heaven; he may know all the wonders, all the secrets of nature, both of nature visible and nature invisible, but the mystery of the lowest place which rises to the highest he cannot know.

True pity is a mighty motive. When the real abiding pathos of life has gripped a man's heart, you will find him afield doing the work of the Lord. You will not see his tears. There will be a smile in his eyes, and, maybe, a song on his lips. For the sorrow and the joy of service dwell side by side in a man's life.—Percy C. Ainsworth.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Effective Enforcement and Weakening Morale

Prohibition was never more effectively enforced than now, and yet there are evidences of a steadily weakening morale on the part of the friends of Prohibition. This anomalous situation has developed as a result of the intensive wet propaganda that has been maintained for a number of years and increasing in intensity each year, and on the other hand by the appointment by President Hoover of a really efficient enforcement agent in the person of Colonel Amos W. W. Woodcock.

The opponents of Prohibition, backed by the wealth of unscrupulous millionaires, have been flooding the country with every sort of argument calculated to discourage the people with Prohibition and to convince them, if possible, that it could not be, and that it is not being, enforced. This propaganda has been kept going with such strong and continuous force that many of the rank and file, of those who favor Prohibition, and even some of the leaders, have come to half believe that Prohibition is proving a failure. At least, in view of the great fuss that is being made about it, they think there must be something radically wrong with it; they have lost their enthusiasm and much of their strength of conviction about it. Of course the wet talk is all bunk, but even so, it is having the desired effect, that of bringing about a steadily weakening of Prohibition morale. There is no longer so much of the old-time courage shown in the fight for it; not so much of the former intensive zeal exercised by church folks; nor yet the constant vigilance and concerted effort that made possible the winning of Prohibition. Much of this, of course, was brought to a halt at the time Prohibition was put into effect. Many people thought the victory was completely won and nothing more remained to be done, and they sat back to watch the system operate.

But in addition to serious effects of that mistake, we are beginning to see the influence of this constant stream of wet propaganda, in the dampening of ardor and in the bringing about of a spirit of uncertainty about the real worth of the victory we are supposed to have won. Possibly Prohibition is not the best method after all, some are saying, because it does not seem to be prohibiting. That, of course, is not true, that Prohibition does not prohibit; it is merely wet propaganda. But all too many are believing it. It stands us in good stead to take our cue from the highest Prohibition authorities rather than from those who are working tooth and toenail to destroy it.

"Prohibition enforcement conditions are steadily improving, with many evidences of less drinking and increasing observance of the law," declared Colonel Woodcock in a recent interview in Chicago to a representative of the American Business Men's Prohibition Foundation. And his testimony before the Committee on Appropriations of the House of Representatives was so remarkable that he won his Bureau a 100 per cent renewal of Government backing for the coming year notwithstanding the efforts of those who were trying to cut him short and thus cripple his work. When asked the question point blank recently, "What is the outlook for Prohibition enforcement and observance throughout the country?" Colonel Woodcock said very positively, "Never better. One of the best evidences that our Bureau is making progress is the high percentage of convictions secured in cases brought by Federal officials throughout the country." Then he went on to say:

Our records show that in the last few months there have been recorded 92 per cent of convictions out of all cases brought to trial by our agents. During the first six months of the fiscal year (which began July 1, 1931) the percentage of convictions of cases brought was 89.1 per cent. For the fiscal year of 1931 the percentage was 86.2 per cent of convictions on Federal cases. Naturally we are proud of this record, which is all the more remarkable when compared to that of other classes of Federal prosecutions.

One of the most significant facts regarding the enforcement ser-

vice of the Prohibition Bureau is the extraordinary cooperation afforded it in all parts of the country. So great is this cooperation on the part of private citizens and organizations that we estimate that 80 per cent of all cases investigated and brought to court by our agents were initiated and undertaken from evidence and information furnished by individual citizens. The cooperation of Federal Judges in facilitating trials and insuring fair consideration of all cases cannot be too highly commended.

Whether there is less drinking and less illegal sale of liquor, is necessarily a matter of opinion, and yet we find multiplied personal testimony to that effect.

Conditions in a number of cities is greatly improved. Particularly is this true in the city of Detroit where smuggling on a large scale is no longer in evidence. The cooperation of the Canadian Government is an active factor in reducing this traffic to a minimum.

The business of the Prohibition Bureau is enforcement and we are focusing our attention upon just that one thing. We want our record to speak for itself. The transformation of the Prohibition Service personnel which has been accomplished under the provisions of the Civil Service requirements, is a great factor in increased efficiency.

That shows the situation with regard to enforcement, that it is really efficient, but that sort of efficiency is not getting much publicity these days. The metropolitan press does not carry news favorable to Prohibition to any great extent, and many of the most widely circulated city papers will not print such news. Consequently it is not very widely known that Prohibition is really a success, so far as authoritative statistics are concerned. But almost everybody knows what the wets are saying about it being a failure. The wets are making public sentiment in all too large a measure, and that is bound to tell eventually on enforcement, if not on the very retention of Prohibition. And because we believe the conscience of church forces needs to be sharpened a bit, we pass on some excerpts from a prodding given editorially in **Prohibition Defender**, who contends that Prohibition is not safe. We quote:

There is a grave danger in the near future for prohibition. It seems to be the tendency of the dries to minimize the danger and inspire over-confidence, when the great need of the hour is to awaken the dries to the seriousness of the situation and to inspire them to militant action. Nearly all dry writers and speakers seem to be afraid to admit the truth for fear it will discourage the dry forces. The sooner we face the facts and raise a tremendous battle-cry, the better for the cause.

Though the wets have made a very poor showing in the matter of electing congressmen and state legislators, there is no question but what public sentiment is moving rapidly in their direction. Wet newspapers are coming into perhaps nine out of ten homes of this country. Of course there is more or less dry literature going into many of these homes but the homes in which wet metropolitan newspapers do not find a place are few.

There is an alarming condition among our young people, particularly among young married people and what is called up-to-date society. It is considered quite the proper thing to serve some kind of intoxicating liquor at practically all social gatherings in private homes. This is much more general than the dries are willing to admit.

The Christian Herald recently published an article by Janet Mabie which recognizes that many drink for "fear of being different." That is an acknowledgment that drinking has become quite general. When they tell her she must not be "different" in the matter of drinking, she calls their attention to the fact that it is becoming fashionable to be different in one's apartments, clothes, parties, etc., and why not when it comes to drinking? Has it come to the point where drinking in society functions is general and the one who does not is the exception?

Unless the churches and the forces of righteousness awake to the facts and become militantly aggressive as they were when fighting for prohibition in the first place, it is only a question of a few years until the worst will come.

The wets are organizing and will intimidate many congressmen and legislators unless the dries come to active defense for the

friends of prohibition among the law makers and executives of this country.

There is all too much truth in that statement to permit us passing the matter off lightly and continuing our smug and easy confidence. We have prohibition enforcement now, but few people know how efficient it is, as already suggested, and besides, who can tell how soon another administration will usher in an easy-going, inefficient enforcement, if not a real nullification policy? The time to awaken and set ourselves to the task of building a strong and courageous public sentiment that will secure the future of Prohibition is at hand.

## Encouraging Bible Study

One of the biggest problems of the average pastor is to get the members of the church to study and really become acquainted with the Bible. We are carrying in the Evangelist each week two different methods of Bible study, which are proving interesting to our readers, because of the helpful instruction given, and we hope they will also prove suggestive as to method. One is the intensive method of studying rich texts, used by Dr. Rensch and the other is the comprehensive method of studying the Bible book by book, as used by Professor Stuckey. We commend both as both helpful and necessary to those who would become intimately acquainted with the Word.

Method in Bible study is really important, and it is up to pastors and other church leadership to suggest the method of study that will prove most helpful to the people. Dr. Charles E. Jefferson has offered a word along this line. He says:

The pastor who is content simply to exhort his people to read the Bible has not done his full duty. We cannot throw a library at a

*(Continued on page 8)*

## EDITORIAL REVIEW

Word from Brother Herman Hoyt, pastor of the church at Mansfield, Ohio, tells us that some encouraging things are happening there, and we are promised a report soon. Suffice it to say here, that some folks are being saved and the outlook for the church is brightening.

The Christian Endeavorers will find an interesting report on their page from their national president, Brother E. M. Riddle, who tells of some correspondence he has had from Endeavor leaders. He invites more communication. If your society has not reported its doings for some time, suppose you see to it that somebody is made responsible for reporting at an early date.

Brother Frank Gehman, pastor at Krypton, Kentucky, reports an enjoyable visit from one of the Ashland College Gospel Teams. The boys brought splendid messages, added much to the encouragement of the workers and local membership and were the means of leading two souls to confess Christ as Savior. It was a fine ministry the boys rendered, much appreciated by the local leadership, as Brother Gehman testifies.

Our correspondent from Pleasant Hill, Ohio, says the interior of the church at that place has been redecorated and remodeled. She says the Sunday school had a record-breaking attendance on Easter Sunday, with the figures at 238. A new piano and the organization of a Sunday school orchestra are also signs of progress. A two-weeks' revival conducted by the pastor Brother Marlin, resulted in twenty-nine being added to the church, seven by letter and twenty-two by baptism. God has some faithful people in this church as elsewhere, and he answers the prayers of the faithful.

The church at New Lebanon, Ohio, has experienced a real revival and ingathering of souls, and the campaign was led to victory by Brother Claud Studebaker as evangelist and Brother L. V. King as pastor. There were thirty-one confessions of faith made during the meetings, and two such confessions were made just preceding the meetings, and "several" since. Twenty-one of this number had been baptized and received into the church at the time of writing. Others are expected. It was a hard-fought campaign both for pastor and evangelist, but God crowned it with success in more ways than one, not only adding souls, but building up the church in the unity of the Spirit and in the strength of faith.

For the benefit of our Illinois constituency we pass on the information recently received that two state conventions of Church school workers and pastors of that state will be held, one in Olney, May 23-25, and the other in DeKalb, May 25-27. These meetings will be the 74th annual conventions of the Illinois Council of Religious Education and the first time that more than one gathering per year has been held. We are told that plans for the giving of practical help to local church leaders of all denominations are being made, and among the names of speakers scheduled are the following: Dr. Albert B. Coe, Dr. Mary Alice Jones and Dr. Harry C. Monro.

Brother Dyoll Belote, pastor of the church at Ashland, Ohio, reports four new members received by baptism at the Easter time, also a well-attended and very helpful Easter sunrise meeting. This feature is becoming not uncommon among Brethren churches, and a beautiful and significant one it is. There is no time so conducive to a keen appreciation of the joy and victory of the resurrection of Christ as the early morning hours of Easter. Two features of the work promoted by Brother Belote, deserving of special mention, are the growing and active Intermediate Christian Endeavor Society and the Sunday school orchestra, both of which are likely to be helpful means towards holding the young people to the church at a critical age.

An extended trip of nearly five months, crowded with revival meetings, and Bible lecturing, and service for the college is interestingly related this week by Dr. W. S. Bell. His work among the churches of the Northwest district has been previously reported. This record gives an account of his Bible lectures conducted at Lathrop and Turlock, California, and a revival at La Verne, besides brief appearances in other churches. He remarks about the progress at Turlock, where Brother N. W. Jennings is the much-loved pastor, and who, he says, is anxious to be used more largely in evangelistic work. In the La Verne meeting he was teamed up with Brother A. L. Lynn, under whose evangelistic zeal and efficient leadership this church is making splendid progress. Dr. Bell comments about the good spiritual condition of practically all the California churches. He says the weather visited upon him during his trip was about the worst that was had during the winter at the respective points. Even when he came back to Ohio, where we had had California climate most of the winter, he was met with a blanket of snow and about the coldest weather of the season. Well, he may take all that as a compliment, for we doubt if Mr. Weatherman would have risked administering such a heavy and continued course of his worst weather on one of less dauntless courage.

We are privileged to present this week an unusual report from our church at Muncie, Indiana, where Brother M. L. Sands is the faithful pastor. It is a combined report of a victory revival under the leadership of Brother Charles H. Ashman, and of the completion and dedication of the basement unit of their new church building. The total results of the evangelistic campaign were fifty-three confessions, and at the time of the writing the pastor has baptized thirty-nine. Besides these, ten members were received by transfer from the disbanded Maple Grove congregation (a rural church not far distant) during the meetings. The Muncie pastor visited the entire accessible group of this former rural church and got the promise of twenty-one members to place their lot with the Muncie church. It was a fine thing for these Maple Grove people to do, and we dare say they will have a most satisfactory church home in the city of Muncie. The revival was a great success and surely gives this growing mission church cause for rejoicing. Besides this encouragement the church is planted in a field that is full of promise, and as Brother Ashman says, the future of the Muncie church is bright. The Sunday school has been going steadily forward since the completion of their new basement unit, which accommodates the large Children's Division the total attendance of the school on a recent Sunday being 227. Another feature worthy of note is the Junior Church under the leadership of Mrs. Sands, the attendance at a recent service being 69. That would be considered a fair sized adult congregation by not a few pastors. The corner stone of the new structure was laid last September 27th with Brother W. I. Duker as the speaker of the day, and the dedication took place on December 6th with Dr. J. Raymond Schutz officiating. The church was free from debt at dedication. We congratulate pastor and people.

## The Joys of Service

By J. L. Bowman

To the thoughtful earnest student of the Word, it is quite clear that the Master never meant that his service should be drudgery or that his servants should be gloomy and sad. To interpret the Christian life in terms of bondage and servitude is to very much misinterpret the teachings and spirit of the Master. True, it is not recorded that he jested and laughed, but the recorded instances of his weeping always show that there was genuine sympathy and deep feeling with the parties with whom he wept.

There is nowhere any recorded instance to show that he was a sour, crabbed ascetic, one that did not enjoy the real beauty of the sunshine, or the song of the birds. We do have something to show that his deeper aesthetic nature was touched by the fragrance and color of the flowers of the fields and he was moved to exclaim, "That Solomon in all his glory was not arrayed like one of these." No, no, he was no recluse, nor did he mean that his followers should be. The flowers of the field, the glory of the sunset and the matchless beauty of the rainbow did bring joy to his children, and as the wrong side of heaven declares his glory and inspires his children to higher and holier service and as they catch a gleam of the joy and beauty of heaven as revealed by his handiwork they are led to break forth into peans of praise for the home of the soul whose glory and beauty and grandeur are indiscribable.

His children here render most acceptable service to him, who lives among his children here and who share the joys and sorrows of those with whom they associate. Our Master's messages were always messages of cheer, comfort and hope. To those who bore heavy burdens, and to those who labored to the point of weariness and exhaustion, his words had a special meaning, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." These words accompanied by the sweetest of invitations had a meaning and to those whose necks were galled by the yoke of unbelief and whose souls were in a state of unrest he said, "My yoke is easy, and my burden is light, and ye shall find rest for your weary souls."

Jesus Christ not only taught great truths but he taught men how to live great lives. Lives that would reflect his life. Lives that were full of richness, sweetness and joy.

We may live among decaying embers, among a people whose hearts are no strangers to the sorrows of earth, but it is ours to show them the sweetness and joy of a

heart that is fixed and of a soul that is trusting in the source of all joy. In the furnace one may be compelled to go, but only for the purpose of refining and consuming the dross of human nature. Pure gold can stand to be refined but dross is burned up and consumed. There is joy in being in the furnace if he is with us there, and we always come out strengthened in faith and purer in heart because the impurities are consumed. The baser metals cannot stand the furnace tests but the pure gold shines with an added luster because it has been in the furnace.

One of the chief joys in service is in knowing that he is with us always. This serves as an inspiration to be our best and to do our best.

When we are weary he says, Come to me and rest. When we are thirsty, Come and drink. When we are hungry he says, Feast on me. When the road is hot, dusty and long, he says, I am with you, and cheered by his presence we lose the sense of weariness and fatigue. And when the night is long and sleep is banished from our eyes, he gives a song for the night, A song of trust and faith, a trust so sublime that the world does not understand, a song whose sweetness outlasts time. However dark the night may be, he will never forsake us and he will permit to come into our lives only what is best for us.

The Psalmist says, "Thou hast put a new song in my mouth." The world cannot sing that song because it is the inner song of peace, joy and gladness. Many shall hear it and be glad because of the sweet note of trust in the Lord, the faith of many shall be strengthened and this solo becomes a duet, and the duet is changed again into a trio, and the trio is changed into a quartette, and the quartette becomes a mighty chorus, singing the deliverance from the pit of sin and deliverance gives a purpose to life.

Now there is no more aimless wanderings because life has a goal. This wonderful change has been wrought because I have found joy in his service and this joy is so contagious. We unconsciously shed the sweet perfume of his life. The water that he gave us to drink becomes a fountain of living water in us springing up into everlasting life and the joy in his service brings pleasure even when we are in pain.

Linwood, Maryland.

The knowledge of thyself will preserve thee from vanity.—Cervantes.

### SENTIMENTS ON JOY

*Joy is more divine than sorrow, for joy is bread and sorrow is medicine.—H. W. Beecher.*

\* \* \*

*We can do nothing well without joy, and a good conscience which is the ground of joy.—Sibbes.*

\* \* \*

*The very society of joy redoubles it; so that, while it lights upon my friend it rebounds upon myself, and the brighter his candle burns the more easily will it light mine.—South.*

\* \* \*

*A man would have no pleasure in discovering all the beauties of the universe, even in heaven itself, unless he had a partner to whom he might communicate his joys.—Cicero.*

\* \* \*

*The most profound joy has more of gravity than of gaiety.—Montaigne.*

\* \* \*

*The joy resulting from the diffusion of blessings all around us is the purest and sublimest that can ever enter the human mind, and can be conceived only by those who have experienced it. Next to the consolations of divine grace, it is the most sovereign balm to the miseries of life, both to him who is the object of it, and to him who exercises it.—Bishop Porteus.*

\* \* \*

*These things have I spoken unto you, that my joy might remain in you, and that your joy may be full.—Jesus.*



## The Laymen and the Brethren Church

By D. C. White

(Digest of a General Conference Address)

For a good many years some laymen of the Brethren Church have had a vision of an organization that would accomplish mighty things for God through obedience to his Son Jesus.

You know that a consecrated laity was the power back of the apostolic church and a consecrated laity is the only solution in this day to the problem of a spiritually empowered church that will glorify Christ.

Any organization that has for its objective the following ideas cannot help but be a power in its respective field.

The Laymen's Organization of the Brethren Church is a group of men desiring to exalt the name of Jesus above every name, to secure the promotion of a sense of comradeship and unity among the laity of the Brethren Church (and only God in high heaven knows the extent of the lack of comradeship in the Brethren Church and I dare say that there are few churches in the brotherhood that are free from this ungodly thing) and to bring increased efficiency and profound spirituality among the laity and a missionary and evangelistic spirit in all the churches and to promote the missionary and educational activities of the denomination as a whole, and to assist worthy young men and women in a financial way to acquire a college education in our denominational school, thereby preparing themselves for the ministry and mission work in the Brethren Church.

Surely any organization with these high ideals has a reason for its existence.

Many a person has been driven out of a church because the church did not give them anything to do. There was no Layman organization, and no plan for putting the average member to work. Or if there was a laymen's organization, they were not given a job. The laymen's organization did not function. If a man is asleep and indifferent in the church he will be an annoyance to the rest who are serious. And if an organization does not fulfill its task it annoys the people. Let the laymen's organization function. If you sleep sound enough you snore, and then you annoy some one else. I mean by this that an organization that does not fulfill a task annoys the people. Let us give the laymen a task and I tell you people that any red-blooded man will arise to the occasion. I tell you that the laymen have a task, yes, and I will go further and say that they have an obligation before God.

I know of some preachers who go out of their sphere and are compelled to mix too much with temporal things, neglecting the spiritual life of the Church. Laymen of the Brethren Church, this is a challenge for you, I say it out of the fullness of my heart.

Let us awake sleeping laymen and be the pastor's inspiration instead of his field. I am going to say to you laymen today that no church should be the pastor's field to the exclusion of the unsaved around about him.

Do you want your pastor to come into his pulpit with a light spirit, a rested body, and the light of God's grace shining in his face? Do you want him to come into the pulpit in such reverence as though he had just been with God? Or do you want him to come into the pulpit with a heavy heart, a tired body, and the lack of God's grace upon his face because he has been burdened all week with a lot of church trials and discord, so that his mind is burdened and sorrowful? Let every layman of this church, and every other church in this land, take his place in his

respective church and do the things his hands find to do. Quit you like men, stand fast in the faith, hold up the hands of your minister and you will be surprised what the Lord will do.

Laymen, relieve your pastor of every burden you can. Let him have time to seek the lost, speak words of comfort to the sick and dying. Be his inspiration and your pastor will enter the pulpit with a work well done, and you will then begin to live in the spirit and influence of God's love.

I ask you how can a pastor give his best to the Church when he has been called upon to give his mind, his strength and his love to the flock, who are supposed to be God's children, supposed to be consecrated to his labors of love, when all around are souls going down, down, down, to a Godless eternity, and they are doing nothing about it? When there is an indwelling spirit there is an outpouring of love and self.

When the Laymen of the Brethren Church become fully filled with the Spirit you can look for great things from the Church, for a Spirit-filled church is one abounding in grace, through faith in Christ Jesus.

Laymen of the Brethren Church, let the Good Shepherd, Christ Jesus, lead us into new and green pastures, and I fully believe that the Layman organization is a movement or effort to enlist the man power of the Church in behalf of forwarding the interests of the Church of Christ. Let us catch the vision of the greater possibilities of men for service for God and humanity.

It is altogether possible for a strong brotherhood of consecrated laymen to promote local projects and to exert a strong influence, I should say, spiritual influence in the church life, that will have remarkable results.

The time of action is at hand, let the laymen go forth in battle array with the banner of God and his righteousness going on before, with everything attempted in his name. Layman, awake from your slumber and stand forth in your might through Jesus Christ our Lord.

Philadelphia, Pennsylvania.

## Studies in the Book of Revelation

By R. I. Humbert

Study No. 1

Names in Scripture have a meaning. Genesis means "beginnings"; Exodus means "going out." The book of Revelation also has a meaning. It is the unveiling of Jesus Christ.

The Old Testament gives us Christ in type and prophecy; the gospels give us Christ in humiliation, while this book is the Revealing of Jesus Christ.

In this book we have Christ as a Lamb, slain for our redemption; we have him as the Lion of the tribe of Judah; as the great head of the church; as our Kinsman Redeemer; as the great Bridegroom; as the Hero of Armageddon; as the great center of the New Jerusalem and the source of its illumination.

### Two Kingdoms

There is a kingdom of light and a kingdom of darkness. Both are bidding for the loyalty of the human heart, but at present their efforts are put forth in a hidden manner. When the church is removed and the tribulation period is ushered in (at Ch. 4) these two forces will come out in the open. There will be voices of all kinds. Voices from the altar and voices from heaven; voices like thunder and

voices like a trumpet; voices like water and voices like a lion; voices of cherubim and voices of angels.

Also angels will be everywhere. Good angels and bad angels; angels bound and angels free; angels ascribing praise to the Lamb and crying woe to the inhabitants of the earth; angels holding the winds and angels with power over fire.

This book takes us up to the end of what we call time. Eternity is still young and sin's long war with God must come to a close before our Lord will take the throne of David and rule in power and righteousness.

### An Open Book

This book is of such tremendous importance that a curse is pronounced upon that person who dares to change it in any way, (Ch. 22:18). Let us beware. How often people say that it is a hidden book and should not be read. May the reader of this page not be found guilty of such language, for to say that the book is hidden and cannot be understood is to change the very meaning of the title of the book. It is not a concealing or a hiding but a revelation or unveiling of Jesus Christ. And for fear we might miss the word "Revelation" it goes on to say that God gave it to "SHOW unto his servants things that must shortly come to pass."

### Sign Language

But how does he show it? "He sent and SIGNIFIED it by his angel unto his servant John." Here we see that God uses a sign language, he sign-i-fied it. It is written in picture languages thus a person must know the meaning of the different pictures and symbols in order to get the message of the book.

If I would place the picture of a human eye on the blackboard, then a tin can, a body of water or a sea and then a hat, a person would have to know the meaning of each article before he could read the sign or picture language and know that I was trying to say, "I can see a hat."

It is thus with the book of Revelation. Much is written in sign language and we must know the meaning of the signs before we can get its message. The book is not written for idle curiosity but for that person who, through the illumination of the Holy Spirit, will dig down and mine out its treasures.

These signs are explained somewhere in the Bible, thus it is very necessary for a person to have a good knowledge of the Bible, especially of the Old Testament for we are on Old Testament ground after we reach the fourth chapter.

### Should Be Read

Many Christians do not read this book for various reasons but will any of these excuses satisfy, when they stand before their Lord?

Suppose a man living in Pennsylvania was to go to Chicago. Every week he would write a letter back home to his wife but would receive no reply. After about six months he would meet a friend from the same town in Pennsylvania and would inquire about his wife.

"Oh, she is getting along fine," the friend would reply. "Well," says the husband, "I have written to her every week but have received no letter from her, I wonder what is wrong."

"I don't know," replies the friend. "I was there to see her just before I left for Chicago and I noticed a large pile of unopened letters from you, lying there on the stand."

Certainly the husband in Chicago would know that his wife did not really care for him.

So it is with this book. After Christ had been in glory some sixty years he came back and gave this message to "his servants" and how can we say that we really love him if we leave his last love letter lying on the stand unopened, especially when it is of such tremendous importance as to call forth such an urgent and oft repeated admonition, "He that hath an ear let him hear."

Martinsburg, Pennsylvania.

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## SIGNIFICANT NEWS AND VIEWS

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### VOTES AND TAXATION

We wonder how many who pay no taxes vote at elections. In these days, when honest, industrious people of modest means are burdened with heavy exactions, a large part of which is wasted, we wonder if every voter ought not to pay something in order to cast a ballot. If there is to be no taxation without representation, why should there be representation without taxation?

We think that in determining the basis of representation in legislative bodies, an alien should not be counted. There appears to be sound basis in the effort being made to bring that to pass. This sounds like justice, and justice becomes a Christian nation.—The Presbyterian.

### A NEW TESTAMENT IN THE VATICAN

A French society has sent tracts and New Testaments to certain young men in the Swiss guards of the Vatican. One of these collected fellow guardsmen in his room and read Scripture to them, comparing the passages in the tracts with those in the Word. Two were convinced and accepted Christ; a third reported the gathering to the Vatican authorities. The owner of the New Testament was summoned before a high dignitary and ordered to give up his Testament to be burned. His answer was: "If you burn my Testament I will burn an image. I today resign from the guard." So he gave up a profitable and easy position which he had held for three years and went home to face an angry Catholic family.—S. S. Times.

### E. STANLEY JONES MAKES GIFT TO MEET INDIA MISSION DEFICIT

North India Methodist conference appropriation from foreign mission funds has been cut 9,000 rupees (about \$3,000) this year. The Christian Advocate reports that Dr. E. Stanley Jones has offered to make up one-third of this amount out of his own purse. Each missionary family of North India agrees to contribute 45 rupees a month for one year.—The Christian Century.

### WAR BREAKS OUT AGAIN

It is really wicked the way some industries persist in jumping on the poor little cigarette makers. As if it were not enough that the candy manufacturers should have presumed to resent the defensive tactics (a la the Japs at Shanghai) of the cigarette people when the latter gave us the noble national slogan, "Reach for a— instead of a sweet," one manufacturer of chewing-gum actually went so far as to suggest that after smoking a cigarette one might need some gum to sweeten his mouth and tone up his breath. And then a dentifrice manufacturer dared to suggest that the cigarette smoker might need to have a tooth-paste that would overcome acidity—actually he did that!

Evidently the poor tobacco manufacturers must have, in their meekness, shown these conscienceless pirates the errors of their ways. At least, those two awful advertisements have ceased.

And now—lo and behold!—comes another dentifrice manufacturer boldly declaring that "your dentist will tell you that tobacco stain precedes decay." Just think of it! Such high-jacking!

Well, probably some good soul will come to the relief of the poor tobacco barons, so that they can complete their benevolent campaign to have every man, woman and child a confirmed beneficiary of cigarettes. We need not worry about them nor about the decay of the teeth of the people who want to smoke. Their teeth are their own and we have no disposition to compel them to keep them if they wish to be rid of them.

We do wish some good soul would advertise some device whereby people who wish to refrain from smoking could do so, something to protect the rest of us from the discourtesy of the average smoker, for instance.—The Christian Standard.

### EVERY RELIGIOUS PAPER

We do not know an exception to the fact that religious papers have suffered tremendously in this trying time. Some have had to stop. Everyone has had to be aided by some outside helper. We are confident that officers in local churches hurt the cause in which they have interest by not urging the people to take a religious paper. Boards and agencies for good purposes could get twice the result at half the expense by using some of their money to aid religious papers. Any Christian can extend his influence far more widely by giving help to a religious paper which expresses his general belief. Any home that is filled with anxiety will be sweetened and cheered by receiving and reading each week a truly religious paper. It will turn the thoughts for a while at least from the problems that are crushing some people to despair. Going to church and reading religious papers will do as much as anything to carry us over. These two things are better than amusements, sports, indulgences, which many people keep up even in hard times.—The Presbyterian.

### ANTI-CHRISTIAN ARTICLES

What over-specialization in speculation can do to the tenets of the Christian religion is in process of illustration in current issues of the *Christian Century*, an undenominational weekly journal. Under the heading, "A Conversation About God," three prominent modernists are trying to figure out whether or not they know there is a God or not. We laugh at scholastics who argued as to how many angels could stand on the point of a needle. They at least admitted the existence of needles and of angels. Professors Wieman, Macintosh and Otto are more thorough in their agnosticism. They start with doubting the ability to know even God. The Lutheran regrets that such discussions should find distribution in a paper claiming to champion Christianity. Nothing but infidelity and final confusion and despair can possibly result.

Appearances to the contrary, we have no reason to believe that the *Christian Century* is published at Cicero, Illinois.—The Lutheran.

### REASONS FOR DIVORCES

The *Christian World* recites a joke—if it be a joke—to show for what imaginary and trivial causes divorces may be obtained in the United States.

Rastus' lawyer was informing him on the legal status of his matrimonial relationship and his chances for a divorce.

"Mistuh Johnson, I has discovered I can get you yo' divorce on the grounds that yo' marriage ain't legal on account of her father he had no license to carry a gun."

For causes of no more force and dignity divorces are sometimes granted in this country. The absurdity of it ought to cause sensible people to pause. We need a big fresh crop of common sense.—The Christian-Evangelist.

### Encouraging Bible Study

(Continued from page 4)

man and expect him to profit by our good intentions. The teacher of English literature does not throw an alveo of English authors at his pupils and say, "Read this." The books must be mastered one by one, and at every step the pupil needs assistance. Getting into the soul of English literature is an arduous undertaking, and one cannot get into it by a jump. One must work his way into it inch by inch and with a deal of persistency and patience. Exhortation accomplishes little unless it is followed up. It is a mistake to suppose that the average man or woman will know how to start in the reading of the Bible. He must be told. The pastor must pick out one of the sixty-six books and say, "Read this." A year later he will recommend another one, and a year after that a third. At the end of ten years, ten Bible books will have been recommended. This will be a good start toward the mastery of another ten. When a man has mastered twenty books of the Bible, nothing but death will prevent him from mastering them all.

And, we would add, the other method might be suggested to those who already have a fair knowledge of the contents of the

Books, and that is the study of some remarkable small portions of the Bible, or outstanding verses. The pastor might select a list of important verses and passages, or better still, a list of topics and references dealing with same, and offer them to members for study.

Nothing is more important for the Christian than that he should become really acquainted with his Bible and should maintain a habit of Bible reading and study. It is surprising how pitifully small is the average church member's knowledge of the Bible, and that comes about by the widespread neglect of the Bible by such church members. The Bible is more widely owned than read. A further comment by Dr. Jefferson is to the point here:

Millions of Americans never look into the Bible. Among these millions are thousands of our so-called best people. Men and women of education and culture, of light and leading, are in large numbers absolutely ignorant of the Scriptures. Lawyers and doctors, journalists and teachers, bankers and merchants, are found in the non-Bible-reading circles. To know the Bible is not counted a necessary qualification for those who desire a seat among the upper ten thousand. The Bible continues, however, to enjoy a large sale. It still retains the honor of holding first place among the best sellers; but when one reads the statistics quoted to prove how popular the Bible is, one cannot help wondering where all these boughten Bibles go. It is easy to be misled by statistics. Because a Bible is sold, it does not follow it is read. But a Bible which is not read is no Bible at all. Only a Bible which is read becomes a force in the life of the world. Many Bibles are bought solely for ornamental purposes. They are a suitable decoration for a home supposed to be religious. A Bible looks well on the library shelf, and most Christian people would be ashamed to confess they did not have a Bible in the house. But a Bible in the house is nothing unless it is also in the mind. Only a Bible in the mind becomes a force in the life of the town."

## OUR BIBLE STUDY DEPARTMENT

### Outstanding Texts of the Bible

By Dr. G. W. Rench

Acts 12:12,—“And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.” Moffatt reads, “When he grasped the situation, he went to the house of Mary, the mother of John who was surnamed Mark, where a number had met for prayer.”

The New Testament sets up sign-posts by which we may see how far we have traveled in our journey. Worshipers in private homes stand out prominently. The handicaps of gorgeousness in worship did not hinder the early church. It takes a mighty battle to combat worldly pride in the human heart, and we have all but quit trying. Many a congregation can trace the beginning of its decline to a costly church-plant. They expected the showy church building to make contacts with human beings instead of winning men themselves. “At ease in Zion” is the death-knell of many a church with a great church-building and a brilliant pastor. In strange contrast is this New Testament group in a private home where “many were gathered together praying.”

How far have we drifted from a scene like that? “The many” have dwindled to a mere handful, if such meetings for prayer have not ceased entirely. Commodious and expensive quarters haven't saved the day. The Sunday evening service is no longer wanted, either. What is the difference between our type of religion, and the standard in that home of Mary? For example, have you ever studied the argument, and teaching of the various writers in the New Testament to preserve the communion service in the early church? Have you studied their deep concern about it? There must be something vital in such a service or its importance would have been passed up, as it is being minimized in the average church now. If the motive which brought “the many” together in the home of Mary was of vital importance then, is not such a motive and its cultivation of much more importance now than some of the things we are discussing? There is more contention now for a method, by far, than there is for “the thus saith the Lord” in HIS BOOK OF METHODS.

In that old fashioned home where many were gathered together praying, there was a Christian mother presiding over it. Card

parties were out of place in that home. Her son, Mark, was in training for mission work; and for writing the second gospel. Her brother was the large hearted, generous Barnabas. And what a power was such a home! With such homes, a nation is safe. With such homes, the church will shine for Jesus, missionaries will be trained, and souls called out of the world as from a sinking ship.

"From the snares of sinful pleasure, here my feet are always free, Tho' the way may be called narrow, it is wide enough for me; It was wide enough for Daniel, and for David in his day; I am glad that I can follow, in the good, old-fashioned way.

Just a few more steps to follow, just a few more days to roam, But the way grows more delightful, as I'm drawing nearer home; When the storms of life are over, and the clouds have rolled away. I shall find the gates of heaven, in the good, old-fashioned way."

You say you don't like any reference to the "old-fashioned" way? All right; have your own way. Change it to "new-fashioned," if you prefer, and then I will laugh.

Have you noticed in what direction Peter wended his steps when set free from the old jail? The direction he took reveals character. It was toward this Christian home. He would be most at ease there. To shun a place of prayer reveals character, too. The theory that the communion has nothing to do with the Christian's eternal salvation has much to do with the indifference of Christian people in its observance. After using the greater part of a chapter (1 Cor. 11) in setting the church at Corinth right in its observance, Paul concludes with these words: "For this cause many are weak and sickly among you, and many sleep." \* \* \* "That ye come not together unto condemnation." Peter was to be cut off from having any part with his Lord, if he refused feet washing, (See John 13) and Paul directed Timothy to enforce the order of refusing charity to the widow by the church, however needy, unless she had engaged in washing "the saints' feet." (1 Tim. 5:9, 10). I had far rather uphold the standard, "The Lords' work must be done in the Lord's way."

## Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

### Deuteronomy

Of all the books of the Pentateuch, Deuteronomy is perhaps the most practical. It is a record of the addresses of the dying Moses—one of the greatest and most worthy statesman of all time. There is no doubt that these addresses were intended for the people of the Lord. Numbers was written for the servants of the Lord and Leviticus was drawn up for the use of the priests of the Lord. Jesus, being the Man of the people, loved Deuteronomy. He quoted from its pages on meeting Satan in the wilderness and on other important occasions.

To all those men who feel the call of God to great leadership within the church, and who, when they are chosen, become self-important, autocratic, and Mussolinic in temperament, this book has a lesson. Kings and great leaders are liable to succumb to the error of Moses, namely, lack of absolute confidence in God. In fact, do not many of our failures spring from our tardy recognition of his love and our obvious neglect of his commandments? Deuteronomy corrects our hard-headedness and supplies, in its stead, a heart song. Its melody has best been caught by the great Faber:

"There's a wideness in God's mercy,  
Like the wideness of the sea;  
There's a kindness in his justice,  
Which is more than liberty.

"For the love of God is broader  
Than the measure of man's mind  
And the heart of the Eternal  
Is most wonderfully kind."

Moreover, to all those servants of our God, who, when they are challenged by a great Christian endeavor, remain meek, honest, and courageous, the book of Deuteronomy has a song for the night and sorrow of our earthly pilgrimage. Strange to say, Faber has caught that sentiment too.

"There is plentiful redemption  
In the blood that has been shed;  
There is joy for all the members  
In the sorrows of the Head.

"If our love were but more simple,  
We should take him at his word;  
And our lives would be all sunshine  
In the sweetness of our Lord."

### I. THE HISTORY OF THE BOOK

1. Author. Moses. Dt. 1:1; 31:9; 24, 30.
2. When and where written. Around 1450, in Palestine.
3. To whom addressed. The Israelites.
4. Occasion. The near passing of Moses.
5. Authenticity. The book befits Moses and his day.

### II. THE OUTLINE OF THE BOOK

1. The First Address of Moses (Historical) 1:1-4:49.
2. The Second Address of Moses (Legal) 5:1-26:19.
3. The Third Address of Moses (Prophetical) 27:1-30:20.
4. The final Address of Moses (Spiritual) 31:1-34:12.

### III. THE SCOPE OF THE BOOK

Deuteronomy contains a written summary of the parting counsels of Moses. They cover the period of time intervening between the wanderings and entrance into Canaan.

### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. "Thou shalt," Obedience, Remember.
2. Key Verses. 4:1; 10:12, 13; 11:26-28; 33:25.
3. Key Chapters. 5 and 32.
4. Key Ideas. Remember, Obey, and Love God.

### V. THE VALUE OF THE BOOK

This volume of the sacred canon is really the second code or repetition of the law. It provides mankind with the words, testimonies, statutes and judgments of Jehovah and of Moses' day. Furthermore, it serves as an excellent source book of the economic and sociological conditions of the Mosaic times. It contains the Ten Commandments. No others will ever equal them in simplicity, value, and scope.

### VI. THE CHRIST OF THE BOOK

1. Moses is presented as a prophet—a type of Jesus in that respect. Dr. 18:15-19. His birth, reception, leadership, and mighty works amongst men are favorably typical of Christ's life and labors.

2. Christ shall see Israel depressed, repentant, restored, converted, judged, and prospered some day. That is the prophetic outlook of Deuteronomy. Read Amos and Romans.

### VII. THE MESSAGE OF THE BOOK

1. Moses was a great prophet, legalist, intercessor, statesman, and soul winner. He was also meek.

2. Deuteronomy develops the importance and inflexibility of law. Those who obey are blessed; those who disobey are cursed. Rom. 3:19. Luke 4:4, 8, 12. The law is our tutor. It schools us in approaching Christ and in keeping him. His grace keeps us.

3. Robinson beautifully remarks: "In that tender picture of God's unfailing love in Moses' closing song, the young eaglets must have been astounded at the mother's action as she 'stirreth up her nest' until they fall helpless from the eyrie, but as she 'beareth them on her wings' and 'they learn to fly' into the milky baldric of the sky' there comes at last discovery of love's thrilling history. 'And Moses dies,' and with the single exception of the Son of Mary, there is taken from Israel the greatest man that ever blessed the earth. And while the key-word of this Book is 'remember' and while it is a book of memorials, 'no man knoweth of his sepulchre unto this day.' No open gate of earthly promise and no memorial stone for Moses. 'His ways are past finding out.'"

4. And Mrs. C. F. Alexander writes with grandeur:

"By Nebo's lonely mountain, on this side Jordan's wave,  
In a vale in the land of Moab there lies a lonely grave;  
But no man dug that sepulchre, and no man saw it e'er,  
For the angels of God upturned the sod and laid the dead man there.

"O lonely tomb in Moab's land, O dark Bethpeor's hill,  
Speak to these curious hearts of ours, and teach them to be still.  
God hath his mysteries of grace,—ways that we cannot tell;  
He hides them deep, like the secret sleep of him he loved so well."

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

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## Departmental Division Program

By Miss Gwendolyn H. Richmond, Nappanee, Indiana

Beginners and Primaries Ages 4 to 9

It seems a great pity to me that we have only one hour in which to teach Bible in our Sunday schools but until this is remedied we must learn to make the most of it.

I. Worship or Opening Exercises

II. Lesson Period

III. Closing Period

I. The Worship period is about 20 minutes long.

A. Theme.

Morning worship should be planned before hand. Don't wait until the last minute then leaf through your song book and find songs or leaf through your Bible and try to find a Scripture. It would be a fine idea if the Superintendent would meet with her teachers and plan her morning worship a month ahead of time.

The morning worship should have a theme, let us say "Truthfulness." The songs, Scripture and prayer should all bring out this theme. If you cannot find songs you might change some they already know such as one we sing in our department—

It never pays to be bad  
It never pays to be bad  
It makes one feel so mean inside  
It never pays to be bad.

This could easily be changed to suit the subject "truthfulness" to—

It never pays to tell lies  
It never pays to tell lies  
It makes one feel so mean inside  
It never pays to tell lies.

There are many other songs which are easily changed.

B. New Songs

Do not use the old songs every Sunday. I can remember when I was in the Primary Department a Sunday never passed but what we sang

Let us all stand up together  
Let us all sit down together.

This was a very good exercise song for children but there are many others just as good. A very easy way in which to teach children new songs is by the illustrated method. The songs are written on cardboard and pictures are placed for the words which can be illustrated. Such as—"Let the merry sunshine in." Draw a picture of the sun and put it in the place of the word sun. A door can be placed for the word door and a window for the word window, etc.

C. Scripture,

There are many methods in which the Scripture can be given to give variety to your program. Let one child give it and before hand inform that child's mother so she can drill him.

The puzzle Scripture in which the Scripture is written on paper and the words are

cut apart. Each class is given a different Scripture and they put them together. You will be surprised how the child hunts out the key-word and builds up the verse around it.

The scroll picture is a very good method for memorizing new Scriptures. A Scripture is written on a scroll such as the one used in Bible days. Each Sunday you learn one or two verses and roll past them. In no time at all you have memorized the chapter.

Or the pupils may give Scriptures they already know or one of the teachers or superintendent might prepare it.

D. Prayer.

Prayer is a subject we often neglect in the teaching of children. We should learn to pray oftener and shorter prayers. Prayer prayers that are simple and about things concerning the child's life, such as his home life, school life and playing with other children.

Give the child a chance to pray also, not only the prayers you have taught them but let them make up their own prayers. One Sunday morning at the close of my lesson I offered a prayer and then I gave the children a chance to offer prayers also. I will admit I was very disappointed as none of my children responded. But later on I tried it again and one little girl offered a timid little prayer. Several Sundays later when I gave them an opportunity another child offered a prayer. Then one morning at the close of a Mission story, before the entire Primary Department I gave the children an opportunity to give sentence prayers. One of the little girls from my class offered a prayer.

Perhaps the best place then to start this individual praying is in the class. Do not force the children and do not call on one particular child or make a chain of prayer but just give them an opportunity.

II. The Lesson period is about 25 minutes long.

The Lesson period should always begin with prayer. The teacher must be prepared. She cannot expect to hold the attention of her children unless she has something to tell them. She must have a steady flow of words coming at them continually or their minds are going to be wandering to something else and she will find it is very hard to have any discipline whatever.

The story should not be over five minutes long. If the teacher is really prepared she can tell her story, stressing the most important parts in that length of time. There should then be a five minutes discussion in which the teacher finds out whether her pupils have gotten the high lights of the lesson. Don't go to class and talk AT your pupils, give them a chance to talk to you also. In this way you may settle some of the perplexing questions they have in their little minds.

A. Handcraft.

The handcraft must apply to the lesson.

If your handcraft is not furnished such as ours is there are many things you yourself can work out. One of the teachers in our Department decided that the picture she was to paste in her scrap book did not apply to her story. The story was "David singing before the King." She cut harps out of cardboard and gave her pupils string and a needle and let them put the string on the harps.

A Beginner teacher one morning had the story of "The Good Shepherd." She brought little white sheep cut out of paper, a roll of batten and some glue and let her pupils paste the wool on the sheep.

If you can't possibly think of any handcraft you might use dramatization. This can be done very successfully if each class is in a room by itself and if the teacher has made the story and the conversation very clear to her pupils. Or there is free-hand drawing.

I'll admit I didn't have much faith in free-hand drawing until one of the Beginner teachers brought me some samples that her class had done. Remember these pupils are under school age. She had told the story of Jacob's Ladder. At the close of the story she gave them a sheet of paper and a box of crayons and asked them to draw the picture of the story. One very good paper had a ladder in the center of the page. On the ladder were splashes of color which the child informed the teacher, when questioned, were the angels. At the bottom of the ladder was a round ring representing a stone and another splash of color representing Jacob. That child had visualized the story.

There are also sand-table illustrations, but don't sit your children down to a table with a spoon and a cup and let them put in their time but work out some definite story in the table.

III. The Closing period is about 15 minutes long.

This may consist of stories, object lessons, chalk talks or discussions.

1. Stories—These may be either missions stories, stories in which there is a moral or lesson taught or Bible stories.

2. Object lessons are often very difficult to find but if we will only observe the many things around which teach a lesson and by a little creative effort on the part of the teachers many good lessons can be taught. Have you ever watched a spider build a web, tear it down and see with what patience the spider begins again? Did you ever think what a fine object lesson those three little monkeys teach? One with his hands over his eyes, the other over his ears and the other over his mouth.

Then there is the door to friendship. A large heart is cut from red cardboard. In the center of the heart is a door which is fastened with a lock. On a key ring are a number of keys. Each key has a different name such as, love, unselfishness, hatred, jealousy and kindness. Let the children try the keys in the lock and they will find that the keys of love, unselfishness and kindness open the door but hatred and jealousy will not.

Then there is a Thanksgiving chart which can be worked out at Thanksgiving time. At the front of the room is a large piece of paper with the printing on it I AM THANKFUL FOR—. Let each child bring a picture of something he is thankful for and paste it upon the chart.

3. Chart Talks.

You need not be an artist for the children are not there to judge your ability in art but



you must be able to get the child to talk and discuss the lesson with you.

One very interesting chalk talk we had was the story of the Devil's Fish in which the Devil's fish represented Sin and its different arms represented individual sins such as lying, hate, cheating, profanity and stealing. The Devil's Fish or Sin lived in the world, the water. Men were swimming about in the world and the Devil's Fish had hold of them, pulling them down but some of the men had hold of a life-saver called Faith and it was fastened to a ship called "Christ." Those trusting in Christ Sin could not drown.

#### 4. Discussions

I once heard a teacher lead an excellent discussion. It was the day before Hallowe'en and, of course, that was the thing that was utmost in the minds of the children. This teacher asked them some of the things they were going to do on Hallowe'en night

(Continued on page 16)

### STUDYING THE SUNDAY SCHOOL LESSON

Family Altar  
with  
Thoburn C. Lyon

### THE CALL OF ABRAM

(Lesson for April 17)

Lesson Text: Gen. 12:1-9; Golden Text: Gen. 12:2

#### Daily Readings and Comments MONDAY

##### The Call of Abram. Gen. 12:1-9

God called Abram to go forth into a strange land; the call was no idle errand, but God had a definite mission for him: the founding of the Chosen People of whom the promised Seed should be born. God did not choose Abram by accident; there is every evidence that he chose Abram because of his deeply spiritual nature and his sublime faith and trust in God. Wherever Abram stopped in his journeys, "there he builded an altar unto the Lord, and called upon the name of the Lord." Such men are always a blessing (see Golden Text). If we would be greatly used of God, let us strive to be more worthy, hearing his voice and doing his will in all things.

#### TUESDAY

##### Abram's Obedience. Acts 7:1-7

"The God of glory appeared unto Abraham, and said, Get thee out . . . Then came he out." Abram has always been the classic example of implicit obedience. His obedience was counted unto him for righteousness, and he was called the "friend of God;" even today, the country where Abram dwelt is still called El Khalil—"friend of God." What a faith he must have had, to leave such an impress upon the land, even after all these centuries! Yet after all, it is the men of faith that God uses. Let us pray for faith to "Trust and Obey."

#### WEDNESDAY

Melchizedek Blesses Abram. Gen. 14:17-24

Another outstanding characteristic of Abram was his unselfishness. He had without doubt been to considerable danger and expense in conducting this expedition, yet he refused to accept any part of the spoils that were rightfully his, finding his reward in the service he had rendered. Here as

always he gave God the glory, paying tithes to his priest, Melchizedek. This priest is himself a mysterious figure, and has been referred to as a type of Christ; if we honor Christ in all that we do, striving only to be of service to him and his kingdom, paying him our tithes, we may be assured of the blessing of one greater than Melchizedek!

#### THURSDAY

##### God's Covenant with Abram. Gen. 17:1-8

What a privilege was Abram's to have God speak to him as one man might to another! And it was a wonderful promise that God made him. To show that his relation to God was different from their past relations, he even gave him a new name. However, God is no respecter of persons. He has made an everlasting covenant with us too, through the blood of his Son, Jesus; he has ever given us a new name (Rev. 2:17), and we too may hear him speak to our souls if we will but bow before him. God help us to walk before thee, and to be perfect in thy sight, through the grace of our Lord Jesus Christ!

#### FRIDAY

##### The Call of Moses. Exodus 3:1-12

God calls to his work those whom he knows to be ready to follow him. Moses had tried, when he killed the Egyptian tyrant, to deliver his people in his own strength, and he only succeeded in making

an exile of himself. Here in the desert he had learned his own weakness and God's strength, and was now ready to follow God, depending upon him for strength and guidance (v. 12). Let us look to him for strength for today.

#### SATURDAY


##### The Call of Saul. Acts 9:1-9

How God coveted Saul's zeal and spiritual knowledge for his Church! Yet it took a stroke from heaven to win him; he had to have his physical eyes closed before he got his spiritual eyes opened! Perhaps God has called us to some work he has waiting for us, as truly as he called Saul, but our ears have not been open to his voice. Let us pray that the eyes and ears of our spirits may ever be open to the things of God, and that we may "Answer yes, when he calls!"

#### SUNDAY

##### Faith is the Victory. Heb. 11:8-19

What miracles faith has accomplished! A few are recorded in this passage; many others are recorded elsewhere in the Bible; still others should be recorded in the pages of every Christian's personal experience. Read v. 16 carefully; then let us pray for faith like Abraham, to go out, even not knowing whither we go; and our God, who has prepared for us a city, will not be ashamed to be called our God. Let us pray, too, that we may lead many others with us to that city.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>F. C. VANATOR,</b> Associate Peru, Indiana	<b>C. D. WHITMER, 217 E. Duhal Ave., South Bend, Ind.</b>	<b>2301 13th St., N. E., Canton, Ohio</b>

## Some Christian Endeavor News

Dear Endeavorers:

We want to pass on to you some news regarding Christian Endeavor work from various corners. Here is a very encouraging letter from a Junior worker at Waterloo, Iowa.

226 Kingsley Avenue,

Waterloo, Iowa, March 3, 1932.

E. M. Riddle,  
Warsaw, Indiana.

Dear Brother Riddle:

I want to send a few lines about our Junior Christian Endeavor work here in Waterloo. The work is new to me, but we have an average attendance of about a dozen loyal boys and girls, and they are indeed an inspiration to work for. We are teaching them to offer their own prayers by thanksgiving and praise, and they especially like to find Bible references. We furnished one family with a Thanksgiving basket, and recently gave a sum of money to the church in appreciation of the use of the room we use on Sunday evenings.

We sincerely ask an interest in your prayers as we feel our weakness in directing young minds in the right path. May God's richest blessings be with every Junior worker.

Yours in his Name,

Mrs. S. H. Gnagey, Waterloo, Iowa.

A letter also comes from Vale, Oregon, inquiring about literature for Junior and Senior societies, and also asking if we are using any special goals this year. This may help others, so in this paragraph, I desire to answer her question. The past two years we

have not used a definite group of goals. We have tried to follow the general plan of International Society work, with the major emphasis upon our Krypton, Kentucky field, as our own denominational goal for Endeavor work. This society and all others should have access to the "Angelus" from the Brethren Publishing Co., "The Brethren Evangelist," and at least one copy of the C. E. World.

Washington, D. C., Endeavorers are arranging to begin an Expert Training class, as some others before mentioned have done. Some of their Endeavorers took the Expert course at Conference time last year and are now able to assist their pastor in this fine work.

Berlin, Pennsylvania, is the home of our new Junior Superintendent, Miss Mildred Deitz, who announced in the Angelus some months ago that she desired to have the names of officers of every Junior society. Some response was given, but she feels not all have done so yet. Junior workers, please get in touch with her.

And finally, please do not forget to be working on that special contribution for Krypton, Kentucky, work. Let us have it all by June, if possible. You will want a share. Send your gift to Miss Spice, her address is on heading of this column every week. Real Endeavorers are carrying on this work for us.

Some are planning to come to conference, already; are you?

E. M. RIDDLE, President.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEW LEBANON, OHIO

This church grants me the privilege of one meeting outside each year. Brother L. V. King and his good people of New Lebanon called me to their church during the time from February 23 to March 13. These were very pleasant days, rich in Christian fellowship with these dear saints. Our home was with the Austin Bowsher family, and an ideal place for an evangelist to stay, but we were entertained in many lovely homes. We thank everyone for the many courtesies manifested. Indeed I do not see how they could have received both messages and the messenger with any greater appreciation. It was especially gratifying to me to again meet with our dear Brother George Kinzie, who held a meeting for us in our little country church built on the corner of my mother's farm in Illinois. Since that meeting I have held him in high esteem as a true servant of the Lord, and a splendid preacher. He was compelled to give up the work of the ministry for a while, on account of his health, but would now like to be back in the work, and should be able to find a place to serve.

Brother M. Hoover, another minister who spent some time in pastoral work, is located in this congregation. He led the music and provided for a good program of special music. We appreciated his leadership, his loyalty and fine fellowship all through the meeting. I could not speak too highly of the sweet Christian fellowship with the pastor. I had known him for some years but had never been yoked together with him in work, and that is where you learn to know a man. His home life is very lovely; those five girls are jewels; he has a lovely wife, a true home builder and an efficient pastor's helper in the church work. The sweet spirit in their home life is refreshing. It will not be long until he will have plenty of young men attracted to his church with five as handsome young ladies living at the parsonage as those girls will be.

I know Brother King has, as many other pastors have, unpleasant problems to deal with, but he had no word of grouching and our labor together was indeed pleasant. He knew his field, had a complete survey and the field is indeed a good one for our church. We had a good meeting but it seemed we only got well started and did not glean the harvest that is there to be reaped. I think every meeting had some visiting preachers. Brother Barnard was out from Dayton and sincerely manifested his interest, bringing a fine delegation. Brother George Pontius, pastor of the Salem and West Alexandria churches, was in quite often and delegations from his churches were evident, especially the Salem church, where I held a meeting for them last year and was indeed sorry I could not respond to their call again. Brother W. A. Gearhart was in several times and it was a great joy to meet him and enjoy a visit in his lovely home. He is indeed a brother beloved to me.

We encountered some hindrances of course: the "Flu" was epidemic at that time, the whooping cough was prevalent, the

weather took its turn, too, but we did not blame the devil with the cold spell or the sickness either. We were quite busy, giving the business men a twenty minute service at 9:00 A. M. in the various business houses to which they responded well, prayer services in the homes at 9:30, calling each afternoon, preaching every night and three times on Sunday made a full schedule. We enjoyed it and believe we touched many lives with the power of the Gospel. May the Lord richly bless Brother King and his fine congregation in the great work God has given them. If they do not love their pastor more and the pastor love his people better after three weeks of continuous preaching, I would feel my purpose had not been accomplished. May the sweetest harmony prevail in all the churches and the gospel of love be preached and lived until the coming of the Lord.

CLAUD STUDEBAKER,  
5002 Dearborn Street, Pittsburgh, Pa.

### NEW LEBANON NEWS

It is with a great deal of gladness that we report the revival and work of the New Lebanon congregation to the Evangelist family. We noticed that two other meetings were held over the brotherhood beginning and closing at the same time as our meeting here. And according to their report they experienced the same obstacles we did here. I have never gone through a revival campaign when there was as much sickness as at this time. And then the extreme zero weather, after almost summer weather, coming on the second Sunday and lasting nearly a week made it impossible to have large crowds.

And yet we are not complaining, for the Lord blessed us richly, even though the attendance was not as large as at times, the interest was all we could expect. Although both pastor and evangelist felt there was yet much to accomplish, we rejoice in the harvest won.

Every evangelistic campaign should accomplish at least two things. The Church must first of all be strengthened and a finer spirit of love and unity be manifested. As pastor we feel that this has been accomplished here. The evangelist, Brother Claud Studebaker, knows the pastor's problems and therefore was in a position to lend great assistance. We believe the meeting closed with a finer feeling between pastor and people than was manifested at its start. There was very little criticism manifested both on the part of the Church and the community, and this speaks well of any evangelist.

The second objective, namely, the winning of souls to Jesus Christ and the Church was also accomplished. Thirty-one made the good confession during the meetings, two just before the meetings began and several since. On Easter Sunday evening, 21 were baptized and received into fellowship with the church. Baptismal services will be held again in several weeks, for others are yet to come. Quite a few of the smaller children were prevented from uniting with the

church by their parents because of age.

Never has the pastor worked harder than during this campaign. And if the evangelist did not work any harder than is his usual custom, he certainly is a hard worker. He was ready for service at all times. 100 calls were made into homes where there were unsaved folks, and Brother Studebaker spoke quite often during the day.

The forenoons were largely taken up with cottage prayer meetings and meetings for the business men of the village in the different places of business. We had some very splendid audiences of men at these services and were able to reach some men with the Word who never come into the church doors. The afternoons were spent in visiting the sick and unsaved.

The church extended to Brother Studebaker an unanimous call to return at some future date for another meeting. And as pastor we want to take this public way of expressing our appreciation of the help he has been to each one of us and the Church. Any church planning a revival meeting would do well to call him. I wish it were possible for such men to be out in evangelistic efforts more often during the year.

As a whole our work has been going along nicely. The six and one-half years spent on the field have been profitable years in many ways. The depression, of course, has hindered the work. Yet the people are carrying on the added burden of Church building in a wonderful way.

A new Christian Endeavor has been organized for the Intermediates and they are doing splendid work. The evening service has been much larger during the new year for which we thank God. We covet the prayers of all God's people for the work here. The field indeed is large and much is yet to be accomplished.

L. V. KING.

### KRYPTON, KENTUCKY

Again we at Krypton have received the blessing of the presence of the Men's Gospel Team of Ashland College. Their coming has become a yearly event. Great would be the disappointment were they to fail us. We are grateful, not alone for the fact of their coming, but also for the knowledge that we may count upon their support of this work.

The people here, like the workers, look forward to this visit. It brings a refreshing contact with the outside world. One soon learns by living here what mountain isolation is. That makes these visits of ever deepening consequence to us. Even those composing the teams do not realize the personal significance of their own coming. It is refreshing to the workers, inspirational to the young people here, and encouraging to the adults.

The message of the Gospel means more to all when lives are given over fully to its proclamation, and more, also, with the cumulative force of interlocking and agreeing testimony from different persons. It adds to the force of Christian testimony to hear the same truth from different lips. The boys preached us the Gospel truths. Krypton people have a new testimony to the facts of the Scriptures, to the Salvation provided by the Free Grace of God in the Blood of Calvary's Lamb.

As direct fruit of the efforts there were two professed conversions. Others were touched, and should have come, but refused the pleadings of the Spirit. Pray for them. Life is short and opportunities all too few.

Only God knows the extent of the fruits that eternity shall reveal.

I never judge a speaker forceful when he sways me with a passionate fervor to occupy the speaker's place and plead his cause. Not given to spineless—even should they be flowery—eulogies, I pay the Team this personal tribute: No one sermon I heard failed to fill me with this passionate fervor to proclaim the Gospel myself. More power to these men, more fruit to their reward, that there be more glory to the Blessed Savior of men.

FRANK GEHMAN.

### PLEASANT HILL, OHIO

The Pleasant Hill church is still on the map and is doing things. It has been some time since anything has been printed concerning the work here but we have been busy at work steadily, preparing for a great work to be accomplished for God this winter. We have been observing all the special days with good programs, which have been a success.

We have redecorated and remodeled our church on the inside. The Sunday school has purchased a new piano and we now have an orchestra, composed of school age boys and girls, which with a vibraphone, help out the music part of the church.

Our Sunday school went over the top on Easter Sunday with a record breaking attendance which was 238.

A two-weeks' revival, which had been planned early in the winter, began on March 7 and none such a revival has ever been held in "The Little White Church." Although it was Mr. Marlin's sixth revival in the church and the weather was adverse during the first week, the seating capacity of the church became taxed almost every night. The interest and attendance being so good, it was only on account of Holy week services that we closed the second week.

Mr. Marlin preached the old-fashioned Gospel. Twenty-nine persons were added to the church, seven by letter and twenty-two by baptism. On March 20th, seventeen people were baptized and taken into the church. Also on March 27 five more were baptized. The people of Pleasant Hill church really do believe God answers prayers, as that was the only method used to bring about such a great revival.

Pray for us that we all may be used to a greater advantage yet in the salvation of souls and that this church may prosper.

Thanking you, I remain,  
INA FLORY, Secretary.

### NEWS FROM ASHLAND

Again time has slipped by to a longer duration than we had intended to permit when we provided our last report of things Brethren here at Ashland. And since apologies are not in good form we will refrain and tell what we have to say. Sometimes when I pick up the Evangelist and see the dearth of church news from the various points I am tempted to "rise up in meetin'" and "tell them" how they should write of- fener. But then conscience "rises up" and "slaps me down" with "you'd better take your own advice," and so it happens with me as with the others, the matter is neglected.

Well, we have been holding forth in this part of the Lord's vineyard at about the usual degree of fervor. And I suppose some of the good folks may say to themselves that there isn't very much fervor

about it. Sometimes it is best not to answer charges, so we refrain. But we continue to move forward. On Easter Sunday, last, it was my pleasure to baptize and receive into the church four of the children whose parents are faithful members of the congregation. Two of these children were from a family of nine children—and the last remaining members who were not members of the church. Of this family one son is studying for the ministry of the church, a daughter is married to another of the theologues here in college, another daughter is a teacher in the Bible school and four of the others are members of the Bible school orchestra. And the entire family are faithful in attendance at the Bible school and worship services of the church, as well as the children being identified with the various Christian Endeavor societies, according to their age. The other two are from another family of six children, and the first from that family, but as faithful as the others mentioned and just setting the example for the rest of the younger ones. And there are others counting the cost of whole-hearted surrender to the Lord Jesus Christ.

We are looking forward to the semi-annual communion service on May 15, at which time we hope to experience another ingathering of souls. We crave the cooperating intercession of God's people that the Spirit may convict other sinful hearts and bring them to the Lord for their blessing and his glory.

Since our last report we have arranged for the organizing of an orchestra among the teen-age young people of the church, and we now have a fine twelve-piece orchestra (hope to increase the number later) which furnishes special music every Sunday morning for the opening exercises of the Bible school. They gave most excellent assistance at the Sunrise service which was held on Easter Sunday. It was something of a trial for some to get out for a service at 6:30, but they were there, and a nice crowd came to enjoy the service. The orchestra is under the leadership of Miss Gertrude Wilgus, head of the department of Violin, of Ashland College, and Miss Wilgus has proved herself a most capable leader.

We are looking forward to the observance of the Annual Mother's Day, which is always a day of special significance to the pastor, and one of which he seeks to make much for his people, as a sort of memorial to a mother loved long since and lost a while. In this day it appeals to me that regard and respect for parents—living or departed—needs to be inculcated, and at such services this can be done rather effectively. And then comes Children's Day and Sunday school picnics, and so the church year calendar continues its circuit. And each recurring observance presents new reasons for continued faithfulness in the presenting of the Gospel, for each year finds some missing who were present the year before.

Since our last report the Intermediate Christian Endeavor society has grown in attendance and interest until it rivals the Senior society in attendance at its devotional gatherings. This is the age when many of the youth of the church are lost and we are making an earnest effort to hold the young people of this age for the Lord and the church. Two faithful women, Mrs. K. M. Monroe and Mrs. Raymond Bixler, wives of two of the professors of Ashland College, are in charge of the Intermediate Society and right well are they discharging their

duty. They shall not lose their reward.

And the Bible school continues to present the Word through the ministries of faithful teachers, and to offer opportunity for the increasing of Bible knowledge and the deepening of the soul life of the scholars. Of course we have our problems, but what school hasn't, so why grow discouraged?

\* Cooperating with the Seminary in the holding of the Seminar meetings for the theological students in connection with our mid-week prayer services we have been privileged to hear several of the prominent pastors of the brotherhood as they have come in to speak before the students of the Seminary. It has been a joy to have these brethren with us, and we bid them welcome at any future time they may be in our community.

And so we are trying to maintain the somewhat difficult position of maintaining the work of a settled congregation of Brethren people, and at the same time provide a place and work where the many young people from our various congregations who are spending several years of college life here may feel at home and be held true to the faith of their fathers and mothers. Two years and a half of this endeavor has convinced me that it is no easy task, but we are leaning upon divine aid—for otherwise it could not be done—and we are constantly conscious of the need to keep humble in this place so fraught with opportunity for service. And we solicit the continued intercession of the many friends that God's will may be done here as elsewhere "Till he come." May the blessings of God continue to rest upon his laborers elsewhere as well as here, and may we all come at last in the fullness of time into the bliss of likeness to him.

Fraternally,  
DYOLL BELOTE.

### BELL JINGLES

I spent some time in the San Joaquin Valley in California and gave a series of Bible lectures at Lathrop and Turlock. We have three churches in this Valley, including the two mentioned and the other is at Manteca, which is about six miles from Lathrop. This section, like the Yakima Valley of Washington, is undergoing a severe financial struggle on account of the low prices of their products, which in many instances are bringing less than the cost of production.

### Lathrop

The church here is the oldest in California and has many interesting events connected with its history. This was the home of such men as John Wolfe, J. W. Beer and Henry Holsinger. It was here that Henry Holsinger wrote the history of the church. The place is a junction railroad town consisting of only a few homes. The church has had no regular pastor for many years and yet maintains two regular services on Sunday, supports a Sunday school, a Young People's Society of Christian Endeavor, a W. M. S. and contributes to every interest of the church. It has a capable lay leadership that is not afraid of responsibility and impresses one of the Apostolic idea of church work. I am inclined to think that the modern idea of church work and perpetuating it has placed more importance and responsibility with the pastor, than it has on the laity. A pastor failing or leaving, is no reason why a church should be closed, and if there were more training of lay leadership and Bible teaching we would

have more vigorous churches. One can hardly think of the Lathrop church without thinking of J. Milo Wolfe and his wife and a dozen more who carry forward the work here. The church seems like one big family. I was here ten days and gave Bible lectures on the "Great Doctrines of the New Testament." The attendance and interest was good. Brother Platt and several families from Manteca attended regularly and gave assistance in the orchestra and singing. We had in the audience Filipinos, Italians and some Catholics. The Filipino boys helped in the music. A few of the young people took their stand for Christ.

#### Turlock

Going to Turlock was returning to old friends, as I spent two months with these folk several years ago, performed several marriages which still hold, although Reno is not far from here. One of my old "pals," Chas. Grubb, and his family, who formerly lived in Ashland, Oregon, is located here. Some of the young people who were formerly members of my church in Sunnyside, Washington, are located near, at Merced and Modesto. Brother Jennings, who is the pastor, I had the pleasure of working with in two big meetings he held for me in Johnstown and Dayton while I served these churches as pastor. I had a delightful ten days of bible studies with the people and friends of this church. Brother Jennings has served this church for several years as pastor in a very acceptable way and dearly loved by the congregation. While he has served, they have been an addition to the church, remodeled the parsonage and gone forward in the church work. Brother Jennings is a success as a pastor, but his real field is evangelism, for which he longs. As he told me, and I believe him, he has placed all on the altar for service to his Lord. He loves the Brethren church and I with him, only wish he might be used in a larger way.

I had an enjoyable stay and a profitable time. People came from a long distance to attend, the crowds were good and interest fine.

#### Manteca

I was with Brother Platt and his people for one Sunday and their communion service. It was here many years ago that I assisted in a meeting when the work was organized in Manteca. As I remember the meeting was held in a building formerly occupied as a pool room and all that is associated with it. The place was called "The Palace of Amusement." I remember that two of the Brethren slept one night on the pool table. This was literally "taking the kingdom by force." Several found Christ in this place during the meeting and led to the organizing of the church in Manteca. I had an enjoyable time with Brother Platt and his people. As I wanted to see some parties over in the Santa Clara Valley on my way to Los Angeles, Brother Platt drove me down in his car, a distance of more than 400 miles. Our first stop was at San Jose, where we have several families and which is the home of Roger Darling, Dr. Wilson, Chas. Miller, and others of our faith.

It seems too bad that the church does not have the full service of a man with the ability of Brother Darling, but circumstances have made it impossible for him to give the service he would like to for our church, but he is a very busy man. He has the quiet hour of worship over the radio from the San Jose station and thousands hear him preach

the Gospel, even as far north as Canada. He teaches a large men's Bible class and preaches nearly every Sunday, has a prune orchard and conducts a very successful funeral parlor. Outside of this, he does not have much to do. These people have a love for the Brethren church and still hold their membership with us. Too bad we lost the opportunity of having a church in this thriving city.

I spent one night at Mt. Herman, where Brother Platt has a cottage. It is up here in the mountain with its big redwood trees that the State Christian Endeavor of California has its Summer Retreat and Bible Conferences. The Coast drive is very interesting via Santa Barbara, Santa Cruz and Ventura.

#### Southern California

The land of the "unusual"—and it certainly was "unusual" in weather the whole length of the Coast this year. I ran into about all the worst weather the United States had this year. In Washington the middle of November it dropped to zero and had snow and cold all through the Sunnyside and Harrah meetings. Down in Oregon it was the same. California, where I expected to get relief, I found more snow with rain and fog. Old timers said they had the most snow and cold in fifty years. They had to smudge for frosts from the middle of November to March. When I returned back East where they were writing me of balmy weather, when I got into Cheyenne it was 10 degrees below zero and I was told that I ran into the worst part of the Winter. It is still snowing as I am writing and this is supposed to be Spring! However, the Coast Winter has been worth \$100,000,000.00 as they have had it very dry the past three years and the water supply was at a danger point. God knows best.

While Southern California feels the depression, yet I think it is in the best condition of any section I have been in during my travels. Church work the whole length of the Coast is in good shape and well cared for. We have very efficient pastors in all our churches, working together in unity.

#### La Verne

I had a pleasant two weeks in holding a short meeting with one of my old friends, Brother A. L. Lynn, who is the pastor. I held a meeting here several years ago when Brother Broad was the pastor and it was a pleasure to work and be in the homes of old friends again. Brother Lynn and his wife have done a fine piece of work here and the church has grown under their leadership. Brother Lynn is an evangelistic pastor and does not wait for a revival to take people in the church, but is continually gathering them in. It is a pleasure to work with a man of his type and love for souls and the church. While there were only four nights during the meetings that it did not rain (when it rains in California, it rains) yet the attendance was remarkable. When I thought we would have nobody, as it seemed they would have to come in boats, the house would be nearly full. The people here love the Word of God and know how to pray. Our attendance and interest was good, yet the field was so closely gleaned that in securing new material for the church and reaching unsaved souls was not all we would like to have seen. I consider the La Verne church one of the best in California and think they made no mistake in selecting Brother and Sister Lynn to serve them. We appreciated delegations from South Gate with their pas-

tor, Brother Leo Polman. Brother Polman is doing good work at South Gate and the church there is growing. Brother Mayes, pastor of Whittier, also attended with a delegation from his church. Brother Mayes has served very satisfactorily at Whittier and was in a union meeting in that city with John Brown when I left. Brother Cashman who is pastor of the Second church in Los Angeles, attended with some of his members. Brother Cashman is the latest recruit to the pastors of California and is going forward with his church in the work.

I preached for Brother Cover the last Sunday I was in Los Angeles to an appreciative audience and enjoyed the fellowship with Brother Cover and his people. His membership is scattered all the way from Pasadena to suburban towns. The work of the church and Bible school is in a good condition.

I had a very enjoyable stay with Brother Bauman and friends in Long Beach, where several years ago I supplied as pastor for Brother Bauman several months. The church here is continually going forward in growth and service. In spite of the depression during the past year they raised more than \$14,000.00. They are having additions at nearly every service. I had the privilege of preaching again to this people. The Sunday I was there, they had 1021 in the Bible school and seeing three Filipinos baptized.

#### Homeward Bound

On my way back I stopped over in Nebraska and Iowa and Indiana on College matters. It seemed good to get back home after an absence of nearly five months. I found the College work moving satisfactorily. The student attendance is the largest this semester. While collections are slow, yet our finances under circumstances are very good. IT WILL BE OF INTEREST TO THE FRIENDS AND CONTRIBUTORS FINANCIALLY TO THE SCHOOL to know that among all our loans that there is only one delinquent. I found the business situation and stability of finances the best in Ashland and Ashland county of any section. In talking to the clerk of the county, he told me there were less forced sales this year than last. I am convinced that our investments here are safer than any other place.

#### As to Endowments

All our annuities are paid promptly. EVERY DOLLAR GIVEN TO THIS FUND IS INVESTED IN FIRST MORTGAGE REAL ESTATE FOR NOT MORE THAN 40% OF VALUATION OF PROPERTY; not one cent is used for expenses, the income only is used. In these days of uncertain investments in stocks and bonds and failing banks is it not wisdom to place your money where it is safe, with a guaranteed safe investment for life? Write to Dr. Jacobs or myself for information. W. S. BELL.

#### VICTORY REVIVAL AT MUNCIE, INDIANA

The recent revival under the direction of Rev. Chas. Ashman, of Johnstown, Pennsylvania, was a real victory revival. The church was united and working as a unit for the salvation of souls. Four prayer meetings had been held each week for six weeks and special sermons were preached by the pastor. Prayer lists were formulated and individual prayer was offered for prospects. The date of the meetings was kept before the public by use of the bulletin board and newspapers. Hand bills and window cards

were distributed in homes. Several committees such as Entertainment, Music and Finance were appointed. And the Lord through the Holy Spirit gave us a real revival.

Rev. Ashman came to us Monday evening, February 22, and continued for three weeks in this special effort to save souls. He fired his first guns against Sin and Satan in the presence of a good crowd in the old auditorium. The crowds kept increasing until Friday night when we moved down into the New Basement Auditorium. On Sunday evening the room was full. An added attraction for this service was the DeKoven Male Chorus, a city organization, who very kindly gave their services in special numbers and led in congregational singing. Four confessions were received up to this time.

The second week was a very wonderful week. Rev. Ashman was at his best and preached great sermons. The crowds increased and interest was fine. The unsaved began to come forward nearly every night. The neighbors began to talk about and attend the services. The Holy Spirit was having right of way.

The third week began with a great day on Sunday. The Sunday school was merged into the preaching service and Brother Ashman gave a splendid illustrated talk and without undue pleading 20 children stepped out to accept Christ as their personal Savior. It was indeed an inspiring sight.

The last Sunday night was the crowning service of the meeting. Brother Ashman preached a wonderful sermon. Several came forward to accept Christ. The benediction was pronounced. Then the pastor announced that we would sing "God Be With You Till We Meet Again" and everybody would march up and shake the evangelist's hand and bid him God-Speed on his journey home. While this was going on Brother Ashman stopped everybody and said that a man and his wife and two children wanted to accept Christ. He extended the invitation again and another man and wife and boy came forward. To say there was rejoicing is to put it in a mild way. There was rejoicing in heaven and earth.

There were some special features that are worth mentioning. It was inspiring to see the prayer room nearly always filled each night before the regular service with sincere Christians talking over prospects and offering earnest prayers for the success of the meetings. A lot of personal work was done by the church members as well as by pastor and evangelist. The evangelist and pastor made as many as nine calls some afternoons. Other times the calls were not so many but real instruction was given in Brethren Doctrines to help people understand why they ought to join our church.

Services were held every night during the week and Sunday afternoons. The Sunday afternoon services were devoted to the study of prophecy. The Signs of the Times and Second Coming of Christ were stressed. The people came in large numbers. They rejoiced in receiving the truth.

A question box was used very successfully by the evangelist. Many questions about Baptism, Feet Washing and other doctrines of the church were fully and completely answered. Spiritism and kindred cults were discussed and given their rightful place with Satan and his hosts. Suppers, sales, gambling devices to raise money for the church were condemned. Tithing was advocated as a Scriptural means of raising money for the Lord's work.

Baptismal services were held several

times during and after the meeting. We rejoiced to see one family of seven, another of four and still another of three putting on Christ in Baptism, and entering the church. A mother and her three girls were also baptized. And a husband and wife besides several young people made the total to date of 39 baptisms. There was a total of 53 confessions with some yet to be baptized and some being prevented by parents. Among those yet to be baptized is a business man and his wife and a young lady.

Last fall a farewell service was held in the old Maple Grove church near Eaton, Indiana. At this time it was decided to turn all movable property as well as the deed for building and lot over to the Trustees of the Muncie church. This was done and the pews, the piano, the lighting fixtures and pulpit furniture were moved to Muncie and are being used in the New Basement Unit. The building and one acre of ground are being offered for sale. The Muncie Brethren are very thankful for this splendid gift.

The membership roll was also moved to this church. After going over this roll with some of the members of that church we



Morton L. Sands, Pastor

found that there were 68 people still holding membership there. Some of these had moved away and could not be reached. Others were still around the country and by visitation the pastor secured the consent of 21 of these to let their names be placed on the Muncie church book. Ten of these good folks were welcomed into fellowship during the revival. Others will be placed on our roll and recognition given them as they are able to attend the regular services of the church. Most of these were too far away to attend very much but they will have their membership in a Brethren church. Brother Ashman helped the pastor get some of these good folks lined up for the work here.

Rev. Ashman is a great evangelist. The neighbors who attended the services said he was the best of any in the city. (Other churches had meetings going on at the same time as ours.) We found him true to the Book, ready to preach the truth, an impressive speaker, a fine personal worker. It was indeed a pleasure to have him in our home and work with him in our Victory Revival.

We were a bit fearful about the finances for the meeting. Things are getting worse in our shops. But Brother Ashman was very considerate and the Lord was very good to us and we did fairly well for these times.

The end is not yet for this revival. All the services have been well attended. There were 227 in Sunday school last Sunday. Mrs. Sands had 69 children in her Junior church which is held at regular church hours. There

were good crowds at the church services with a number of strangers at both services. And a young girl of eleven years came to me after the evening service and said, "I am coming into the church next Sunday." I said that is good news but it would be wonderful news if Daddy and Mother would come too." The mother was standing nearby and she said "We are coming."

Pray for us Brethren, that the revival may keep up and that we may have the wisdom, tact and judgment necessary to take care of our added responsibilities, and a Brethren church worthy of his name be built up in Muncie, Indiana.

### The New Church Building

Two momentous events had previously happened in the Lord's work in Muncie. These events were the cause of great rejoicing by the members and friends of the church. They had splendid influence on the community. They caused some talk among the churches of the city. The members feel that they really have accomplished something worthwhile.

The first of these events occurred on Sunday, September 27, 1931. At this time the Cornerstone of the new church building was laid with appropriate ceremonies. Rev. W. I. Duker, Moderator of National Conference, was the officiating minister of the occasion. A fine crowd was present in the morning and a good program was given.

The cornerstone was laid with impressive ceremonies in the afternoon with guests present from Oakville, Eaton, Dayton, Ohio and other places. Rev. Howard Cope, president of the Muncie Ministerial Association, brought greetings and congratulations from that organization. This was followed by a splendid sermon by Rev. Duker. We then repaired to the scene of the laying of the corner stone. The pastor assisted by the contractor and mason raised the stone to place and Rev. Duker read the dedicatory service. The pastor offered the dedicatory prayer.

The cornerstone is of Indiana sandstone, square in shape, massive in appearance with the words First Brethren Church, Muncie, 1931. A copper box was placed in the opening at the back of the stone. In this copper box was placed a New Testament, History of the Muncie church, including names of former ministers, a list of present members, copy of the Evangelist, some Sunday school literature, copies of Muncie daily papers, a picture of Rev. J. L. Kimmell, pastor of the church for eight years and one of the present pastor.

The second of these momentous events was the dedication of the basement unit of the new church. This occurred on Sunday, December 6 with Dr. J. Raymond Schutz, president of the Indiana Council of Religious Education, as the speaker of the day. Needless to say we had a very fine address and a fine program and good attendance at the morning services. We then repaired to the kitchen of the new basement for a basket dinner and social hour.

A large crowd greeted Dr. Schutz as he brought the afternoon message which was filled with good things to think about. A very excellent rendering of hymn, "Out of the Ivory Palaces" was given by Reid Thompson and Walter Northcutt in a trombone and trumpet duet. Other vocal numbers added to the enjoyment of the occasion. The pastor made a statement of the financial status of the buildings about to be dedicated and revealed the fact that they were being dedicated free of debt. This was fol-



lowed by reading of dedicatory Scripture with responses by congregation, prayer by Dr. Schutz, and formal declaration of dedication of buildings to the worship of God and service to humanity by the pastor. The keys were turned over to Ross Thompson, president of the Board of Trustees. Rev. Sylvester Lowman, pastor at Oakville, pronounced the benediction and brought to a close a service which is destined to have a far reaching effect upon the work at Muncie.

The two events just mentioned are the partial fulfillment of a vision that the present pastor and the congregation had of a new church building in Muncie. When we came here three and a half years ago we suggested as a goal A NEW CHURCH IN TWO YEARS. There was a goodly sum of money in the building fund which was increased substantially by special gifts by individuals and special drives by the Sunday school and other organizations. The W. M. S. worked hard until they had about \$300 in their treasury. The Sisterhood of Mary and Martha, the Junior Church, the C. E. Society, the Berean Builders Club, all raised substantial sums. Then we felt we were ready to do something.

In the meantime Mr. A. A. Honeyfell, Church Architect of Indianapolis, was asked to present tentative plans for a new church building with Sunday school annex, a brick structure to cost about \$40,000 furnished. Then we asked Mr. Honeywell to make us permanent plans for moving our old building on the back of the lot and erecting a church auditorium of Gothic structure in front. We received bids from several contractors but decided after consultation with the mission boards, to build only the new basement under the old building and new basement unit of new auditorium.

Ground was broken in the summer and the new basement dug with concrete foundation erected for old building. Then the old building was turned around facing Blaine Street and moved to this foundation. Extra space was provided at back for a steam heating plant, two large rooms were erected over this furnace room. Then the foundation for the new auditorium was laid and the new basement unit erected where the old building formerly stood. This gives us two basements separated by accordion doors, which if opened into one makes a room 105 feet long by 34 feet wide. Thus we have our old building with small auditorium and nine class rooms and new basements with five class rooms, making a total of fourteen class rooms besides the auditoriums.

A splendid kitchen fully equipped with a twelve burner gas range, good cupboards, hard maple serving counters and work tables and enough dishes to serve 200 people at one sitting. The lighting fixtures in kitchen and the pews in the basement came from the Maple Grove church. The ladies of the Maple Grove church presented the coffee urn as a gift to this church.

The outside walls of the new basement are of buff brick with pilasters and general gothic structure. There is a front entrance on Kirby avenue. The main entrance will be in the tower with walks running back to it when the auditorium is finished. There is another entrance to the basement through the old building. The inside walls are of concrete with sand finish to plaster. The ceiling is nine feet high with large windows to give plenty of light and air. These windows are fitted with velvo glass to give full light but prevent people outside from

looking in. The doors to the kitchen, the serving windows and the doors to the class rooms have the same kind of glass. The outside doors have plain glass and the front door glass forms a distinct cross when you look at it.

The heating system is single pipe steam system with steel boiler. It is automatically controlled and is large enough to heat all we now have and the new church auditorium when built.

The Building Committee in charge of this work was composed of the following men, Curtiss Cruca, chairman; Loren Garrett, Secretary-Treasurer; O. V. Cruca, Roy Tuttle, M. L. Sands. Much credit is due Brother Curtiss Cruca for the faithful way he was on the job. Brother Cruca is a carpenter and was able to check up on the contractor and workmen from time to time. He is still on the job in his spare time making platforms, tables and helping get things in good working order. He is also our Sunday school superintendent.

All this and not one penny of debt. We are rejoicing in our accomplishment. We are pressing on anew in the good work for Christ and the Church.

M. L. SANDS, Pastor.

### MUNCIE VICTORY REVIVAL

We have enjoyed a three weeks' Victory Revival with the Muncie Brethren. In the church are some of "the finest of the wheat." They form a group of faithful, zealous, spiritual Brethren. They have been "steadfast, unmovable, always abounding in the work of the Lord" through prosperity and adversity. They have achieved a victory in the completion of the basement unit of their new church. It is a credit to their loyalty and liberality. With the old building remodeled, it provides adequate Sunday school facilities for the present. When the church auditorium is built, the entire edifice will be one of which any Brethren church can be proud.

The pastor and his faithful wife were excellent co-laborers in the Lord. Their home was a real home to us. In every possible way, they put their heart and soul into this revival. Brother Sands is loved and respected as a shepherd of this flock. It was a real joy to labor with him in winning precious souls. This was our first experience in working with him as pastor and evangelist and we shall ever remember it with joy.

The Muncie church has a good field, populated with the "common people," such as heard Jesus gladly. It has all of the general problems in keeping with other fields these days and a few peculiar ones, but there is a bright future ahead of the Muncie church. As far as the field is concerned, this church ought to grow into one of the strongest in the denomination.

The revival was victorious in several ways. The church rallied to it with increasing attendance, interest, and zeal,—until the blizzard hit us. Then, sickness and blizzard put a real test upon the meetings. But, all held steady through this and the revival closed with a fitting climax. The pastor will report the number of confessions. We were glad to do our "bit" in securing the transfer of membership of the faithful ones from the Maple Grove congregation which has become extinct. Some of those who transferred their membership to Muncie were among those who became members at Maple Grove some sixteen years ago when we held them a revival. These transfers of membership are not included in the number

of confessions to be reported. The fellowship among the Brethren during this revival was sweet. The Sunday school was back of it in loyalty. The Decision Day Merged Service was an inspiration. There is a big opportunity for a larger school in this place. The people love the Bible. They are genuinely Brethren, loyal to our institutions. They love the Blessed Hope and eagerly accepted the prophetic studies we gave. May the Lord richly bless the Muncie Brethren church.

CHARLES H. ASHMAN,  
Evangelist.

### DEPARTMENTAL DIVISION PROGRAM

(Continued from page 11)

and, of course, some of the things which they thought were fun were really harmful. So in a round-about way this teacher helped the pupils to see how dangerous these things were and that often they were not fun and so they decided to make a rule which they would follow on Hallowe'en night. Of course, the Golden Rule was chosen "Do unto others as you would have them do to you."

There are many other things you might do such as a trip around the world in which you learn the customs and habits of boys and girls in other countries. Or an illustrated story book in which the teacher tells the adventures of a little boy or girl and lets the pupils bring pictures to illustrate these stories.

Let us too remember that a great deal can be taught by just hanging a picture upon the wall or if you have a bulletin board by putting new pictures on it. Let us make use of our magazines and Sunday school papers in this way.

These are only a few of the things you might do but you realize this all takes time, not just the last few minutes on Saturday night but a definite time during the week in which to prepare your Sunday school lesson. But in what better way can we spend our time than to teach and interest children in the higher living "the Christlike life"?

We teachers have a great responsibility, a responsibility that we ourselves cannot carry but we can only trust in the Lord Jesus, asking him to so fill us with his Spirit that we might be living sermons unto these little eyes which are constantly watching us.

### THE LIVING SERMON

I'd rather see a sermon than hear one any day;

I'd rather one would walk with me than merely tell the way.

The eye's a better pupil and more willing than the ear;

Fine counsel is confusing, but example's always clear.

The best of all the preachers are the men who live their creeds,

For to see good put in action is what everybody needs.

I soon can learn to do it, if you'll let me see it done,

I can watch your hands in action, but your tongue too fast may run,

The lectures you deliver may be very wise and true,

But I'd rather get my lessons by observing what you do.

I may not understand the high advice you give;

But there's no misunderstanding how you act and how you live.

VOL. LIV  
Number 16

April 16  
1932

# THE BRETHREN EVANGELIST

## *Why Join the Church?*

By Daniel A. Poling



I OUGHT TO BELONG TO THE CHURCH because I ought to be better than I am. Henry Ward Beecher once said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

I OUGHT TO BELONG TO THE CHURCH because of what I can give to it and do through it, as well as because of what I may get out of it. The church is not a dormitory for sleepers; it is an institution of workers. It is not a rest camp; it is a front-line trench.

I OUGHT TO BELONG TO THE CHURCH because every man ought to pay his debts and do his share toward discharging the obligations of society. The church has not only been the bearer of good news of personal salvation, it has been and it is the supreme uplifting and conserving agency without which "Civilization would lapse into barbarism and press its way to perdition"

I OUGHT TO BELONG TO THE CHURCH because of memories; memories of things I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

I OUGHT TO BELONG TO THE CHURCH because of hope; hope that lives when promises are dead; hope that paves the way for progress; hope that visions peace and social justice; hope for time, and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

I OUGHT TO BELONG TO THE CHURCH because of the strong men in it who need reinforcing; the weak men in it who need encouraging; the rascals in it who need rebuking. If I say that I am not good enough, my humility recommends me. If I sit in the seat of the scornful, my inactivity condemns me.

I OUGHT TO BELONG TO THE CHURCH, but not until I am ready to join a going concern; not until I am willing to become an active partner with Jesus Christ.

## Signs of the Times

by  
Alva J. McClain

### THE Imagery of Blood"

For three years a joint committee representing the Methodist churches North and South and the Methodist Protestant Church has been working on a revised Hymnal. Recently its secretary, Dr. Langdale, gave out an advance report of what was being done. Among other things he said that the "Imagery of Blood" was distasteful to modern minds and that as far as possible "blood hymns" would be excluded from the hymnal.

Old fashioned Methodists, of whom there are still some remaining may wonder what will be the fate of the Wesleys' hymns under the hand of this revision committee; for John and Charles Wesley believed in the power of "The Blood." The answer is what you might expect—almost half of them will be dropped!

The revision committee should read Hebrews 10:28-31: "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing. . . . It is a fearful thing to fall into the hands of the Living God."

### WHAT Did They Fail to Teach?

Dr. A. Caswell Ellis, Director of Cleveland College, speaking before the Ohio College Association recently, made a startling confession of the tragic inadequacy of college education as generally conducted at present. He said:

"College educated leaders in industry have led us into the most inexcusable era of dire hunger, misery and depression ever recorded, and at a time when millions of idle men and thousands of factories and farms are able and eager to produce more than the world can consume."

Then Dr. Ellis asks, "What did we college professors teach our college-bred leaders that made them act this way? Or what did we fail to teach? I confess I am ashamed of this part of our record. I am ashamed that the industrial leaders we have turned out have lacked either the intelligence or the character to foresee or prevent the incredibly stupid chaos that now grips the world."

The answer to Dr. Ellis' searching question is twofold: With a few notable exceptions, the college professors have taught some things they should not have taught, and they have failed to teach other things which they should have taught.

First, they have taught a materialistic, evolutionary view of the world, short-sightedly failing to see where such a view must inevitably lead. And when the graduates of the colleges coldly and logically apply in the business and political world the philosophy which they were taught in the classroom, the professors hold up their hands in holy terror and astonishment.

Second, they have failed to teach their students the true values of life as revealed in the Person, Work and Words of Jesus Christ. And this is true today, not merely in state schools, but often in colleges which

claim to be Christian. For the most part in such institutions, Christianity is relegated to a brief chapel period, and even here its presentation is thin, vague and uncertain. It is high academic treason to carry your religion into a class room, whether you are a professor or a student. The "teachings of Christ" may be patronizingly complimented from the chapel platform, but the Son of God knocks in vain upon the classroom door. "Religion and science do not mix," the student is told. Is it any wonder, then, that when he emerges into the world of business he adopts the same rule of life? —goes to church piously on Sunday, but shuts the door of his business office in the face of Christ.

And then the professors hold solemn conventions and ask what is wrong, or else decide that they must have more freedom to deny the truths of Christian faith and propagate the vicious cult of materialistic philosophy.

An educational system without Christ is fulfilling its part in preparing the world for the most frightful catastrophe in the history of mankind. The harvest may tarry but it is sure.

But dark as the situation is, there are yet some teachers and some institutions who have not bowed the knee to Baal, who continue to believe that Christ is the only hope of a lost world, and who insist that his Words are applicable to every phase of human life, whether in the field of education or the world of business. Such teachers see the folly of trying to keep their religion in one air-tight compartment of life, and their sociology and economics in another, never permitting the "twin to meet."

We do not need less education, but we do need more teachers who are unreservedly Christian.

### THE Danger of "Peace Conferences"

Mr. Frank H. Simonds, a close student of foreign affairs for many years and an able writer, has made an interesting analysis of the world situation in a recent book entitled "Can Europe keep the Peace?" Mr. Simonds points out a very obvious and reasonable weakness of the habit of calling a conference whenever anything goes wrong with the world, namely, that a conference called without adequate preparation by each participating nation may actually do more harm than good.

He writes as follows: "It requires no profound examination of the consequences of the many unsuccessful conferences since 1919 to indicate how incalculable has been the harm resulting from the disclosure of international rivalries at a time when the whole world was suffering both materially and psychologically from economic depression and political dispute. Conferences rashly summoned have led only to the exacerbation of national passions and international resentments. This fact explains the Geneva axiom that one disarmament conference is more disastrous for world peace than three battles in actual war. The same thought was disclosed in the prayer of a London clergyman after the Naval Conference—"Give us peace in our time, O Lord, peace without conference!"

### HELEN KELLER SAYS "THANK YOU"

In acknowledging the arrival of a new Braille Bible in twenty volumes, Miss Helen Keller recently wrote the American Bible Society:

"I was at dinner when the new Bible came Tuesday evening. I could hardly wait to finish my dinner before undoing the wrappings. When I did finally put the volumes into the bookcase, I sat down beside them, caressing them with loving pride.

"Forty years long I have loved the Word of God, and now I am happy to have it so conveniently and beautifully bound. I am pleased with everything about it—the covers, which my friends tell me suggest the Lord's green pastures, the excellent printing on both sides of the sheet, the lightness of the books, the numbering of the verses, which is the best I have ever had, and the well-marked title on the back of each volume."

"I feel the blessed pages under my hand with special thankfulness as a rod and a staff to keep firm my steps through the valley of the shadow of depression and world calamity. Truly, the Bible—the Teaching of our Savior—is the only way out of the dark.' If the wealth of things which we have possessed in abundance has not knocked on our selfish hearts and opened them to the central message of Jesus, 'Love ye one another,' perhaps these days of widespread suffering will be the pointed instrument that will 'stab (our) spirit broad awake.'"

During 1931 the number of volumes of embossed Scriptures distributed by the American Bible Society to the Blind was nearly forty percent greater than in any one of the ninety-seven years during which the Society has been providing Scriptures for persons denied the precious gift of sight. A total of 5,790 volumes was sent out in English, French, Spanish, German, Italian and Portuguese. Requests for more than 600 additional volumes had to be temporarily delayed due to the exhaustion of the funds donated for this specific work.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Husbanding the Fruits of a Revival

The church has not finished its task when it has led men and women into its membership and into fellowship with Christ. Its duty to the new members has just begun. That makes the end of a successful revival a critical time—critical in the life of the new members and of the church as well. The way a new child of God gets started in the Christian life will have much to do with the way he continues through the weeks and months and years that follow. And the worth he begins promptly to show to the church indicates his value in the days to come. New members should be given the most thoughtful and faithful care possible. It is as foolish for a church to receive new members into its fold and give no thought or effort to their spiritual welfare, as it would be for a man whose business it is to raise chickens to bring forth a brood of new-born chicks from his hatchery and then make no provision for their care. Too often young Christians are allowed to shift for themselves, and consequently the blame for much of the disappointment experienced because of their unsatisfactory development is to be laid at the door of the church and its leadership. Husbanding the fruits of a revival, then, is a most important responsibility, and no church can afford to neglect it.

There are many things that might be said with regard to the care and training of new converts to the Christian way, but we offer only a few by way of suggestion. Our purpose is not to deal with methods, but with ideals and aims.

In the first place, effort ought to be made to encourage the new church members to focus thought and energy on discovering and doing the will of God. Let us not deceive ourselves into thinking that this is fully accomplished at conversion. Conversion is a wonderful experience, but it does not do everything for the individual. It causes a man to look away from self and the world to Christ on the cross for salvation from sin, but it does not bring the soul immediately into possession of the full stature of Christian character. Conversion brings a man into the attitude of right-about-face as to the great end and aim of life, but it does not necessarily leave him much advanced from the place of weakness he previously occupied. Progress comes gradually. One must grow in grace, and encouragement is needed. It is not easy to get one's thoughts and affections collected and focused on the new way, to bring one's ideals and ambitions to the place where they are wholly centered in Christ. It is not only not easy, it is positively hard, to bring oneself actually to put Christ's will first in all the affairs of life. Many will not attempt it without encouragement, and others, attempting it, will fail unless urged to make large use of fellowship with Christ and the strength that is vouchsafed through his grace.

Nothing is more important than that Christians shall be Christ-centered. It makes all the difference between success and failure in the Christian life. That was what made the difference between Peter the shifting sand and Peter the rock, between Peter the coward and Peter the hero. That mighty emotional nature, filled with explosive energy, that was one hour ready to die with his Lord, and the next denying that he ever knew him, was focused and directed to the one supreme purpose, that of doing the will of his Master. His nature was not changed; he was still the bold, energetic, fiery Peter that he had been before, with this difference, —he was henceforth dominated by a mighty purpose. His life was Christ-centered, and he no longer scattered his relentless energy, but conserved it, controlled it and used it all for Christ.

The new church member should be encouraged to desire and to rejoice in the fellowship of Christian people. This is necessary for his largest spiritual growth. A man cannot reach the greatest spiritual heights alone. He must rise by fellowship. Transfiguration scenes may not be for the crowds, but neither are they for the lone individual who has not learned to partake of the lofty soul

experiences of another. The man who claimed that he could worship God as well sitting alone on a rock out under the open sky as when meeting with his fellow-Christians in the house of God simply did not know what he was saying. He was wrong, absolutely wrong, not because God would not receive worship given under such circumstances when such worship was the best that could be given, but because his soul could not rise alone to the spiritual vision and understanding and strength of purpose such as are made possible by fellowshiping with the saints of God. Christian fellowship is one of the mightiest factors in spiritual growth that God in his mercy has provided. The church is a fellowship by very nature. In its most elemental meaning the church is not merely the "called-out" ones, but those called-out and together. Not merely are Christians called out from the world, but they are called together into fellowship. And wisely are we warned, "Not to neglect the assembling of yourselves together, as the manner of some is." The new disciple of our Lord must learn to enjoy the fellowship of the people of God, if he is to do the best by himself. Church attendance should become to him not merely a duty growing out of a new relationship, but a blessed privilege and a holy fellowship. The church must encourage this view.

The devotion and energies of the new church members should be marshalled for service. It is not without good reason that the Women's Missionary Society heralded throughout their sisterhood the slogan, "Saved for Service." That is actually what men and women are saved for—that they may give themselves in service to the cause of Christ. And it is unfortunate when any one is allowed to come into the church without that thought in mind. The church is not a social club, but a working organization, and to enjoy honorable membership in it, every one ought to have something to do and be busy doing it. There are no membership certificates for drones. There is no more place for such in the church than there is in a hive of working bees, and it might be to the advantage of the church if its drones were treated as drastically as drones are in a swarm of bees. Jesus had little time for people who would not work, and today as then he says, "Go work today in my vineyard," and "Why stand ye all the day idle?" He sets the example of industry, saying, "My Father worketh hitherto and I work." And to his disciples he gave the most stupendous task that was ever committed by any leader to his followers, "Go ye into all the world and preach the Gospel to every creature." That is real work, and every new member must be made to feel responsible for doing his level best toward the accomplishment of that commission.

## The First Task of the Church and the Pulpit

There are many things claiming the attention of the preacher in these days, but he must never forget that first of all he is really a preacher of the Gospel and that everything else is secondary. There are many different phases of the church's total task and many different features and activities that are worthy and deserving to be looked after, but it must be borne in mind that above everything else it is the church's duty to give, and the world's need to receive, the message of life from the throne of God. First things must be kept first. There is nothing the church and its ministry need to be more careful about than that. There is a real temptation to allow secondary things to take first place, and to forget that the chief burden of the minister's heart is the message to a lost world he is sent to deliver and that the first task of the church is to call men out of darkness into the marvelous light of the children of God.

That duty must not only be kept uppermost, but it must be made a real passion. If that is done, it will give power to preaching and victory to the church such as there is sore need of at this hour.

The church needs to be reminded of nothing more frequently than its duty to give forth its divine message and the minister needs to cultivate nothing more constantly and carefully than the passion of preaching—preaching the Gospel of saving grace to dying men.

The Reformed Church Messenger some time ago recorded these appropriate words:

The pastor of a great city cathedral, speaking of his own Christ—  
(Continued on page 7)

## EDITORIAL REVIEW

Secretary E. M. Riddle announces the Indiana Ministers' Retreat to be held at Shipshewana Lake, May 9 and 10. Ministers are urged to bring their wives and families.

This week will find many of the church's leaders gathered on the College hill top, it being the time for the annual meeting of the College Board of Trustees, and the mid-year meeting of the Foreign Mission Board.

Dr. K. M. Monroe, secretary-treasurer of the Seminary Faculty, makes a report of the funds received by that institution from April, 1931 to April, 1932. He also records cash receipts and disbursements for certain items for the period extending from the first of January to April 12th of this year.

Dr. Bame, who just returned from filling the pulpit at Bryan, Ohio, over Sunday, April 10th, informs us that Brother C. A. Stewart, who has been seriously ill, is recovering nicely and has been able to get down stairs. We pray that his improvement may continue and that he may soon be back in his place of leadership.

A card just received from Brother A. T. Wirick, pastor of the church at North Liberty, Indiana, informs us that he will conduct his thirteenth revival meeting for that congregation from April 10 to 24, assisted by Mr. and Mrs. Harry Richer of Peru, as leaders of the music. He says he will be glad for the cooperation of neighboring congregations, and asks the prayers of the brotherhood for the success of the meetings.

Brother Freeman Ankrum, pastor of the church at Flora, Indiana, writes at the completion of his first year of service there, that all departments and organizations are working well. A pageant depicting Brethren Progress was staged by the young people with such success that it was required to be given a second night. The Sunday school maintains a good interest and attendance. The Flora Brethren are anticipating the pleasure of entertaining the Indiana Conference this fall.

An example of the growing spirit of fraternizing between the two branches of the Dunkers occurred in Ashland, Ohio, on last Sunday, April 10th, when Brother Dyoil Belote, pastor of the Brethren church and Brother J. Perry Prather, pastor of the Church of the Brethren, exchanged pulpits for the morning service. The Brethren people enjoyed the helpful message and the spirit of fellowship brought by Brother Prather and we are informed that the Church of the Brethren people similarly enjoyed Brother Belote's appearance in their pulpit.

We have a good report from the Second church of Long Beach, California, where Brother John Leinhardt is the faithful pastor and preacher of the Word, and who is entering upon his sixth year of service there. During the year of 1931 fifty-one persons were baptized, and a total of thirty-eight souls were added to the church, three of this number coming by letter. The average Sunday school attendance for the year was 380 and the banner attendance was 496. This is a splendid record for a church so young, and would indicate a bright future in store for it.

The fourth of the series of lectures by leading Brethren ministers before the Seminary faculty and students, and open to members of the local church also, was delivered by Brother R. Paul Miller in the Ashland church on April 6th. The editor did not have the privilege of hearing the lecture which dealt with the principles of soul winning, a discussion of which the lecturer was peculiarly fitted to make. According to one who was there and well able to judge, he dealt with his subject in a thorough and effective manner and left his hearers with not only a sense of the great need, but also a deepened desire and a new sense of equipment for soul winning.

It is rather unusual to find a church going strong on finances during these times. Most of them are going behind or having a most strenuous battle to keep their heads above water. We were interested, therefore, to note in a mimeographed financial report of the Conemaugh, Pennsylvania, church, of which Brother W. H. Schaffer is pastor, that the quarter beginning with January 1st was closed with a neat balance on hand, after all the regular expenses for that quarter had been paid. Two things are worthy of note at this place: first, the pastor has been stressing stewardship and tithing and, second, every general interest of the church, including offerings for said interests, and subscriptions to The Evangelist, have been given proper emphasis.

The First church of Philadelphia had a very successful pre-Easter revival under the leadership of its pastor, Brother A. V. Kimmell. It began, as most of our successful revivals have begun, with intensive prayer, in which the members freely engaged, and some proved their earnestness by fasting. Quite often in undertakings of prayer and soul-winning the men are very much in the minority, but in this campaign it was not so, in fact on several occasions it is said that the men outnumbered the women. It is reported that sixty-three souls came forward during these meetings, most of them to confess Christ for the first time, some for reconsecration and some were young people dedicating their lives to definite Christian service. We are told that this congregation made an Easter offering to foreign missions of \$2,800, of that amount \$2,100 being cash.

Our church at Dayton, Ohio, is rejoicing in a successful evangelistic campaign recently closed under the leadership of their pastor, Brother R. D. Barnard. It was brought to a climax on Easter with the church being strengthened by sixty-three additions to its membership, fifty-six coming by confession of faith and seven by rededication. The pastor's sermons through the two weeks seem to have been a series of expositions covering the Gospel of John, and the members were urged to read that Gospel during the meeting, and it is recorded that forty-seven succeeded in completing the book in that time. The pastor was given splendid cooperation on the part of choir director Kline, the choirs and by personal workers. It is that kind of a church—where all are doing their part and giving cooperation by prayer and effort, that God blesses with victory and causes them to rejoice in the leadership he has given them.

Aside from the Easter offering reports from the First church of Long Beach and the First church of Philadelphia, both of which are mentioned elsewhere in these columns, there is further encouragement from the information received from Prof. McClain, secretary of the Foreign Board, that the Washington, D. C., church made the largest offering to foreign missions in its history, and this notwithstanding the large offering recently made by that church to its own church building fund, and the further fact that Easter was a rainy day and consequently the attendance of many was hindered. There will be some churches where financial conditions are in such a plight that retrenchment can scarcely be avoided, but from a goodly number of churches we have learned of increases over last year.

The First church of Long Beach, California, has experienced a great revival and ingathering of souls as a result of a campaign conducted by their pastor, Dr. L. S. Bauman, and assisted by Walter MacDonald, song leader and personal worker. Our correspondent writes: "The result was 197 precious souls confessing Christ as their Savior, while eleven Christians also came forward to unite with the church." At his writing eighty-seven had been baptized and all but three united with the church. Of the number confessing Christ 160 came from the Bible school. The "Seventy" by their visitation and the Bible school teachers by their interviewing of the scholars made no small contribution to the success of the meetings. Easter was not only the climax of the evangelistic campaign, but was the time of a banner Sunday school attendance of 1198, according to Brother Bauman's report in his weekly calendar, and a foreign mission offering of \$5,380.21, of which \$4,675.21 was cash. The Sunday school had a large part in making that splendid contribution. We notice by the calendar that the superintendent of the school, Brother A. H. Kent, has the goal of attendance set at 1,500 and he is confident they will reach their goal soon.



# The Place that the Holy Spirit Should Have in the Christian's Life

By H. M. Oberholtzer

The Scriptures clearly teach that the Holy Spirit should have a very large and prominent place in the life of each Christian. He is not a mere influence emanating from God, but he is the third person of the Holy Trinity, sharing with God the Father, and God the Son, their deity. Sent by the Son and proceeding from the Father, he has been commissioned to abide in the hearts of all true believers in Christ, regenerating and sanctifying them and directing them in the way of truth and of obedience to the will of God. He is therefore an important personality for this present dispensation of God's grace.

I do not believe in fanaticism nor in the ecstasy and superficial demonstrations that are sometimes considered the operations of the Spirit; but I am inclined to think that we, of the Brethren church, have not given as much consideration as we should to the place and power of the Holy Spirit in our lives. In recent years we have begun to recognize him in a larger way, but we have only begun. Why should not the Brethren give special recognition to the Holy Spirit, and why should not his power and influence be manifest in a very pronounced way in the lives of all our members? Have we not been baptized in the name of the Holy Spirit in a very definite manner, even as we have been baptized in the name of the Father and of the Son? And, have we not had hands laid on us as a symbol of the gift of the Holy Spirit? Yet it seems that some other groups of believers, who do not give formal recognition to the Holy Spirit, do, nevertheless, place more emphasis than we do upon the presence and power of the Holy Spirit in the lives and activities of believers. True it is that Christ should have the preeminence. The Holy Spirit will help us give it to him. Jesus said, "He (the Holy Spirit) shall glorify me; for he shall receive of mine, and shall shew it unto you" (John 16:14). Yet, we should not fail to give due recognition to the Holy Spirit and to give him the large place he should occupy in our lives. The New Testament brethren were filled with the Holy Spirit, walked in the Holy Spirit, wrought in the Spirit, preached in the power of the Spirit, were guided by the Spirit, were kept by the Spirit, prayed in the Spirit and sang in the Spirit. The Spirit talked with them and told them what to do and what not to do. We claim to be a whole gospel people. Are we living and working in the Spirit as we should? With some the presence of the Spirit is not very noticeable. The fruits of the Spirit are not very prolific in their lives.

We have been accused of being too much given to formalism, but we have only the New Testament formalism, and such formalism was no hindrance to the early church. Strict obedience to the commands of Jesus and to the ordinances of the church should yield the most spiritual lives, unless we are only outwardly obedient.

However, there seems to be a danger that we become content with our outward obedience and fail to obey from the heart as the Spirit directs.

Why does not the Holy Spirit have a larger place in our lives and in the work and worship of our churches? Why are we not more intimately related to him and associated with him? Why are we not more earnestly seeking his help and guidance? Perhaps it is largely because of the lack of teaching. Our teaching concerning the Holy Spirit and his work has lacked the proper emphasis. People now as well as of old "are destroyed for lack of knowledge." Much depends upon the pastors and other leaders. We need Spirit-filled pastors and leaders. Just here a great responsibility rests upon our college and seminary.

I would that above all else Ashland College and Seminary should be a real center of spiritual power.

A wonderful transformation begins when a sinner is converted. "Old things are passed away, all things become new." Sin and Satan have been renounced. Evil habits sometimes of long standing are given up. A rebellious will has been surrendered. What if the house that is swept and garnished remains empty? Jesus gave the answer. The Holy Spirit stands ready to enter and occupy. Let him be received and recognized. He should be received by faith, even as the Father and the Son. Let the pastor explain the relation of the Holy Spirit to the convert as it is symbolized in the baptism and the laying on of hands. Let him urge that the

abiding presence of the Holy Spirit be recognized and that his direction and help be sought at all times. This is very important. Mere human efforts are weak and ineffective and often disastrous. Nothing spiritual can be attained or accomplished without the aid of the Holy Spirit.

In Acts 2:4 we read "And they were all filled with the Holy Spirit." They were filled. They were not merely blessed with some manifestation of the Holy Spirit. They were possessed and filled with the divine personality. It was more than a new experience. They were indwelt. Notice also that they were all filled with the Holy Spirit, not only the Apostles, but the entire company of the disciples. This suggests the large place the Holy Spirit should have in the church. Every member should be filled with the Holy Spirit. What purity and power would then be realized! What conviction would take hold upon sinners! Let us pray and strive for such attainment.

When the seven were chosen to look after the widows (and perhaps others) in the daily ministrations, Peter urged that they select men "full of the Holy Spirit," which they proceeded to do. Among the number selected was Stephen who was said to be "full of faith and of the Holy Spirit." Further on we read that he was "full of grace and power and wrought great wonders and signs

## COME, HOLY SPIRIT

*Spirit divine, attend our pray'r,  
And make our hearts Thy home;  
Descend with all Thy gracious pow'r;  
Come, Holy Spirit, come.*

*Come as the light; to waiting minds,  
That long the truth to know,  
Reveal the narrow path of right,  
The way of duty show.*

*Come as the fire; enkindle now  
The sacrificial flame,  
That all our souls an off'ring be  
To love's redeeming name.*

*Come as the dew; on hearts that pine  
Descend in this still hour,  
Till every barren place shall own  
With joy Thy quickening power.*

*Come as the wind; sweep clean away  
What dead within us lies,  
And search and freshen all our souls  
With living energies.*

—Andrew Reed and Samuel Longfellow.

among the people." Evidently to be "filled with the Holy Spirit" meant to be "filled with grace and power."

But God has meant that we should be even more than filled with the Holy Spirit. He expects us to overflow with spiritual power until the lives of those about us are touched and blessed. This is suggested by the statement of Jesus, "He that believeth on me, as the Scripture hath said, out of his innermost being shall flow rivers of living water," and John explains, "this spake he of the Spirit, which they that believe on him should receive" (John 7:38).

Much more might be said on this subject, but this article must not become too lengthy. As you read the New Testament note how often you find the words "full of the Holy Spirit" and "filled with the Holy Spirit." It is purposed that believers be indwelt by the Holy Spirit. Jesus said, "I will pray the Father, and he will give you another Comforter, that he may abide with you forever." (John 14:16). He does not come and go, but comes to abide. We need him constantly. See also Rom. 8:9-11 and 1 Cor. 6:19.

Sidney, Indiana.

## Seminary or the Holy Spirit

By Floyd Taber

Joshua said to the captain of the Lord's host, "Art thou for us or for our adversaries?" The answer came back, "Nay." God is never limited by our little dilemmas. We say, "It must be this, or that." God says, "It is neither—or both." We can see only one side of a question; He sees all sides. Our views are partial; his is complete.

Which should be required for ordination to the ministry, a college and seminary education, or a knowledge of the Bible? The power of psychology, or the power of the Holy Spirit? The answer is obvious: Both. Not only are both essential, but each reacts favorably on the other.

A seminary education certainly should, and in our seminary does, contribute largely to the knowledge of the Bible. And on the other hand, the student who enters college with a good basic knowledge of the Bible already acquired, not only does not waste his time in school, but is able to profit by his college and seminary course much more than other students.

The minister who is a master of the laws of practical psychology can be more fully empowered and used by the Holy Spirit than the one who ignores them. And inversely, the uneducated young man who is called and filled by the Holy Spirit will get an education; in college and seminary if circumstances permit; but whatever the circumstances, he will become educated if he is to be used.

But if the relation between these two factors is so intimate and so necessary, why do some of our perfectly sincere and most well-intentioned Brethren earnestly object to an educational requirement for ordination? Because they are afraid education may be over-emphasized and crowd out the work of the Holy Spirit.

This danger, which I recognize is very real, might take on three forms. First, failure to ordain men who were really called by the Holy Spirit, but who had not received their education in the regularly approved way. Second, the ordination of men who had chosen the ministry as a profession, without being definitely called by the Holy Spirit, simply because they fulfilled the educational requirements. Third, some ministers, even those who had originally received a genuine call, might gradually lose sight of their complete dependence on the Holy Spirit, placing confidence in their education.

Since eating carries with it many excesses and abuses, and since "man shall not live by bread alone", shall we all stop eating? It would be rather dangerous to our future efficiency in Christian work, to say the least! The reasonable thing is to continue eating, but to be ceaselessly on our guard against the possible evils that accompany it.

The better a thing is, the greater the evil that results from its abuse. Education is an excellent thing for the minister—the more of it required, the better. So instead of fighting for or against educational requirements, let us unite in fighting with all our force against the dangers that may accompany them.

Paris, France.

## The Literary Digest's Latest "Straw" Vote An Editorial in "The Christian Conservator"

In answer to a large number of inquiries from many parts of the country, the following is submitted with reference to this so-called "poll of 20,000,000 American 'citizens'" on the twin questions:

"Do you favor the continuance of the Eighteenth (Prohibition) Amendment?"

"Do you favor a repeal of the Eighteenth (Prohibition) Amendment?"

In the light of the first thirty days of its progress these facts may be noted:

1. The only demand for such a referendum has come from the "wets." Every "wet" organization and every organization whose convention could be influenced by the "wets" to adopt such a resolution, have been clamoring for "referendums." The great mass of the people are not interested in it. None of the great church bodies have asked for it nor have such organizations as the Federation of Women's Clubs, 3,000,000 strong, the National Education Association with 600,000 educators, the Parent Teachers' movements throughout the country, nor any of the great civic or industrial groups. On the contrary, the Association Against Prohibition Amendment and allied organizations have spent thousands of dollars in trying to provoke and promote such ballots, official or otherwise.

2. The Literary Digest has absolutely no authorization nor political right to undertake such a "national" vote. In fact, it is an attempt to prejudge the voice of the American people in the submission of certain questions imposed upon them without permitting them any chance to decide the form or text of the questions submitted.

3. Appraisal of the questions submitted on the "straw" ballot reveals several extraordinary things. (a) The first question "Do you favor the continuance of the Eighteenth Amendment?"—is so phrased by the use of the definite article "the" as to imply that an affirmative vote would mean support of Prohibition "as is," with all of its present big city handicaps, its "wet" nullification and its lack of adequate state cooperation in many parts of the country. (b) By some curious happen-chance the second question reads, "Do you favor a repeal of the Eighteenth (Prohibition) Amendment?" Why "the" in the first instance and merely the indefinite "a" in the second? The clear implication is that a vote for the second question includes a thousand shades and varieties of modification, including any proposal to change conditions as they are, or at least as the "wets" profess they are.

4. By the phrasing adopted in these ballots, at least 90 per cent of those receiving them will be unable to fairly express their thought and conviction, simply because the wording treats the question as purely theoretical and

static, and completely ignores the far more vital question at issue, namely that of adequate support for law observance or preference for nullification. A fairer phrasing of these questions would be: "Do you favor a more efficient and well sustained movement to establish the principle and purposes of National Prohibition?" or "Do you favor re-legalizing of the liquor traffic under any method of license and Government protection?"

It goes without saying that the "wets" would overwhelmingly oppose the submission of such referendum, either in a private or public poll.

5. The Literary Digest "poll" instead of being conducted as a purely disinterested public effort, is being carried on simply as a circulation and advertising scheme, the ballot in every case being printed upon the same sheet with the trial order blank, each recipient being asked to tear off and return separately.

6. Coming now to the actual polls, the first week's announcements published in the Digest of February 20, is startling in its evidence of favoritism for the "wet" side. Let it be understood there was no necessity on the part of the publication to send these first ballots to any particular section, BUT, as a matter of fact, the Digest chose to load down these first two weeks' returns with votes from the wettest state in the Union, which totaled exactly 79.9 per cent of the aggregate from all states reported which were eight in number!

The states listed in the first tabulation included the outstanding "wet" cities of New York, Chicago, Buffalo, Baltimore, Cleveland, Cincinnati, Atlanta, Richmond and Indianapolis.

No wonder with such an initial dead weight of densely "wet" support, the poll started out with an overwhelmingly "wet" majority, so great as to discourage if not disgust every friend of the Eighteenth Amendment from Maine to California.

7. The publishers of the Literary Digest show themselves to be as thoroughly versed and adept in the use of the psychological hocus-pocus as their ardent well-wishers, the Association Against the Prohibition Amendment. There may, indeed, be no relation whatever between them, and yet the deadly parallel of similar methods to promote a particular impression hostile to the Eighteenth Amendment is amazing beyond all ordinary explanation.

8. The Literary Digest is too well acquainted with the press of America to be ignorant of the way in which its totally one-sided poll announcements would be played up and "interpreted" in the columns of the leading metropolitan "wet" newspapers. Editorials in these papers of great circulation, emphasizing the preponderant "wet" vote, reported in the Digest, are now spreading to the ends of the land the predictions, easy to make and undoubtedly correct, that the results of this "vote" will be a "wet" victory, but every editorial tactic revealed by the Digest, from the start of the "ballot war," as they call it, has afforded comfort and delight to those who are engaged in belittling and attempting to destroy the Eighteenth Amendment.

9. One or two other curious facts are already cropping out. One, which is certainly significant, is that city voters are undoubtedly predominant in these early returns and they have a home and office address in the telephone book.

In thousands of cases, friends of Prohibition in the country districts will thus be placed at a disadvantage because of the fact that they have no city office address, but merely a home telephone number.

In thousands of cases, due to world wide depression, which is in no way related to prohibition, ardent supporters of the Eighteenth Amendment will receive no ballots whatever, if the Digest, as we understand, is relying to a large extent, on the telephone book names for their distribution of the ballots.

One other discrimination, which is inevitable in any poll based to a large extent, upon telephone subscribers, is the predominance of men over women who will naturally receive ballots in such a poll.

It must not be forgotten that the Literary Digest's "poll" has been highly publicized in the "wet" press. Every "wet" voted is on the qui vive to register his hostility to the Eighteenth Amendment, while those favoring prohibition may be pardoned for not being very much excited over this extra government referendum.

Therefore, summed up, the Literary Digest "poll" is chiefly a splendid and hilarious opportunity for the "wets" to make a "showing", pile up imaginary majorities and try to exert in approved mesmeric style a psychological influence through their widely circulated mediums advocating the restoration of booze.

To quote the words of a prominent editor, who last week dissected the Digest "poll":—"Great is ballyhoo, and the Literary Digest is its prophet. . . . As a pose of public service, the straw vote is unnecessary, misleading and ridiculous."

## The First Task of the Church and of the Pulpit

(Continued from page 4)

tian experience and of the passionate desire of his heart, is thus quoted by Bishop Welsh: "I want to preach a gospel that can transform men, and not simply help them. The gospel of Jesus Christ did that for me, and I want to prove that it can do that for others." That is an inspiring and heart-searching testimony. Surely such pastors are greatly needed in our time. There is little wonder that multitudes have grown sick and tired of the anaemic and enervating messages which come from some pulpits, setting forth a sort of "salvation by sanitation," a religion which is little more than a by-product, or a species of window-dressing for a series of sociological, psychological, and ethical platitudes. The President of the Synod of the Mid-West struck a high note, and a true one, when he declared that the only "adequate potential" for the Church today is to be found in regenerated men and women, whose lives have been transfigured by the Spirit of God. To this we must be willing to subordinate all our programs, our machinery, our statistics; these can have value only as they grow out of the activities of transformed lives. Do we not all agree that there is vast meaning and fundamental truth in the poignant sentiment with which Dr. Stanley Jones closed his latest book. *The Christ of Every Road*: "WE MUST GO DEEPER BEFORE WE CAN GO FARTHER."

Before great progress can be made in the building of churches and in the strengthening of the activities of the brotherhood, the delivery of a vital message must be placed at the very center of the church's task and every pulpit must be made to resound with passion and power in its proclamation of the blessed Gospel of the Son of God.

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## SIGNIFICANT NEWS AND VIEWS

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### FIRM GRIP ON MANCHURIA PLANNED

It begins to appear as if Japan had something very definite in mind in establishing a government in Manchuria under Pu-Yi, of Chinese royalty. Starting out with the announcement that the Manchurian occupation was only to protect Japanese lives and property, an ambitious plan for the colonization of Manchuria is now reported. The report is that the plans are being made by the Japanese Reservists Association, a large body of war veterans and reserve forces, who will move in themselves and dominate the situation. If the report is true and is carried out successfully, it may result in material advantage to Japan, but it will not add anything to her national honor.—The Presbyterian Advance.

### "CONSTITUTIONAL CONVENTION" CALLED AT CAPITAL

A "Constitutional Convention" of women of every state, to meet in Washington, D. C., April 17 to 19, has been called by Mrs. Henry W. Peabody, chairman of the Woman's National Committee for Law Enforcement, to celebrate the Bicentennary of George Washington, "the father of the constitution," and to discuss, in the light of his statements and warnings, the present situation as it appears to women in all political parties who are loyal to the constitution.

The Woman's National Committee for Law Enforcement is an affiliation of large national organizations of women, aggregating 12,000,000 (twelve million) members, standing for "allegiance to the constitution and observance of law."

The program calls for mass meetings, addressed by eminent leaders, in the Washington Auditorium, in conjunction with the "Prohibition Fair" to be held there the week of April 17 to 23. The Prohibition Fair, under the direction of William Rufus Scott, is sponsored by the Woman's National Committee for Law Enforcement.—The Baptist.

### INSTITUTIONALISM AN ANCIENT EVIL

A popular "modern note" is to decry the tendency of various forms of organization to swallow up and smother the individual. Many of us assume that there is something novel in the influences which lead us to wear the same sort of clothes, eat the same foods, use the same toothpaste and think the same thoughts: Yet in many ways this is merely a harking back to a primitive way of life. Read what an American Board missionary writes from East Africa: "When it comes to the native church, I often fear that the institution is likely to so swallow up the individual that little real life remains. The African puts the tribe first, the community far ahead of the individual, while the family has great power over all of its members. Often it is hard to keep a living fire burning in the church." The struggle between the individual and the group is as old as man. Our faith sets a high value upon personality, and yet the corporate life always tends to dominate its members. We need both institutions and rebels—and probably society will prosper in proportion as they struggle against each other.—The Congregationalist.

### HYKSOS PALACE UNEARTHED IN PALESTINE

A London news report March 7 states that the palace fortress of the Shepherd Kings of Palestine has been discovered by Sir Flinders Petrie, the archeologist, at Tell Ajjul, in South Palestine, according to a letter received by Sir Charles Marston from the discoverer.

"Next to the fortress" Sir Charles said, "is another building which, probably, was their temple. The site has been compared to that of Pompeii, from the fact that the city was only partially destroyed. We know that many houses were three stories high and there is sufficient evidence now available that the city was flourishing when the Egyptians, after the death of Joseph, were oppressing the Israelites."

It is believed by historians that the Hyksos, or shepherd kings, ruled Palestine more than 100 centuries ago. They were the earliest invaders of Egypt, according to discoveries made by Sir Flinders Petrie, the seventy-eight-year-old British archeologist, who transferred his investigations from Egypt to Palestine to seek the origins of this ancient civilization. Tell Ajjul, center of this culture, was twenty times larger than ancient Troy, he found. Two weeks ago Sir Flinders announced that he had traced the advent of the horse to Palestine more than 4,000 years ago.

These horsemen, the "shepherd kings," invaded the delta of the Nile from Palestine, he said, and split up the Egyptian state into two kingdoms, Memphis and Edfu. At Gaza, near the great pyramids, relics of these horse-riding kings have been discovered during the last six years by the British School of Archeology in Egypt, which Sir Flinders founded twenty-six years ago.—The Evangelical-Messenger.

### JAPAN'S FRIENDLY WAR

Japan's little friendly war in the Shanghai area cost the Chinese 8,080 lives and \$400,000,000 in property loss, according to Wu-Tachun, chief of the Chinese Department of Statistics. His figures

showed that 2,000 Chinese had been wounded and 10,400 were missing. Persons directly affected by the warfare were numbered at 814,084, or 45 per cent of the total Chinese population of Shanghai, while the area occupied by the Japanese forces was estimated at 182 square miles. Ten universities and 222 other schools were forced to close, affecting 39,000 students. The value of school property destroyed was placed at more than \$3,000,000. It is estimated that 250,000 persons have been thrown out of employment. But Japan says she was not at war with China at all!—Methodist Protestant-Recorder.

### SPAIN'S CHILDREN GET ATTENTION

Republican Spain has been giving some attention to the nation's children and finds much requiring correction. The death-rate among infants is abnormally high, that for those under a year old being 115 per thousand, while that in other countries rarely exceeds 70. It has been unofficially estimated that child beggars in Madrid alone exceed 1,000, while other large cities are thought to be no better. The government is embarking on a five-year plan to abolish illiteracy, reduce infant mortality and to save the youth of the nation from vagrancy. Since the establishment of the republic the number of primary and secondary schools has been increased by 7,000, and the plan is to add 5,000 or more annually until the new schools number more than 27,000. It looks as if the Spanish Republic were making a good beginning.—The Presbyterian Advance.

## OUR BIBLE STUDY DEPARTMENT

### Outstanding Texts of the Bible

By Dr. G. W. Rensch

1 Cor. 1:21: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Moffat gives us this version: "For when the world with all its wisdom failed to know God in his wisdom, God resolved to save believers by the 'sheer folly' of the Christian message."

What's that? "Save believers"? Watch out, Paul, or even the "fundamentalists" will laugh at such teaching. Fundamentalists have gotten so fundamental that believers simply can't be lost! The message of Jesus through John the Revelator as recorded in Revelations 2 and 3, to the seven churches of Asia, were wasted effort according to such theories. Lying a little, stealing a little, murdering one or two, does not amount to much according to a lot of people, if one is a sincere believer. It's a very pretty theory which gets men saved "the moment they believe", and keeps them saved in spite of their deviltry. But the Book which I have been taught to respect tells about people who "found no place of repentance, though he sought it carefully with tears" (Heb. 12: 17). John means something by this: "There is a sin unto death: I do not say that he shall pray for it" (1 John 5:16). There are some conditions which prayer can not change.

But I did not intend to say this, however much it needs to be said. I set myself to the task to say, **preach, we must.** God hath ordered that nothing can take the place of the Gospel Sermon. It is God's way of making his conditions known by which men who heed can be brought to himself. But some of our best preaching, and best sermons are not heard from the pulpit. There is (1) the sermon of the good life; (2) the sermon of the dollar; (3) the sermon of the Word—that which Paul instructed Timothy to preach.

The sermon of the good life was uppermost in the mind of God when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Far better a good sermon in the LIFE OF THE PREACHER, rather than a brilliant one in the pulpit on Sunday to be broken down on Monday by a crooked life that brings reproach on the church. The logic of the sermon from the pulpit may be answered by the critic; but the sermon of the good life cannot be refuted. Likewise, you can break down the "society church", but you can not answer nor break down the church of clean and God-like living. A good house-cleaning of society-belles, and church-bosses

would return much of the lost power now sought as an answer to prayer. Most churches need greater sermons from the pulpit but far more do they need the uplift of the sermon of the clean life from hundreds of our big hearted laymen as they go in and out among men.

Then there is the sermon of the dollar. And the dollar can preach a sermon of surpassing power. The cry of setting our hoarded dollars to work ought to go farther than try to cope with industrial problems. More dollars ought to be set preaching. If I can not go to church-houses with closed doors, my dollar can. If I can not cross the ocean, my dollar can. If I can not go to the needy fields in Kentucky, my dollar can. If I can not learn the language of the heathen in their jungles, my dollar can speak any language without delay. And who can argue against the sermons which our dollars can preach, when once we give them over to the task? Start them rolling, and ringing for God.

Also, there is the sermon of the Word. "Preach the word; be instant in season, out of season; reprove, rebuke, with all long-suffering and doctrine" (2 Tim. 4:2). Some men are so wise in their own estimation, at least, as to declare that they know better; that doctrine is not needed. So they go on preaching their own—human opinions. Once upon a time I saw this motto in a church house: "God's Word on any subject is the end of all controversy." And from about 1882 until this very hour the vital question with a few people is, "What does the Word declare?" Mere opinions have been the bone of contention among Brethren for many, many years. More time and energy has been spent to sustain some of these speculative opinions, with its consequent bitterness, than has been given to the sermon of the Word. The peace and prosperity of any group of people depends upon keeping on the main track, and avoiding speculative questions. Why not read our orders: "Preach the Word."

New Paris, Indiana.

## Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

### Joshua

Joshua, the son of Nun, like Booker T. Washington, came "up from slavery." Both boys were acquainted with the anxieties and torturous hardships of serfdom. The former was a military leader, while the latter was an educator. Each, in his day, became famous and added everlasting glory to the achievements of time.

The land into which Joshua led the Israelites was Canaan. It was named after Canaan, the fourth son of Ham, and father of "Sidon his first born, and Heth, and the Jebusite, and the Amorite, and the Girgassite, and the Hivite, and the Akrite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite." Gen. 10: 6, 15-18.

The civilization of the peoples of Canaan was of high order. They were merchantmen. They were powerful in war and dwelt within fenced cities and drove iron chariots. They were noted for their great energy and general industriousness. Josh. 17:16, 19; Deut. 6:10, 11. Furthermore, they were superstitious and Baal-worshippers. Ashtaroth engaged their attention. Degrading vices everywhere abounded. No wonder the God of Joshua thrust into this harvest field of wickedness his sickle. Gen. 15:16.

I have wondered often whether our fathers did themselves full justice in singing the sweet music of "On Jordan's Stormy Banks." The arrangement by R. M. McIntosh is excellent, and the poem by Samuel Stennett is well written, but is it biblical? If so, in what sense? I quote the first stanza. Read it carefully in light of the above lines.

"On Jordan's stormy banks I stand,  
And cast a wistful eye  
To Canaan's fair and happy land  
Where my possessions lie."

When this hymn is made a type of heaven, it is weak. Canaan was to the Jew a place of conflict. It was also a place of victory and power, of divine blessing and comfort. Remember the inhabitants and battles of that land when you sing it again! It will transform your former notion of

"I am bound for the promised land,  
O who will come and go with me?"

After all, there is a twentieth century parallel to this ancient scene. The modern educated Christian believer has his land of Canaan too. He, being a theist, is forced to dwell with some biologists, psychologists, and sociologists whose views of life are quite akin to the tenets of the ancient pagans. What a hard-headed and hard-hearted lot they are—these materialists, mechanists, "naturalists", atheists, and what not! They worship at the shrines of Darwin, Huxley, Spencer, and Haeckel. The earnest Christian must make war with them; he cannot compromise. He realizes full well what is meant by the phrase, "Jehovah is a man of war." Certainly he is! God will use his own in battle against personal, social, civic, and national sin. God will make it perfectly possible for "the just to live by faith." And, what is more, the book of Joshua proves it.

### I. THE HISTORY OF THE BOOK

1. Author. Joshua.
2. When and where written. 1425 B. C. Palestine.
3. To whom addressed. Israel.
4. Occasion. The entrance of Canaan.
5. Authenticity. Real History.

### II. THE OUTLINE OF THE BOOK

1. The Conquest of Canaan. Josh 1-12.
2. The Distribution of Canaan. Josh. 13-22.
3. The Farewell Address and Death of Joshua. Josh. 23-24.

### III. THE SCOPE OF THE BOOK

The writing covers the period between the death of Moses and the death of Joshua. It is a historical narrative of the main events of the life and labors of Joshua and his people.

### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. (1) Courage. (2) Possession. (3) Victory.
2. Key Verses. Josh. 1:2, 3; 1:8, 9; 24:15.
3. Key Chapters. Josh. 1 and 24.
4. Key Events. Passage of Jordan; Jericho Captured; Canaanites Exterminated; Defeat at Ai (Achan); Battle of Beth-horon and the Miracle of the Prolonged Light; Partition of Land; Joshua's Farewell.

### V. THE VALUE OF THE BOOK

The book of Joshua justifies the slaughter of the Canaanites. They were land-grabbers to begin with; were on probation for nearly four hundred years; were moral lepers; were worshippers of heathen gods; and were destroyed because their sins found them out. Joshua was in much the same position as was Oliver Cromwell in Ireland. Hear the biting Carlyle utter these famous words concerning the great liberator of England and his case: "An armed soldier, solemnly conscious to himself that he is the soldier of God the Just—a consciousness which it well becometh all soldiers and all men to have always—armed soldier, terrible as death, relentless as doom; doing God's judgments on the enemies of God! It is a phenomenon not of joyful nature; no, but of awful, to be looked at with pious terror and awe."

### VI. THE CHRIST OF THE BOOK

Joshua means Jehovah-Saviour. He is a type of our Great Captain and Deliverer: Christ. Dr. Scofield has these important comparisons:

- "(1) He comes after Moses. See John 1:17; Heb. 2:10; 7:18, 19; Gal. 3:23-25; Rom. 10:4.
- "(2) He leads to victory. 2 Cor. 1:10; 2:14; 1 Thess. 1:10; 2 Tim. 4:17; Rom. 8:37.
- "(3) He is our advocate when we have suffered defeat. Josh 7:5-9; 1 John 2:1."

### VII. THE LESSONS OF THE BOOK

1. Judgment. Consider also Sodom, Ninevah, Babylon; Rome.
2. Courage. Joshua was a brave general. His fidelity, trust, obedience, and service are remarkable in their pattern. There are no black spots on his escutcheon.
3. Rachab. By faith this harlot "perished not." Heb. 11:30-31.
4. Achan. As he lived, so he perished.
5. Victory. Joshua is the Epheseans of the Old Testament: the forces of faith will conquer the forces of darkness. They are as far apart as heaven and hell, and yet in eternal conflict.

Ashland, Ohio.



W. I. DUKER,  
President  
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## NATIONAL SUNDAY SCHOOL ASS'N.

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## Departmental Divisions

By Mrs. W. G. Hall, Elkhart, Indiana

Much has been said along this line of work, but each time we meet in a conference of this kind, we are able to gain some new ideas and, perhaps in my humble way, I may be able to drop a few words that may be used as a help. Only as we let God lead us can we succeed in this great work. I count it a great privilege to be able to help do my bit in Sunday school work. My work is with the children.

FIRST I will give some ideals for graded work, realizing that local conditions will determine how much we can use. To have separate class rooms is one ideal, or at least rooms for departmental programs, then the songs and devotions can be suited to each age.

Another ideal is Trained CHRISTIAN teachers in love with their work. The teacher is the most important person in the Sunday school, and their purpose is to make Christians. They should be regular in attendance at all services.

Every Bible school is in a sense graded or, more properly, the classes are grouped for convenience in teaching. In grading the school must be divided into departments and grades. The departments are Primary, Junior, Intermediate, and Senior or Adult.

The Primary Department consists of all children under nine years of age, divided as follows: "Cradle Roll" (from birth till three years); "Beginners" (three to six years); "Primary" (six to nine years).

The Junior Department is composed of children from nine to twelve years of age, in which will be found three grades.

The Intermediate Department is composed of persons from twelve to sixteen years, having four grades.

The Senior Department is composed of those who are sixteen years old and above.

The Adult Department consists of those who range from the ages of twenty-four and above, with the regular organized adult classes.

The Home Department is composed of those who cannot attend the regular sessions of the school.

It will be seen from these classifications that the graded Bible school fits the Bible to the scholar as he develops from year to year; it also fits the teacher to the scholar. Some teachers are adapted to children, others to adults. The presentation of the lesson to children is much different than to adults, hence, in the graded school the lessons can be adapted to the different ages.

Another ideal is to have furniture and equipment in the class rooms to suit the size and age of scholars and also plenty of light and ventilation. But having all this, we must have wide awake workers or it will not succeed. Set your standard high. Don't be satisfied with an ordinary school, aim to make it a model school. Make it the best in number, excel in efficiency, have the best equipment possible, train your teachers. Hold before your school the suc-

cess of others and try to inspire your pupils to do the best they can.

Graded lessons, graded classes and teachers who strive to be specialists make it possible to teach in a wonderful way. There are many schools using the International Sunday school lessons. Some use this for classes above the Junior Department. One consideration should be "How may the members of a school receive the most benefit?" This will help determine the method of grading. It must not be forgotten there are exceptions to all rules.

The aim of a graded Sunday school is to lead every scholar, in each year of his life, through the instruction and self-expression that fits his needs for that year. A small school needs its work graded as well as a large school, although it will no doubt be in a different way. Large numbers are using graded lessons without even a screen to divide the classes. The Sunday school teacher can do much to help the child by right suggestion and direction. The children also like to be recognized for perfect attendance and any special work they are doing. Pupils can win others to the Sunday school and increase attendance better than teachers or superintendents can.

### THE ELKHART SCHOOL

I may be old-fashioned, but in many schools where the children have their own opening and closing, the older people never see the children and this has its disadvantages also. When the children meet with the main Sunday school for opening or closing, it seems to me to put life and pep in the school. I have in my department Cradle Roll, Beginners, Primary and Juniors, and at the close of the lesson we take them into the auditorium for closing. From one hundred twenty to one hundred fifty children will be out and seated before the older classes get ready for closing. Many older members have told me they look forward to see those children come out and that it is the best part of Sunday school. We have our own opening, and for some time had our own dismissal, but every one seems to like the closing as a massed Sunday school better.

Our classes are mixed classes until they become Juniors. Then we divide into boys' and girls' classes. I think it best in most cases to have men teachers for boys after this age and am glad to say I am able to have young men for my classes at this time that are trying to make good. It never seems as hard to keep lady teachers.

We are not able to have separate class rooms at this time, (this is a dream when our church is completed) so we had large screens to separate our classes and they have been a big help.

For the Cradle Roll, we have a sand table and teach by object lessons. They send the babies out to us about as soon as they can walk. We have a good many under two years. If they don't learn so much, they at least learn to keep quiet and play with

other children. When they are four years old, they are ready for hand work and to learn Bible stories. From this age on they have handwork to suit the different ages, along with their lessons.

## PREPARATION OF THE LESSON

By Mrs. Carmon Kath, South Bend, Indiana

### 1. Historical Framework

When a carpenter builds a house he has before him plans showing where every beam is to go, every upright, every board. He knows the exact measurement of every room and closet, window and door and without his plans he would be lost. Sunday school teachers should imitate the carpenter. Followers of the carpenter of Nazareth. Shall we stick in our boards as they chance to come? Yet this is what we do—if we lack the historical framework of our lessons.

If in Old Testament—we should get a clear outline of history of Israel in mind and not be content with our preparation of the lesson until we have fitted it into the outline.

If New Testament, master the outline of the life of the Church and the history of the early Church and the life of Paul. Make definite where in the outline the lesson is placed.

We must know what comes before and after any Sunday school lesson. It is needed for facts and even more for atmosphere. Better make a box and it well than a house which is all bungled.

Better know a few things about the Bible and really know them than have such a confused glimmering of many things that we really know nothing at all. In your following of the Carpenter—"Be a workman that needeth not to be ashamed."

### 2. Means and tools of teachers.

A. Dictionary—A condensed library of Bible Lore—every person, town, river, mountain is described—every plant, animal and object named in the Bible has an article in the Bible Dictionary telling all we need to know about it.

Keep Dictionary beside us when we read Bible. Look up all reference we do not understand. If a place—read the section about it and find it on one of the many maps. If a person—read sketch of his life and discover when he lived and to what purpose. If the 7th month is mentioned turn to article on the year and see to which of our months it corresponds. If a shilling, a talent, or a pound, read about it in the article on money.

Read the Dictionary when not reading the Bible. Go on exploring expedition through its pages. All this takes time but so do all good things.

B. Use of Pictures—Collection of pictures relating to Bible and Bible land adds interest—prints of the grand old paintings and sculptures of Bible characters and scenes are available at a few cents apiece—invest in a few each year until the set is measurably complete.

Illustrated books on Palestine and the Bible add to library as can be afforded.

Chinese saying: "One picture is worth a thousand words."

Wild Bible picture set, 60 pictures. 90 pictures every lesson.

C. Scrap Book—In addition to pictures make a scrap book or have a series of envelopes marked with subjects.

Bible places, Old Testament Persons, Poems about Christ, Easter Poems and quotations, Christman, Love, etc.

Keep your mind open for illustrative stories. If your mind is alert you will find pointers of interest in almost any daily paper, books, lesson helps in newspapers, radios.

The alert teacher will have on hand some book giving a wide view of the Bible. A book on Bible geology, on modern discoveries in Bible lands, Bible history. Not all at once; make use of Public Library.

Teacher confronted by questions outside lesson—Must know far more than the lesson—must have mind full and running over. Must teach from an abundant reservoir—He must be like a general who has plenty of reserve troops.

Does not confuse but simplifies the more one knows about a subject the more directly he can present it.

It is impossible to know too much for effective teaching.

(Note: The above lines represent the outlined notes of the address of Mrs. Carmon Kath. They should be read as such.)

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
With  
Thoburn C. Lyon

#### ABRAM'S GENEROSITY TO LOT

(Lesson for April 24)

Lesson Text: Gen. 13:5-15; Golden Text: Rom. 12:10.

#### Daily Readings and Comments

##### MONDAY

Abram's Generosity. Gen. 13:5-13.

Abram, being the elder, might easily have claimed his privilege and chosen the best. Also, it is more than likely that he actually had a force of servants and herdsmen enough greater than Lot's to have enforced such a claim, if he had cared to do so. It is true that it would have been poor policy for Abram and Lot, being strangers in a none too friendly land, to fight among themselves, but we believe that Abram's generous offer was not the result of a carefully schemed policy; rather, it was the expression of his truly generous nature, an example of the Christ-like spirit which Paul later put into the words of our Golden Text: "In honor preferring one another." It is as ill-advised for Christians to dispute and quarrel today before the eyes of an unfriendly world: we have more of Abram's generous spirit, in honor preferring one another.

##### TUESDAY

Abram's Portion. Gen. 13:14-18.

To him that hath the Spirit of God shall be given many things, but from him that hath not God's spirit shall be taken away even many of the things he thinks he has. Abram had just given Lot the more fertile country toward Sodom, but now God tells Abram the entire land shall belong to him. Since Lot had but few spiritual possessions at the time, the loss of the land would have left him poor indeed. How is it with us? Abram showed his continued faith and devotion by building another altar where he might worship God. Let us also worship him.

##### WEDNESDAY

Abram Rescues Lot. Gen. 14:5-16

Our "wise" choices are not always seen

to be so wise in the light of experience. Lot chose the best portion, but it threw him into company with the men of Sodom, who "were wicked and sinners before the Lord exceedingly." His companionship with these evil men cost him dear in many ways. In this case he would have undoubtedly lost much spoil to the raiding kings if Abram had not rescued him; subsequently it cost him his wife, and what it cost him spiritually cannot be estimated. Consider well whether or not the things we desire, the "wise" choices we make, might not cost us far more than they are worth. Let us remember, too, that as Christians we may play the part of Abram, and rescue those who have been taken captive by the forces of evil.

##### THURSDAY

David and Jonathan. 1 Sam. 20:35-42

We cannot feel that the selfish Lot appreciated the unselfish love of Abram as he should; the unselfish love and affection between David and Jonathan was mutual. What a source of strength and comfort in time of testing! "The fellowship of kindred minds is like to that above." Thank God for true friends—and let us pray that we may prove true friends to others.

##### FRIDAY

Serving Others. Rom. 12:9-21

There have been a few—a very few—individuals who have had the courage to live

in accordance with these precepts; among the nations, none have as yet attempted to follow them. The individuals who have so lived could testify to great blessing, even as Abram; if the nations had the courage to do so, they would also find themselves greatly blessed of God. Thank God there is coming a day when one shall so rule all the nations of the earth, and the blessings of our God shall abound on every hand!

##### SATURDAY


Submission to Wrong. Matt. 5:38-48

This is the historical position of the Brethren, but there are too few who adhere to it today. The writer once had occasion to remind a fault-finding church member that this was God's way, and she rather sharply retorted: "It may be God's way, but it's not my way!" Not many of us are so frank, but in many cases it would be true of others as well. May we make his ways our ways in all things!

##### SUNDAY

Brotherly Love. Ps. 133

True unity must be mutual; nevertheless, when even one has the true spirit of brotherly love, they may dwell together in unity, even as in the case of Abram and Lot. Let us pray for unity in the home and in the church. And for the secret of unity, let us also read John 17:20-23.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICK, General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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## A Candle Light Service

By Irene Beatty in C. E. World

The materials needed for a candle light service are one large white candle, if possible one much taller than the others, and twelve smaller candles for the twelve apostles. If desired, there may be seven of a size different from the twelve, but it is not necessary to have any for the seven churches. Then have enough of the smallest birthday candles to give one to every person in the room, and pass these out.

Have a plain candlestick for the large candle; for the next size have small squares of white cardboard, and melt a little wax to fasten the candle on. Print the names of the twelve apostles, and stick each name to a candle.

Be sure that all candles are lighted from the one representing Christ.

Have a Junior pass the large candle through the aisles when the time comes for each one to light the candle representing his life.

Have a leader, who reads the talks; a sub-leader, who reads the long passages of Scripture; and a pianist. These should have a copy of the service, so that no time is lost in looking for pages.

All the singing is by the audience.

#### Consecration Candle Light Service

The first stanza of "The light of the world is Jesus."

The whole world was lost in the darkness of sin;

The light of the world is Jesus;

Like sunshine at noonday his glory shone in,  
The light of the world is Jesus.

#### Chorus

Come to the light, 'tis shining for thee;  
Sweetly the light has dawned upon me;  
Once I was blind, but now I can see;  
The light of the world is Jesus.

Before Christ was in the world there was darkness in the world through the sin of the people. God promised the people Christ and the joy they would have when Christ should come. (Read Isa. 9:1-8.)

The third stanza of "When Love Shines In."

Darkest sorrow will grow brighter  
When loves shines in,  
And the heaviest burden lighter  
When love shines in,  
'Tis the glory that will throw  
Light to show us where to go;  
O, the heart shall blessing know  
When love shines in.

#### Chorus

When love shines in,  
When love shines in,  
How the heart is tuned to singing,  
When love shines in!  
When love shines in,  
When love shines in,  
Joy and peace to others bringing,  
When love shines in.

The prophecy as given by Zacharias was of salvation through Christ and the fulfil-

ment of a promise to Abraham that Christ was to come through his people. (Read Luke 1:68-79).

Sing the second verse of "The light of the world is Jesus."

No darkness have we who in Jesus abide;  
The light of the world is Jesus:

(Light the large candle now)

We walk in the light when we follow our  
Guide,  
The light of the world is Jesus.

#### Chorus

"In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John 1:4, 5). Christ is the light that was promised for many generations, and he came as a shining light to the world.

Christ calls his disciples (Read Matt. 10: 2-4, and, while some one is reading the Scripture, light the twelve candles that represent the twelve apostles, and place them in a semi-circle around the large candle, placing the ones for Andrew, Simon, Peter, James, and John nearest). Christ chooses his disciples from all walks of life. His earthly career was to be brief, and it was his purpose to have the gospel preached in all the world and to every creature. Therefore it was absolutely necessary that he should attach to himself a band of disciples whom he could teach and train to be his witnesses and messengers. Accordingly, at the very opening of his ministry he invites four men to be his personal companions and attendants. They were Andrew, Simon, Peter, James, and John; and then later he called the others of the twelve mentioned.

These men went about doing good with Christ; finally Judas's light went out (blow out the candle representing Judas, and separate it from the others), and he became separated from Christ; and then he betrayed Christ, and Christ was put to death; and then we have the people continuing in the apostles' doctrine and fellowship, and in the breaking of bread and in prayer. The apostles were then organized, and went out preaching and organizing churches as Christ had commanded them. Later there were organized seven churches.

We have the light through Christ (John 8: 12); "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

Christ is our strength (Ps. 27:1); "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

Stanzas one and four of "Stepping in the Light."

Trying to walk in the steps of the Savior,  
Trying to follow our Savior and King;  
Shaping our lives by his blessed example.  
Happy, how happy, the songs that we bring!

Trying to walk in the steps of the Savior,  
Upward, still upward, we'll follow our  
Guide;

When we shall see him, "the king in his beauty,"

Happy, how happy, our place at his side

#### Chorus

How beautiful to walk in the steps of the  
Savior!  
Stepping in the light, stepping in the light;  
How beautiful to walk in the steps of the  
Savior,  
Led in paths of light!

We like the apostles should send out the light (Ps. 43:3); "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

Sing stanzas one and two of "Sunlight."

I wandered in the shades of night  
Till Jesus came to me,  
And with the sunlight of his love  
Bid all my darkness flee.  
Though clouds may gather in the sky,  
And billows round me roll,  
However dark the world may be,  
I've sunlight in my soul.

#### Chorus

Sunlight, sunlight in my soul today,  
Sunlight, sunlight all along the way;  
Since the Savior found me,  
Took away my sin,  
I have had the sunlight of his love within.

What we should do with our light. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16).

Sing all verses of "Let the Lower Lights Be Burning."

Brightly beams our Father's mercy  
From his lighthouse ever more,  
But to us he gives the keeping  
Of the lights along the shore.

Dark the night of sin has settled;  
Loud the angry billows roar;  
Eager eyes are watching, longing,  
For the lights along the shore.

Trim your feeble lamp, my brother;  
Some poor sailor, tempest-tossed,  
Trying now to make the harbor,  
In the darkness may be lost.

#### Chorus

Let the lower lights be burning.  
Send a gleam across the wave.  
Some poor fainting, struggling seaman  
You may rescue, you may save.

When we think of what Christian Endeavor stands for and what Christ expects of us as young people, what could be better than to reconsecrate ourselves to his service and renew our promise "to do whatever he would like to have me do," and to ask Christ to give us the light, that we may be able and willing to do his will? "For thou wilt light my candle; the Lord my God will enlighten my darkness" (Ps. 18:28).

Each one that is willing to renew the promise to let God be supreme in his life is to light his candle, which represents his life, from the big candle which represents Christ. (Have a Junior carry the candle to each person in the room). If some are not members of Christian Endeavor, but are members of a church, you have taken upon yourselves promises that can be renewed at this time with our Christian Endeavor promises. While we are passing the candle, let all sing the first verse of "I'll Live for Him." (At this time turn off all the lights except the candles.)

My life, my love, I give to thee,  
Thou Lamb of God, who died for me;  
O may I ever faithful be,  
My Savior and my God.

#### Chorus

I'll live for him who died for me,  
How happy then my life shall be!  
I'll live for him who died for me,  
My Savior and my God!

Let us close this service with sentence prayers, and may every one join in asking God to guide us, and thanking God for the past, and promising God that we will do our share in sending out the light, trusting in him for strength wherever he needs us, whether in our own church, home, mission field.

Benediction.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

## What Can Wee Black Hands Do?

By Mrs. Orville D. Jobson

(This is the third of a series of African Folk Stories, collected and selected by Sister Jobson, and published at least once a month in *The Evangelist*. This story is taken from "Drum Call.")

The baby had been cross most of the morning, the cows had been having a feast in the peanut patch, guests were in the house, and mother was up to her ears in work. If only Menge and Obam would come home! Oh, there's the twelve o'clock drum talking on the Mission hill; school must be out!

"Ah, Na, please look at my new book!" Menge had come home, her eyes aglow with pride and joy. "I have God's Book; I've worked for it all myself. Teacher gave it to me today and she said, I'd been faithful cutting weeds. See, she has written my name in it and a verse too."

"Can you read what it says?" "Thy Word is a lamp unto my feet and a light unto my path."

"You must take good care of God's Book," mother said, "and read it every day. It

contains the word of love. And now I want you to take baby sister and sing her to sleep, while I begin to get dinner. I've just come from the garden. Where's your brother?"

"Obam said he was going to the forest for fire wood after school," replied Menge, taking her lovely baby sister just six months' old, in her arms. She began to sing an African lullaby in her high pitched voice, all the while watching mother peel the bananas and put them into a black clay pot and set them over the fire on three big stones. Soon the pot was boiling merrily, the baby was asleep, and mother was busy sweeping the kitchen.

"Put the baby on the bed now. Our guests will soon be back from hunting and they'll be hungry, so you must help me grind these peanuts. They are about roasted now."

Menge was only ten, but she had learned early to sit behind the flat stone with her feet stretched out before her and with an-

other stone round and smooth, grind peanuts or seeds for mother.

"Obam has come. See his big load of wood!" "Whew!", said big brother Obam, throwing down the load of firewood that he had carried on his head. "This is heavy! Is it enough for today and tomorrow? Tomorrow is Saturday, no school and I want to go fishing." With this speech completed, Obam flung himself down on one of the shiny bamboo pole beds—by the side of the fire.

"Was your cousin in school today? Menge?" asked mother, looking up from the fire.

"No, her mother is still sick and they say that Ze is still a child and she must carry the water and build up the fire because my aunt is all alone."

Obam sat up on his bed, as though a sudden thought had struck him. "Mother, is it next Sunday that we give our offerings in God's house?" he asked anxiously

"I think so, my son."

"And here I am without a penny. I know what I'll do. I hear that the white man wants beetles and butterflies. I am going to catch some tomorrow after I come home from fishing. Perhaps he'll buy them, then I'll have money for my offering."

"That is good", his mother said, approvingly. "A person of God must always give to the one who did so much for us."

"Yes," agreed Menge, "The Lord himself said, 'It is more blessed to give than to receive.' We learned that verse in Sunday school. Do you remember Obam?"

"Hurry with your peanuts, Menge. I think I hear the voices of our guests. The bananas are ready to remove from the fire."

"Here are the peanuts, mother, all nice and smooth. Now, I am going to blow the fire. And may I cook the soup?"

"Do you think you can? Well, try; but don't forget the pepper, and keep stirring. These guests are good friends of your father and we must please them."

"My soup is going to be good," remarked Menge, looking up at her brother.

"Look out!" said mother. "Watch your pot, lest it upset. You can't chase two birds at one time; one will surely escape." Just then a head appeared at the kitchen, and the children cried, "Father has come!"

"Yes, we have arrived, and not a monkey did we get. Run to the garden, Obam and cut some sugar cane!"

Father stood his crossbow by the door and proceeded to tell about their poor luck at hunting. Obam listened with eyes and mouth wide open and then ran off to cut long stalks of sugar cane as his father had directed.

"Well, have our children helped their mother today and cooked our guests plenty of good food?" asked father, glancing with pride at his young daughter still stirring the peanut soup.

"They have been good children. Ever since they came from school they have helped. Menge, you must show your father your new book. He will be pleased that you are now reading God's Word."

"Eh!" cried Father, "You're reading God's Book so soon! You have done well. Why, I was a grown man when I began to read. So many years lost! But God has given me happy ones since. You must be faithful in reading your book, and lay up its words in your heart."

"That's what Mother told me too."

"Call the guests, the food is ready. They

must be hungry. Obam, take the dishes to the house, but be careful you don't spill the soup."

In Menge's and Obam's town, the big brown house stands at the end of the street. Here fathers' guests were seated on the bamboo beds made dark and shiny by the oil of many brown bodies. They were chewing on sugar cane and talking about the hunt.

"The food has come," said Father, as Obam placed the food before the guests. "Shall we not ask God to bless it? He himself has provided it for his children."

"What is Obam going to do when he is grown?" asked one of the guests

Obam glanced at his father, and then said quietly "I want to be a preacher. I decided

that when our teacher spoke to us about God calling boys to preach the Good News. I know Father is glad that I've answered the call."

"You have chosen well my son He will give you strength to endure."

The guests are now ready to leave. "You are going now," asked Mother? "Remember me to my sister and your wife. Greet all the Christians. If God wills, I will see you again. Come Menge," said mother, "you shall rest now, for you have been a good little helper. Mother is glad that her daughter does not shirk the tasks that are given her. That makes both father and mother very happy, and you are letting your light shine as Jesus has told us to do."

French Equatorial Africa.



### FLORA, INDIANA

As the first year of the pastorate closes here and the second one is starting it might not be an inopportune time to stop for a look. The first year seems to have speeded by on lightened wings. This has been a time of acquaintance forming and endeavoring to plan for the greatest efficiency. There are a number of things that speak well for the work of the year that has passed. The organizations are working well, some new ones have been formed and have given a good account of themselves. The young people undertook the Pageant depicting the Brethren Progress. The Sunday night on which it was given was a rainy night and the weather not at all pleasant but the building could not accommodate the people. There was a demand that it be given again, which was done on a week night, to a good audience. In spite of more than the usual amount of sickness the Sunday school has kept up well. It was our privilege to help the Burlington Brethren out two nights in preaching for them during the week. One night was a blizzard but a good audience for the night was present. Special music was given for the Easter service. While the many details relating to the work are being planned and taken care of, the coming conference in October followed by the revival meeting are the two largest objectives in view at the present time. The work here is not at all easy, but there are a fine lot of spirit filled faithful folks whom God blesses through their sacrifice and efforts. Here as elsewhere not all have caught the vision. It is indeed encouraging to see a number of the new members actively engaged in the work. While we report nothing sensational and startling this time, we are glad to report that as a church we have many things to be thankful for. The prayers of all interested in this particular section of the great vineyard are coveted.

FREEMAN ANKRUM, Pastor.

### DAYTON'S REVIVAL

The people of the Dayton church have had occasion to greatly rejoice over their recent revival meeting which began on Sunday, March 13th, and continued through the entire two weeks with no "nights off", and closed on Easter Sunday, March 27th.

Our pastor, Rev. Barnard, did the preach-

ing and we should say right here that he proved himself fully equal to the task. His messages were earnest and fearless, powerful, edifying and soul stirring. They were largely expository in character, portraying the truth of God directly from the Scriptures as he preached so much of the time with the open Bible in his hand, referring to it and reading from it with the zeal and fire of his soul. We believe his manner of preaching was attractive, and is deserving of this comment for we heard many compliments about his preaching from the Bible. We have been convinced of two things especially in this revival—that it is not always necessary to hire an outside minister or an evangelist and that people are yet interested in the Bible and love to hear the Word of God preached.

One of the notable features was the splendid attendance on Saturday evenings. Some at first thought it would not be advisable to hold meetings on Saturday nights but we changed our minds after the first Saturday night service. It was both surprising and cheering to our pastor and all. All meetings were well attended and we praise the Lord for it, and especially for the continued favorable weather we had.

Our Mr. Kline, in charge of the music for the services, together with Mr. Ganster and other members of our choir, with a few special features, added much to the service. Our Junior Choir, in charge of Mr. and Mrs. Robert Kline, added much to the service. We will have more to say about the Junior Choir organization in later issues.

Another feature of interest, was dealing with questions. This was conducted in two different ways. Rev. Barnard's sermons were all based on the Gospel of St. John. He requested that the people read through this gospel, and he assigned one and two chapters for each day to be read. At each meeting, except Sunday mornings, he would ask three questions on each chapter, leaving any one or more persons to answer. At the closing service on the evening of Easter Sunday, a count of hands was taken of those, reading the book of St. John through, and forty-seven had succeeded. There may have been more than that who read it through but were not present to be counted. The other way of dealing with questions was the familiar one by the medium of the

question box, the pastor giving answers from the pulpit.

A band of fifty or sixty workers remained after each service except Saturdays and Sundays, for inquiry, for information and for prayer. This proved to be very helpful and remunerative in results. We feel assured.

We have saved the best till last to tell about. There were people making the forward step at nearly every service. Many of the number were children making the good confession of their Savior for the first time. It was a blessed sight as well as impressive to see the little ones do that. We were also joyful to see parents of the children—in some cases coming out to rededicate themselves to God or to accept Christ for the first time in their lives. A few came by letter or relation.

In all there were fifty-six persons expressed their intention to unite with the church and seven persons for rededication. (On Easter Sunday morning, two babies were dedicated to the Lord. These are not counted in the above number of sixty-three as a total). We believe we have experienced "refreshing times from the presence of the Lord." We believe there will be a continuation of it and that what we have done in this effort in a rather pronounced way is just a start. We pray so. Surely we are better for the occasion in many respects and especially has our pastor endeared himself to all by his consecrated service and splendid ability. The Lord help us all, not only of Dayton but everywhere in his work.

CHURCH CORRESPONDENT.

#### VICTORY REVIVAL IN PHILADELPHIA

We have been noting with interest that many of our churches throughout the brotherhood have been reporting special seasons of refreshing under the title of "Victory Revival." So, we want to raise our voice in praise to God, for a glorious victory in the First Brethren church of Philadelphia.

After much consideration it was decided, that we should hold a special series of meetings for two weeks preceding Easter. On account of financial conditions and the Easter offering, our own good pastor, kindly consented to be the evangelist himself.

We began as all fruitful services must begin, with prayer.

For two weeks we held six simultaneous prayer meetings, two nights a week, in the various districts where our people reside, besides the regular Wednesday evening prayer meeting at the church. We also had an all-day of prayer, at which time many of our members fasted, too. At all these meetings a deep spirit of earnestness and humility has manifested, a real spirit of unity. God graciously answered our prayers, "Exceedingly, abundantly, above all that we were able to ask or think." Our revival started on March the 13th. From the very beginning unto the end the services were largely attended, the interest was deep, the spirit of revival was present in every gathering. Another of the encouraging features of this revival was, the large number of men that took part, a real active part. In attendance they outnumbered the women several times.

The Third church also helped by a goodly delegation coming over several times. Their men's chorus sang a number of splendid selections. Then our pastor worked a surprise on us by having Brother Steffler preach for us, on one of their evenings.

We cannot give our pastor too much credit for the way he gave his very best,

in every way, to make this meeting a success. He always preaches the Truth and the Word, in all its purity. But it seemed as though he spoke with a new power, with a greater force and appeal, than ever before. We wonder how any sinners could resist the claims of Christ as presented so wonderfully night after night! And still some will always resist the wooing of the Spirit.

However, there were many responses. In two weeks 63 souls stepped to the front, most of them to confess the Lord Jesus for the first time, some to renew their allegiance to him, some of our young people to lay their lives on the altar for definite service. Among the latter, were our pastor's own fine children, "Ella and Orlyn." On Good Friday we observed another day of prayer, thinking chiefly of the missionary offering!

Then on Sunday we surely had a glorious Easter, with confessions and baptisms at both services, and an offering for foreign missions that keeps us asking, "Where did it come from?" Again, God answered prayer! We had set as our goal \$2500.00. We went above this, at the morning service; a combined service of church and Bible school, and money for missions is still flowing in! The missionary spirit ran high, too, because our own Brother and Sister Foster were present, and each made a touching address. Then our missionaries' children were on the platform, little Lester and Paul Kennedy, and Roger Jobson. No wonder there was sacrificial giving, with such an atmosphere! Giving, not only of money, but also of lives.

And so our hearts rejoice here in Philadelphia, in a revived church, in the salvation of souls, in dedicated lives, and in a wonderful offering for foreign missions.

"Thanks be to God, which giveth us the Victory through our Lord Jesus Christ."

MRS. H. RAUDENBUSH,  
Church Correspondent.

#### LONG BEACH, CALIFORNIA

Revival services were held at First Brethren church of Long Beach from March 8 to the 27th inclusive. Walter McDonald, song leader for Evangelist Harry Vom Bruch, had charge of the music, with James Davis at the piano. As Vom Bruch needed some rest, we were able to secure "Mac" to lead the singing, with our own Brother Bauman doing the preaching. This found us somewhat unprepared; but soon over a score of prayer meetings were being held in homes throughout the city, four days a week.

Just before the evening service another prayer meeting was held at the church. The "Seventy" Group came together, supper was served, reports were given and visitation planned. Bible school teachers were busy seeing their scholars.

The attendance was good from the beginning. The song leader is a great attraction himself. We have some fine musical talent, which he secured to help in the services. Two harps were played by Mrs. Evelyn Presnell and Miss Geraldine Judd, besides several other kinds of musical instruments by others; many uplifting choruses and gospel hymns were used.

Brother Bauman used such subjects as: "The Necessity of Publicly Confessing Christ," "Why Did Jesus Christ Suffer and Die on the Cross?," "Christian Baptism by Water, Why and How?" "Fire! Fire! Fire!" and "Prophetic Messages."

On Saturday evening testimonies from God's "Living Miracles of Grace," by con-

verted men from Pacific Garden Mission, Chicago, where "Mac" was converted and others, were a great inspiration.

Conversions and confessions occurred at nearly every service. The Song leader "Mac," is a great personal worker. After the people had accepted the invitation and had come forward, MacDonald and other workers took them apart into a room for instruction and confession of Christ. The result was 197 precious souls confessing Christ as their Savior; while eleven Christians also came forward to unite with the church. Eighty-seven have been baptized and all united with the church except three. From the Bible school one hundred and sixty accepted Christ; thirty-seven have been baptized and entered the church. We expect a good many more to be baptized, young and old. The average attendance last quarter in the Bible school was 989. Easter Sunday, the attendance was 1186. The average number of scholars brought in the autos was 328. Thirty cars are engaged in this work. "Praise God from Whom All Blessings Flow." We rejoice in every soul saved, and especially for so many young people.

When we started here nineteen years ago, many who were children then are now workers and leaders in the church. Our prayers are that they all may grow in the grace and knowledge of the Son of God, unto the measure of the stature of the fulness of Christ; be an honor to God and the Church in their life and walk; waiting always in readiness for the glorious coming of our Lord and Savior Jesus Christ.

N. C. NIELSEN.

#### REPORT OF SECOND BRETHREN CHURCH OF NORTH LONG BEACH

This is the first time I have had the privilege to report to the Evangelist as church correspondent. I will not attempt to make a lengthy report, but will try and let you hear three or four times a year, that being the Editor's request.

Our church here is certainly holding forth the word of God in all its truths and sincerity, for our pastor Brother John Leinhardt, is a spirit filled, faithful preacher of Jesus and his Word.

The Tuesday and Friday morning prayer meetings and the Wednesday night prayer meetings explain the reason for our church going forward in a deeply spiritual way. Our pastor has begun a series of expository messages, taking for his text Epistles of John. We trust that through these messages many souls will be brought to the feet of the Lord Jesus. Our church attendance is good and we praise God for it.

Our annual meeting was held January 11th. The reports read at that meeting showed the church to be in the best working condition; our pastor being unanimously elected for another year, this making his sixth year. The Sunday school superintendent found that the year's Sunday school average attendance per Sunday during the year was 380. The largest attendance during the year was 496.

The financial report was very commendable. During the past year \$200 was paid off the building fund. The Board of Deacons was found to have done much relief work. We praise the Lord that he has supplied our needs in the face of financial depression in trying times. Flourishing reports were read from the organized Sunday school classes. We have six Christian Endeavor Societies.



We enjoyed the largest attendance at our last Communion, January 22nd. There were 132 persons who took part in the service. The Lord richly blessed our gathering with a special consciousness of his presence.

On February 19th, volunteer workers met and organized an evangelistic work to be carried on once a month. These workers will go from house to house, leaving God's word in a tract form at every home, thus reaching homes where people never attend church. We have his promise, "His work shall not return empty or void."

We praise God for the souls who have been saved in our assembly and for the number added to our fellowship. During 1931 fifty-one persons were baptized. Total number admitted to the church thirty-eight—three of them by letter. The Easter offering will bring in about \$300.00.

We covet the prayers of God's people that many more may come to their Savior and will "be born again." May God give us wisdom, love and strength to carry on his great work.

MRS. SAMUEL KIRBY.  
Church Correspondent.

#### SEMINARY SECRETARY-TREASURER'S REPORT

April 26, 1930-April 12, 1932

##### Contributions to Seminary Funds

General Fund .....	\$ 576.12
Seminary House Furn. and Main. ....	1,252.00
Seminary House Rent .....	392.27
Seminary Library Fund .....	650.00
Contributors (Only contributions over \$100 listed)	

Ashland College Board of Trustees	\$1,000.00
National S. S. Association .....	500.00
Brethren W. M. S. Nat'l and local ..	210.00
Philadelphia Church .....	100.00
Long Beach Church—	
Young Men's S. S. Class and	
individuals .....	182.27
L. S. Bauman (Miller Estate) ..	135.00
Seminary Faculty (Bible Conf.	
work) .....	308.50

##### Sub-Report

January 1, 1932-April 12, 1932

##### General Fund

Cash Received .....	\$ 293.78
Disbursements .....	246.00

Balance on Hand .....	\$ 47.78
Seminary House Furn. and Main. ....	
Cash Received .....	\$ 329.76
Disbursements .....	100.00

Balance on Hand .....	\$ 229.76
Seminary House Rent	
Cash Received .....	\$ 194.77
Disbursements .....	180.00

Balance on Hand .....	\$ 14.77
Library Book Fund	
Cash Received .....	\$ 593.48
Disbursements .....	\$ 501.72

Balance on Hand .....	\$ 91.76
Cash Report	
Total cash received .....	\$1,411.79
Total disbursements .....	1,127.72

Total Balance on Hand all Funds \$ 384.07  
K. M. MONROE.

#### WHOEVER USES TOBACCO

"Cigaret consumption is rampant and colossal, and only an astronomer can give us the figures. But the time is near at hand when the women crusaders are going to as-

sail the habit among women, and the result will not be in doubt," says the Christian Register editorially. "Fantastic it seems, but fact it will become, that tobacco will soon be fighting for its right to be a solace to human kind, as alcohol has fought and lost. The manufacturers are advertising as lavishly as the liquor people did the decade before prohibition came. They sense something. The utterly bad taste they show and the outlandish prices they pay for names and pictures of persons (many of whom never use tobacco) to hoist their brands, show their extremity even in the ensuing plenty. Medical experiment is all against the weed, as we demonstrated in the extraordinary clinical articles that were published in the Register ten years ago. The reactions in those experiments with smokers, conducted by Prof. George E. Dawson, were not violent or dangerous, as some of our readers will recall, but they were palpable and cumulative—and bad. Whoever uses tobacco habitually in any form, but especially in smoking, the clinic said, is not the same person, or as good a person as he would be, in body, mind and spirit, if he let it alone."

The world crisis is telling us not only that there must be economic justice in our own nation, just and brotherly sharing between man and man; it is telling us also that there must be just and brotherly sharing between nation and nation; there must be a fairer proportion between what we have as a people and what other peoples of the world have.—Bishop Manning.

The supervising inspector general of the Steamboat Inspection Service has announced that during the year ending in June, 1931, only one life was lost in every four million persons who have traveled safely aboard ocean-going vessels. During this same period about one thousand lives were saved by modern life-saving appliances.

#### CANADA RECORDS BELIEF NOTION LEGALIZED DRINK BRINGS PROSPERITY

Canada is finding a startling answer to the question, "Can a nation drink itself into prosperity?"

A study of official figures, just completed by a representative of the American Business Men's Prohibition Foundation of Chicago, reveals a situation that contradicts many claims recently made regarding conditions in the Domain of Uncle Sam's northern neighbor.

Attractive pictures, richly colored, have been painted by wets, both in Canada and the United States, of the enormous revenue Canada is deriving from the revived liquor traffic.

A leading recent report is headed, "Liquor Control fills Coffers of Dominion." "Much cash, many benefits reaped by Canada as result of trade."

Another article asserts:—"In these days of world-wide national deficits, when governments everywhere are resorting to new taxation to make both ends meet, it is interesting to study the revenue results being achieved in Canada through government control and the sale of liquor."

Official figures, just published, show the measure of success or failure that is attending the Dominion's "ignoble experiment."

These figures reveal that Canadian liquor receipts for 1930 total \$183,656,199. This

was collected from liquor purchases by the government or subsidiary agencies, under the so-called Government Control System now operating in eight provinces.

All the liquor sold, both by the Government and by private licensees, is purchased from privately owned breweries, distilleries and wineries, who are busy producing the alcoholic beverages distributed under the government system.

So far as the liquor making trade is concerned, there is no doubt of its booming prosperity.

But how this prosperity effects the people and legitimate industry is another story. The effect upon Canada's resources, produced by the government-protected liquor traffic, does not reveal factors of appreciable benefit and economic aid to business in general, at a time when there is acute need for the conserving of resources.

On the one hand is a nearly \$200,000,000 liquor bill, of which the Dominion Government took \$55,041,068 in excise taxes and customs duties.

On the other hand, figures show some surprising things.

Three facts from the official records show that a favorable 1929 balance in Canada's international trade of \$123,216,984, was changed to an unfavorable balance, in 1930, of \$103,335,512.

Bank clearings, which are a fair indication as to the volume of business, decreased from \$25,077,616,842, in 1929, to \$20,092,343,629, in 1930, a shrinkage of \$4,985,273,213.

The people of Canada are finding out, from bitter experience, that the liquor traffic creates no wealth, that it can only act as a tax collector, and that in collecting taxes it plunders the taxpayers not only of enormous additional amounts, but of health and happiness and, too often, life itself.

If, however, through the payment of this enormous "Drink Bill" of nearly \$200,000,000, Canada has secured entrance to a social paradise, from which drunkenness, bootlegging and drink-caused crime has been driven, or, if the Dominion had even secured amelioration of social conditions, it might be worth the price.

Canada, however, is consuming more liquor, is paying more for it in cash, is suffering more evils from its consumption as these selling systems develop. With the return of the Liquor Traffic there has come back the whole train of affiliated evils.

The Liquor Traffic, Canadian and foreign, is greedily grabbing and gloating, but the people of Canada are paying, drinking and suffering.

#### OUR LITTLE READERS

##### LAUGH TIME AND PRAYER TIME

*Laugh time and prayer time,  
Should be close together;  
Making all life's winter time,  
Seem like April weather.*

*Mirth and real religion,  
Should be near and sweet;  
People who were smiling,  
Knelt at Jesus' feet.*

*Never think our Maker,  
He who rules on high,  
When he hears us praying,  
Passes laughter by.*

## JESUS BRINGING HAPPINESS TO OTHERS

By Ruth Waymire

In the little village just outside of the great city of Jerusalem, there lived a happy family; two sisters and a brother, Martha, Mary and Lazarus. Today they were very busy for they were expecting a guest. This was a very special guest, one whom they loved very dearly. His name was Jesus, and whenever he went to Jerusalem he stopped to see them because he loved them too.

Martha was a very good cook. She had been getting a fine dinner ever since early morning and there was still lots of work to do. But when the guest had come, Mary took him into a cool corner and sat at his feet while he talked to her and told her of his Father. Martha was still very busy and finally she came to the door.

"Lord, Mary has left me alone to do the work, tell her to come and help me."

But Jesus said, "Martha, Martha, you are too anxious and careful about things. There is only one thing that is really needful, and Mary has chosen the better part."

Of course we must eat too, but Jesus wants us to learn to know about him and his word and to do the things he tells us.

One day while Jesus was away, the brother Lazarus became very sick and though they sent for Jesus, he died before he reached their home. Mary and Martha crying met him and said, "Oh, if only you had been here, our brother would not have died." But Jesus, though he was crying, too, because he loved them so much, and it pained him to see them so sad, went to the grave, which was like a cave with a stone before it, and called to Lazarus.

"Come forth", and he arose and came out, and they took off his grave clothes and took him to the house. How happy they all were, and many people believed on Jesus because of Lazarus.

After Jesus had been crucified by wicked men, his disciples were very sad because they thought they would never see him again. They forgot that he had told them he would rise from the dead. The first evening they were all in a room together, thinking and talking about what had happened, and suddenly Jesus appeared in their midst. How glad and happy they were. They crowded around him and took his hands to make sure it was really he.

One day after Jesus had left the Temple, he saw a blind man. How sorry he was for this poor man, who could not see the trees, or the grass or the blue sky, or even his own father and mother. So Jesus took some clay and softened it and laid it on the blind man's eyes, and told him to wash in the pool of Siloam, and when he had done it he could see. Wasn't he a happy man?

Another time after he had healed many people a great crowd followed him and they went to the side of a mountain and Jesus taught them, but presently it grew late and the people were hungry.

"How shall we feed so many?" he asked his disciples, but they could not tell him for they were poor and could not buy so much food.

But Peter said, "There is a little boy here who has five barley loaves and two fishes, but then that wouldn't be enough."

Then Jesus told them all to sit down in groups, and he took the boy's lunch and blessed it and gave to his disciples and they kept passing it out to the people and pres-

ently five thousand people were eating, and there was even some left over. They were all happy, and I think the little boy was the happiest of all for he helped Jesus.

Jesus always loved the children wherever he went. He would take them in his arms and bless them and all the mothers were happy when he came into their towns. Because you know, mothers are always happiest when they can bring their children to Jesus for he will always bless them and make them a blessing.

Englewood, Ohio.

## THE TIE THAT BINDS

**WUNDER-MAST**—On October 16th, 1931, the writer united in marriage at his residence in South Bend, Mr. Ford Wunder and Miss Helen Mast, both of Brighton, Indiana.

The bride is an accomplished musician, and is pianist of our Sunday school at Brighton. Both Mr. and Mrs. Wunder are members of our church there.

C. D. WHITMER, Pastor.

**HOPKINS-DAMER**—At the home of the bride's parents, Mr. and Mrs. Clarence Damer, of Brighton, the writer united in marriage their daughter, Evangeline to Mr. Richard Hopkins on January 24th.

After a beautiful dinner was served to the bridal couple and many friends, the Mr. and Mrs. Hopkins drove to Flint, Michigan, where they will make their future home.

C. D. WHITMER, Pastor.

**GROVE-SEGIST**—At the writer's residence at South Bend on March 12th, Mr. Delmer Grove and Miss Ruth Segist were united in marriage in the presence of their immediate relatives. Mr. and Mrs. Grove are both members of the Brighton church, and will make their home near Burr Oak, Michigan.

The bride's parents, Mr. and Mrs. Weldon Segist, gave a wonderful reception in honor of their daughter, Ruth. Dinner was served to about forty relatives and friends.

May the richest blessings go with Mr. and Mrs. Grove throughout their whole life.

This was a very unique happening: Mr. Grove's parents and Miss Segist's parents are Deacons and Deaconesses of the Brighton church.

C. D. WHITMER, Pastor.

**CARLSON-VICKROY**—Our popular Christian Endeavor and Sisterhood worker, Sister Aurelia Vickroy was wedded to Mr. Carl Carlson of New Kensington, Pa., on Saturday evening, October 31st, 1931. The ceremony was performed by the undersigned, who was the bride's pastor for many years. The wedding took place at the home of the writer, in the presence of a few friends and relatives. The bride has been a resident of Kittanning for several years and will make her home in New Kensington, Pa. Our whole brotherhood will wish this splendid consecrated woman the happiest of married lives and harbor the hope that through the coming years we may continue to have a share in her spiritual interests and the benefit of her service, as in the past. She has been a loyal and faithful worker on our National staff.

GEORGE H. JONES, Pastor 2nd Church of Johnstown.

## IN THE SHADOW

**HOPKINS**—Sister Mrs. Maude M. Hopkins of Highland Avenue, Johnstown, Pa., and a member of the Second Brethren church, passed out of this life to her Heavenly Home, March 8th, 1932. Interment in Grandview cemetery with services conducted by her pastor, the undersigned. Our sympathies go out to the loved ones in their bereavement. Sister Hopkins had been suffering for many years and was unable to attend church or leave the home for a long time.

GEORGE H. JONES, Pastor.

**STUTZMAN**—Sister Leona Stutzman of Detroit, an old disciple and faithful member of the Rosedale church many years ago. She has been a resident of Detroit for the past two years, having left Johnstown after the death of her husband, Brother Jacob Stutzman, who was one of our loyal members of the old Rosedale congregation. Mrs. Stutzman's remains were brought back to Johnstown for interment in the family plot, with services conducted in the Third Brethren church, under the direction of the pastor, Brother Ginsrich and the writer. May the peace that comforts the children of God be the rich heritage of the grieving families.

GEORGE H. JONES, Pastor.

**BEAM**—Sara K. Beam, after a brief illness, departed from this life to be present with her Lord, February 23, 1932.

Mrs. Beam, when but a girl, united with the Brethren church at Little, Pennsylvania. She moved her membership to the Second Brethren church in Johnstown in 1907. For twenty-five years she proved her faith, loyalty and devotion by her ceaseless activities in the church. At the time of her death, Sister Beam was president of the Women's Missionary Society and a teacher in the Sunday school. In all of these years, few if any of the special programs were given without her aid in the supervision. With her the church was at its best and every phase of its interests were advanced by her talent, charm and personality.

Her home life was consistent with her church life and she was privileged to leave a Godly heritage to the husband and four children who mourn her loss.

Rev. George H. Jones, her pastor, was unable to conduct the funeral on account of sickness. The writer, a previous

pastor, was assisted by Rev. Bauman of the Reformed church and pastor of Mr. Beam.

H. W. NOWAG.

**MOWEN**—George Henry Mowen was born March 31, 1863, at Fairview, Maryland, the eldest of five children of Daniel and Barbara Mowen. Died at Sunnyside, Washington, March 24, 1932. He was aged 68 years, 11 months, 24 days.

In 1895 he was united in marriage to Ida K. Butterbaugh. To this union were born five children, four of whom are living and make their homes in or near Sunnyside: Frank H. Mrs. Treva Ross, Ralph C. and Mrs. Edna G. With the widow and four children, eight grandchildren miss the departed, a patient and loving husband, father and grandfather.

Mr. Mowen with his wife joined the Brethren Church during their residence of twenty years at Lemark, Ill., and during the eighteen years of his life at Sunnyside, has been a faithful member of the First Brethren church here. Held in esteem by neighbors, business men, and all who knew him, he leaves behind in his sudden departure the memory of a good man, whose qualities of patience, forbearance, honesty and industry, were modeled after his Savior.

Funeral conducted from the above church by his pastor, March 26, with interment in Sunnyside Cemetery.

HAROLD D. FRY.

**LAUGHLIN**—Miss Anna M. Laughlin of Waynesboro, Pa., passed to the life beyond from the home of her sister, Dr. Mary A. Laughlin, Hagerstown, Md., March 7, 1932, after a long illness.

Miss Laughlin was born near Mercersburg, Pa., and attended the public schools in the neighborhood of her birthplace, after which she pursued higher education. After graduation from Juniata College she taught school for a number of years. She had taken a course in the Jefferson Medical hospital in Philadelphia. After a few years in that institution she became instructress of nurses at the hospital until her election as superintendent of the Bryn Mawr hospital. In August, 1922, she was appointed superintendent of the newly erected hospital of Waynesboro, Pa. She assumed active duty upon the opening of the hospital on October 2, 1922. Miss Laughlin served actively in that capacity until ill health forced her to resign her position.

But it was as a church worker that Miss Laughlin was best known to some of us. The years of her life were given to the service of Christ and the church. Her excellent gifts and acquired knowledge were consecrated to the cause of her Master. She excelled as a Bible teacher and adviser in the affairs of the church. She was an exemplary Christian life and as such was an inspiration and help to others. Sister Laughlin was a liberal giver locally, and to the general interests of the church. Having served well, she has purchased to herself a rich reward. She was much loved by the many who knew her, but our loss is her gain.

Sister Laughlin is survived by three brothers, three sisters, many more distant relatives and a host of friends. In addition to her being a member of the First Brethren church of Waynesboro, she was a member of the Franklin County chapter, D. A. R.; of the American Hospital Association, and of the State and National Association of Nurses.

Funeral services were conducted by the writer from the First Brethren church of Hagerstown, assisted by the pastor, Rev. F. G. Coleman. May the Lord comfort the bereaved.

W. C. BENSHOFF.

**WHITE**—Margoline Moomaw White, daughter of Mr. and Mrs. Philip Moomaw, was born in Ross County, Ohio, November 28, 1843. When she was about thirty years of age she was united in marriage to Obadiah White. She died at the Brethren Home, Florida, Indiana, March 26, 1932, aged 88 years and four months. She was a member of the Maple Grove church near Eaton, Indiana, and had been an inmate of the Home for nearly four years. Services were held at the Home and burial in Maple Lawn Cemetery, near Florida. Services by the writer, FREEMAN ANKNUM.

## ANNOUNCEMENTS

### PASTOR WANTED

For the Carleton Brethren church, Iowa, for the year beginning September 1st. Our pastor, Brother Alvin L. Moyer has resigned. Write to

MRS PERL LOWRY,

Garwin, Iowa.

### ROANOKE, VIRGINIA

Communion service will be held at the Brethren church at Roanoke, Virginia, April 24th at 5 P. M. Nearby Brethren are invited. H. W. KOONTZ, Pastor.

### MINISTERS RETREAT

The ministers of the Indiana District will come together at Shipshewana Lake, May 9th and 10th. This date is selected because of the Primary elections the week previous. The opening session will be at 7:30 Monday evening. The program will close with the evening session, Tuesday night. It is understood that each minister bring his wife and family, if at all possible. Ministers of other districts will be welcome.

E. M. RIDDLE, Secretary.

VOL. LIV  
Number 17

April 23  
1932

# THE BRETHREN EVANGELIST



## THE RICH YOUNG RULER QUESTIONS JESUS

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? . . . If thou wilt enter into life keep the commandments. . . . The young man said unto him, All these things have I kept from my youth up; what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.  
—Matt. 19:16-22.

In these days of meditation and prayer and decision, leading up to Pentecost, will worldly possessions, or pleasures, or ambitions be allowed to separate between us and the Kingdom of God?

C. A. TINDLEY, FACING THIS QUESTION, DECLARED:

*"Nothing between my soul and the Saviour.  
Naught of this world's delusive dream;  
I have renounced all sinful pleasure,  
Jesus is mine; there's nothing between."*

## The Fire at Yalouki Station

(A Statement by the Board)

Word has reached the Board that a very severe loss has been sustained on account of fire at Yalouki Station. It was caused by fire in the grass some distance from the Mission, set by natives during a hunt; the sparks being carried by an unusually high wind and igniting the grass roofs which were dry as tinder. The natives worked courageously but were unable to control the fire. At the risk of death, they were able to save only some of the personal belongings of the missionaries. The details of the fire were given in a letter by Sister Mary Emmert which appear at the close of this statement. In the face of this distressing loss the Board requests all interested to join with us in earnest prayer; first prayer of thanksgiving that no lives were lost; and second, prayer for funds and materials to replace the losses incurred.

### LOSSES incurred by the Mission and Missionaries

The fire destroyed the roofs of the buildings and also the woodwork of doors and windows. Fortunately the walls were constructed of brick, and these are yet standing. Brother Hathaway has the saw-will at work cutting the material for replacement.

The most acutely felt losses, however, involve the personal possessions of the missionaries. Before these could be removed entirely the roofs fell in, destroying everything within the walls. Such losses would be serious even in the homeland, but are doubly so in Africa where one cannot run to a store and buy what is needed.

### THE Immediate Needs

First, there is special need for funds with which to replace the woodwork and roofs. If this need must be supplied out of the general mission funds, it will seriously handicap the work. The very inflammable grass roof has been used thus far for two reasons: first, because it protects the missionaries from the heat and direct rays of the equatorial sun; and second, because of the high cost of other material which would have to be imported. The Board feels, however, that fire-proof material of some sort should be placed on the roofs as soon as funds will permit, in order to eliminate the perpetual fire risk. If God should lay this great need upon the hearts of any of his people, the Board will gratefully receive gifts to this end.

But we should not forget the personal losses of the missionaries at Yalouki. The official news of the fire came to the Board during our recent meeting at Ashland, Ohio. At once it occurred to us that if the Brethren people were informed, some might be able to supply gifts of material and things to replace the losses. Therefore, Mrs. Foster volunteered to make a list of such things as could be used. It is as follows:

Table Cloths  
Tea Towels  
Napkins  
Dress Materials, voile, prints, etc. (not less than 4 yards in a piece)  
Underwear for men and women  
Stockings, size 10.  
Socks, size 12  
Night-gowns, sizes, 38, 44  
Pajamas, large size

2 sets of dishes, 100 piece (need not be new)  
Silverware (need not be new)  
Cooking Utensils, pots, pans, etc., (need not be new)  
Pillow Cases  
Sheets, single Beds  
Blankets, woolen and cotton

Unless otherwise specified, the articles and materials given should be new and in good condition. Freight is so expensive that it does not pay to send out things, partially wornout.

### HOW and Where to Send Materials

Freight to Africa is notoriously slow unless sent with an outgoing missionary to keep it moving. Brother and Sister Foster are authorized to sail from this country the latter part of May, and they are to take charge of gifts of material in order to get them to the field quickly. Note carefully the following directions:

1. Ship by express or parcel post to J. H. Foster, c/o A. V. Kimmell, 2259 North Tenth St., Philadelphia, Pa.
2. All shipments must reach Philadelphia by May 10th.
3. Write a letter or card giving the name of the donor and a list of the things being sent. It would be best to write to Brother Foster immediately so that possible duplications can be avoided.

### GIFTS of Money for Repairing Buildings

All gifts of money for this purpose should be sent to Louis S. Bauman, Treasurer, 1295 East Fifth Street, Long Beach, California. This method will save both time and expense, as all funds must be passed through the treasury of the Society before use. The Treasurer also knows best how to transmit money to the field with safety.

Signed,

THE BOARD OF TRUSTEES OF THE  
FOREIGN MISSIONARY SOCIETY,  
J. Allen Miller, President,  
Alva J. McClain, Secretary,  
Louis S. Bauman, Treasurer.

### (MISS EMMERT'S LETTER DESCRIBING THE YALOUKI FIRE)

Yaloke, Feb. 17, 1932.

Dear Friends:

We feel we are having a few "troublesome times" here at Yaloke lately. This time we have been tried by fire, but as yet we see no gold remaining—only brick and stone. The wood and stubble have been consumed.

Saturday afternoon about 4 o'clock the cry "Fire" rang out! The schoolhouse roof was blazing. In less than 15 minutes, the two permanent (?) dwelling houses, the kitchen, and one old mud dwelling were all on fire. The grass roofs and every bit of wood in the houses were licked up clean; and today the walls stand blackened memorials of what was once our comfortable dwelling houses and school. The newest dwelling was just completed except for several days' work. In another week, Mr. and Mrs. Hathaway would have moved into it; but now it lacks six months or more of work, and even the mud house in which they were living is gone.

This is the way it all came about. The natives set fire to a large piece of grass land at one side of the Concession in order to hunt animals. There was a terrific wind, and the fire got away from them, or else it was set also on the windward side later by some villagers. When some one noticed that the sparks were being blown closer and closer to the school house, a guard was placed on the roof to beat out any that might fall upon it, but evidently they began to fall too thick and fast. The roof was as dry as the last of a very dry season could make it, and it was a seething mass of flames with natives right on top trying to beat it out! Others had already begun to drag out the cupboards full of books, the portable blackboards etc. In 10 minutes everyone had to flee the fury of the flames.

Can you imagine our consternation when we saw the veranda roof of the new house had already caught? It was at a distance of a block away, and no one would have ever dreamed that the one building could catch fire from the other, but it was due to the fierce and extreme wind. This roof was also a mass of flames almost before one could think. We ran quickly to the remaining brick house, got people up on the roof and tried to get water to them, but in vain. One fire after another broke out, and the vast majority of natives began carrying out everything in the house. By this time, the old mud house where Mr. and Mrs. Hathaway were living, had caught fire too, so there was nothing to do but save what one could from both houses. It was one great scene of confusion. The natives worked nobly and risked their lives to save our property. When a grass roof begins to burn, it is dangerous, for the cords burn and the whole mass falls to the ground.

We feel very thankful that no one was even injured. Then too, the church and hospital were saved. They were both as close to the brush as was the school, and it is quite remarkable that they were spared. Then there were several smaller buildings that escaped destruction; a garage, a store house, a kitchen, etc., most of which had

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## How Increase Church Attendance

That is an old question, and one that comes to life every year. As far back as church records go ministers and other Christian leaders have been troubled with the lack of church attendance. It was not an unknown problem in Paul's day, and he gave his advice that men should not neglect "the assembling of themselves together as the manner of some is." There is much complaining about it today, and some imagine it is a modern problem, and peculiar to American Christianity. Of course it is not, for it has been present in every age and in every land, but, while misery finds some comfort in company, yet that fact does not relieve us of the stress of its seriousness nor make us less concerned about finding a solution to the problem.

Just the other day a minister was lamenting about the sparsity of attendance at the evening services of a certain church. And it seems that this church has been suffering through many years from this difficulty, and more than one minister during those years has been criticised because he has not been able to maintain a respectable attendance at the evening services. And sometimes even the morning service is said to suffer from small attendance. The name of that church is legion and its location is almost universal. It is evident that the cause is a combination of circumstances and not a single element. Consequently the solution must be sought in more than one direction.

Sometimes effort is made to increase church attendance by stressing the duty of it. Church attendance certainly is a duty, a duty that the church member owes to God, to the church, to his family and friends and to himself. The very fact of membership carries with it a certain sense of proprietorship and responsibility, and every member, especially every adult member, knows that he is not exactly playing square with all the rest involved when he, without good reason, absents himself from the services of his church. Sometimes the duty needs to be urged, but such effort can be easily overdone, and is often wrongly done. The duty of church attendance should be taught, as other religious duties are taught, but little more than annoyance of the faithful is accomplished by the scoldings of the absentees.

Some leaders seek to encourage attendance by planning definitely to make their church a friendly church. The spirit of genuine friendship is a strong appeal and sincere folks like to go where it is to be found. A church has a right to be friendly,—genuinely, sincerely friendly, for such a spirit is based upon love, and love is at home in the true church. But there is a superficial glad-handedness, that is sometimes panned off as real friendliness and by means of which some think to draw people unto themselves. But real, love-inspired friendliness cannot be successfully imitated, and nothing else will win and wear, and nothing else is proper and acceptable at a church. But even genuine friendliness is not entirely distinctive of the church, nor has it in itself sufficient drawing power to guarantee a good attendance at the church services. There are other places where friendliness can be found.

Some urge church attendance and argue for its importance on the ground that it enables one to form contacts of the highest sort and to share fellowship of the most enriching kind. Such an argument is a challenge to the church that offers it, and to all those individuals who worship there. Josiah Stamp, an eminent British churchman, has said on this point: "This throws a great responsibility on those who are already there, that when they are taken at their word and their invitation is accepted, the newcomers should find and realize an atmosphere that is different from, and finer than, they have found outside. This means, of course, that standards of judgment and attitudes of mind must be on a higher plane than those of the market place and on the tennis court." A church whose membership dwells on the common levels in life and thought, and whose worship does not lift to the high places of spiritual

vision and devotion, cannot urge attendance at its services by the argument of the high personal benefit that it has to offer.

Some churches bid for attendance by the exceptional music they provide. It is worth while for a church to put forth effort to have the very best and most spiritually inspiring music that is possible. Music is broad in its appeal, ennobling in its beauty and charm and deep and powerful in its influence. Luther once declared: "Next to theology I give to music the highest place and honor." And Hogg wrote:

"Of all the arts beneath the heaven  
That man has found or God has given,  
None draws the soul so sweet away,  
As music's melting, mystic lay;  
Slight emblem of the bliss above,  
It soothes the spirit all to love."

But music alone will not attract many to the church. The crowds are not necessarily where the finest singing is. Something more is needed.

Good preaching counts much in church attendance, and some churches, realizing its importance, will be satisfied with nothing less than the best orator and deepest thinker they can find in one man. The preaching that counts most, however, is not always that which is most eloquent, nor the most learned. These are by no means small elements in successful preaching, but sincerity, real heart-earnestness and love are outstanding factors. Preachers who succeed and who attract people to their services are also preachers who know their people, who mingle with them in their homes and places of business and share their life problems. There are many elements that go to make a really successful preacher, one who can preach with power and understanding, one who can impart knowledge and inspiration, and who has personal winsomeness, wisdom and heart-earnestness, and there is no question but that the preacher has very much to do with the drawing of people to the services of God's house. And now, as in all the days of the past, there are some preachers who are strong and some who are weak, some who are attractive and some who are not. But every preacher can improve by hard work and earnest prayer.

But underneath this and all other factors that go to make for attractiveness and tend to draw people to the services of the church, there is one that is yet more important, and that is the assurance that when people come, they will be taught the word of God and will be led into a knowledge of the will of God. There is nothing that appeals to the hearts of men quite so much as the word of God, and nothing is quite so much appreciated as the faithful application of that word to the problems of life. The hearts of men are really hungering for a knowledge of God. Many do not admit it, and many more do not even realize it. But they are on the quest and when they find God they are satisfied, and when their souls are fed on the real Word of God they are glad to return for more. Not everybody will receive the word, but more are desiring it than we think, and specializing in teaching the Word will make for wide and permanent attractiveness more than anything else that a church can feature.

## EDITORIAL REVIEW

You cannot help a man wisely so long as he hides the truth, and refuses to confess to God or divulge to man the rock-bottom cause of his trouble.

As we were going to press the public expression of appreciation, found elsewhere in this paper, came from Brother C. A. Stewart of Bryan, Ohio. His condition is encouraging, but prayer is needed for his complete recovery.



Brother I. D. Bowman is engaged in a revival meeting at Buena Vista, Virginia, and in a note recently received from him he says, "Having great crowds; meetings half over; three came forward last night (April 13th); had eleven so far."

Dr. J. C. Beal, pastor of the church at Canton, Ohio, has been ill and unable to occupy his pulpit for several weeks. Prof. M. A. Stuckey having been called to preach for him over Sunday of April 17th. He is improving, we are glad to learn. Pray for his continued improvement and complete recovery.

Brother R. I. Humbert reports a brief meeting he held for Brother I. D. Bowman in Delaware at the Mt. Olivet church. He found the people interested in the Word and the attendance increased from night to night until the house was full as the meetings closed. He pays well-deserved tribute to the fifty years of service rendered by Brother Bowman, who, though not as young and strong as he once was, still enjoys preaching the blessed Gospel to dying men.

A note from Brother Sylvester Lowman, pastor at Oakville, Indiana informs us that a pre-Easter meeting of one week which he conducted, resulted in six baptized, four of whom went into the church at that place. He says all the services are being well attended, and that a young people's society was recently organized, having an attendance of from thirty to thirty-five each Sunday evening.

On Christian Endeavor page Brother C. D. Whitmer provides us with a good article from the pen of one of the faithful Endeavorers of the First church of South Bend, Indiana, where Brother R. F. Porte is the pastor. Miss Vivian Adler is the writer, and she tells of three ways in which Christian Endeavor is helpful in training young people. Endeavorers will be profited by the reading of this article. Societies are invited to report their doings.

This is to remind Ohio Endeavorers that the 47th annual State Christian Endeavor convention is to be held at Lorain, on the shore of Lake Erie, June 21 to 24. Splendid fellowship, instructive conferences, excellent music and inspirational addresses are promised. Registration fee for those over twelve years of age is \$1.00 and for those under twelve, 35 cents. Rev. R. D. Barnard of Dayton is our denominational trustee for Ohio.

Dr. C. F. Yoder writes of a successful tent meeting held at Alejandro, known as the "graveyard for missionaries," where the attendance was good, the offerings were the best of any town visited and where twenty-five persons professed conversion. Here we are reminded what it often costs to profess faith in evangelical Christianity in a country where the Roman church is in control, and has been for many years. Surely our hearts should go out in sustaining prayer to those new converts who are called upon to endure persecution for Christ's sake. For even the children, it means bearing a cross to be followers of Christ.

Brother Herman Hoyt, pastor of the church at Mansfield, Ohio, gives us an encouraging report of the work at that place. Brother Hoyt believes in prayer and work and the faithful preaching of the Word, and God is honoring his ministry. The people are becoming more active and encouraged. Since the first of this year sixteen souls are recorded as being added to the church, six in January and ten in April, thirteen coming by baptism and three by letter. Some of the Brethren have shown their appreciation of the services of the pastor and his wife in very practical ways. Such expressions are both timely and proper in most any pastorate in these times, especially where pastors are serving at a sacrifice.

In this issue we are publishing, over the signature of Dr. L. S. Bauman, the obituary of Elder Thomas H. Broad, for many years a much loved pastor in Southern California. It was never the editor's privilege to have had personal fellowship with Brother Broad, but we have had correspondence with him and we have heard a great deal about him from others. We have seldom known of any one about whom the comments were so universally and sincerely complimentary. He was of great service to the Brethren cause on the west coast and he will be greatly missed. He was jealous of the cause of Christ and loved men and rejoiced to serve

them. Those are elements of greatness. We extend in behalf of the Evangelist family sincere sympathy to the sorrowing relatives and friends.

Dr. Louis S. Bauman brought the fifth lecture in the series before the Seminary students and faculty and a congregation of interested Brethren in the Ashland church on the evening of April 14th. His address was an answer to the question which had been put to him by the Seminary management, "Can Brethren churches be built in new communities today, and if so what is necessary to succeed?" Brother Bauman was positive that it can be done and out of his successful experience he pointed out some things that are necessary to accomplish that end, outstanding among which is to let the community know that the church preaches the whole word of God and seeks to do the whole will of God, without any exception or apology. He left his audience inspired by his strong faith in the Bible and moved with a desire to do something to extend the whole Gospel faith into new communities.

Brother B. F. Owen reports for the work at Nappanee, Indiana where he is pastor, and it is evident that God has visited his blessing upon this church in a remarkable way since last fall, when fifty-one souls were added to the church, most of them coming as a result of a union evangelistic campaign. As a result of a two weeks' campaign conducted by the pastor preceding Easter, fifty-one more were added to the church, making a total of 102 new members during these months. The Sunday school attendance has ranged from 350 to 515, the latter being the record for Easter Sunday. Further evidence of the spirituality and loyalty of this splendid church is to be seen in the attendance at communion services, the attendance of communicants last fall being 265 and this spring being 300. Their Easter offering for foreign missions was \$400. Brother Owen also makes mention of his successful meeting held at Loree, Indiana, for Brother D. A. C. Teeter, concerning which report has previously been made.

Five buildings were burned at the Yalouki mission station in Africa, according to a letter just received from Miss Mary Emmert, one of our missionaries located at that station. A very disastrous fire, caused by flying sparks blown by a terrific wind from burning grass and lighting upon the grass roofs, resulted in the destruction of the school building, two permanent dwellings, a kitchen and a temporary mud dwelling. There was no loss of life and no person injured. The church and hospital buildings, besides some smaller buildings, escaped the fire. Some natives set fire to a piece of grass land neighboring the concession, to aid them in an animal hunt and the fierce gale caused the fire to get beyond control and to destroy the buildings. Along with the burning of the buildings, were burned also much of the furnishings, eatables and personal effects of the missionaries. Officials of the Foreign Board issue a statement on page two of this issue, along with the letter by Miss Emmert. We need not tell you that the need of help is urgent. Only observe the instructions and act promptly so that the articles you may be able to supply may be sent back with the Fosters when they sail. Materials must reach Philadelphia by May 10th.

Dr. E. E. Jacobs, president of Ashland College, gives an interesting report of the results of the recent College Trustees meeting and the college situation there set forth. Brother G. T. Ronk was continued as head of the Board of Trustees and Brethren Kem, Teeter and Clapper were re-elected to their respective official positions. Two important features of the president's report were the statement of the increased enrollment and the expectation of closing the year with the budget balanced, both of which are significant in this year of depression and should occasion rejoicing among the friends of the college. The growing strength of the faculty,—that is, strength increased by virtue of continued improvement in preparation,—is worthy of note. It is our conviction that few colleges can be found of the size of Ashland with a stronger equipped faculty than Ashland possesses. It is stated that the trustees authorized the lifting of the usual Educational Day offering this coming June, and the usual time is the second Sunday in June. The receipts from this occasion, along with the splendid gifts made by the Woman's Missionary Society, the Sisterhood and the National Sunday School Association, are necessary to the successful operation of the college.

## What Shall We Preach?

By C. C. Grisso

Years ago there stood in a great city a magnificent church edifice on the cornerstone of which was inscribed these words, "But we preach Christ crucified." A little later someone planted at the foundation of the building a delicate little vine, which in course of time covered the cornerstone in part so that the passerby could only read the words, "But we preach." There is in the world today a lot of preaching, but preaching of what? No longer the great message that God has sent to a lost world, the message of a crucified, risen and coming-again Lord, is being proclaimed. The vines of human wisdom and destructive criticism have blotted out the great message. There was never a time since Jesus went back to the Father, when there was a greater need of the preaching of the Gospel of our Lord Jesus Christ than now.

And if we are faithful in the delivery of it, honest in dealing with our own hearts in the light of it, and continuing instant in prayer for God's blessing to attend it, we can expect God to bless it as in other days. This is the greatest "draw" that was ever yet manifested among men. What draws men to Christ but Christ himself? And if rightly proclaimed all men shall feel that attractive force. The preaching of Christ and his Gospel is still "the power of God unto salvation to every one that believeth." Permit me to suggest some things that should be proclaimed if we would reveal a full and complete Christ.

**I. We Must Preach His Divine Personality.** Who is Jesus? Millions believe him to be God. The Word declares that "He was God manifest in the flesh." Peter said, "Thou art the Christ the Son of the living God." Many today are seeking to destroy the doctrine of his virgin birth. But to do this is to destroy the doctrine of his Deity. You have removed the foundation upon which his church is builded. Destroy his Deity and you have no Gospel to preach. Destroy his Deity and we have no atonement for sin. Yes, he was, and is eternal. "Before Abraham was I am." "He is the same yesterday, today and forever." He is Almighty. "All things were made by him." He was, and is, superior to every human being. The searchlight of twenty centuries have been turned upon him, and a whole world proclaims him without fault. Our fellowship with him proves that he is Deity. Obeying him brings peace to the heart and plants immortal hope in the soul. He is ever the Son of God and God the Son. So let us believe and preach.

**II. We Must Preach Him in the Glory of His Offices.** He is the Christ, the Messiah, the Anointed of God. In the Old Testament there were three anointed offices,

namely, Prophet, Priest, and King. It was in the mind of God that our Lord should be all of these. He was a great Prophet. The world's great Teacher. The multitudes hung upon his words. They said, "Never man spake like this man." For "He taught as one having authority." When he had spoken nothing needed to be added! Some one has said that the sermon on the mount contains the most in the least words of anything that has ever been spoken. Yes, as a Teacher he stands alone among men. And the beauty and marvel of his teaching is that he lived perfectly what he taught.

Again, we must preach the **Glory of His Priesthood.** In

this he excels all other priests who have gone before him. Others must offer up the blood of animals for their own sins. But when he entered the Holy of Holies, he offered his own life's blood. When others offered their sacrifices there was no forgiveness; their sins were only rolled back, to the next day of atonement. But when Jesus shed his blood there was actual forgiveness. As our High Priest, "He ever liveth to make intercession for us." We have a friend at the court of heaven. There he is representing us before the face of the Father. Hear John, "My little children, these things write I unto you, that ye sin not. And if any man sin we have an advocate with the Father." Thank God! The same love that saved us, will keep us. He suffered on earth for us and intercedes in



Paul Preaching at Athens

### HE PREACHED THE CRUCIFIED AND RISEN CHRIST

*We preach Christ crucified—1 Cor. 1:23.*

*The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God—1 Cor. 1:18.*

*He preached unto them Jesus, and the resurrection—Acts 17:18.*

heaven for us. Blessed fact! Let us preach it.

In the glory of his offices we must preach him as King. Not yet, have we seen all things put under him. No, but he will reign. He reigns in the hearts of millions now, and his kingdom is destined to cover the earth. His will will yet "be done upon earth as it is now done in heaven." For "the kingdoms of this world must become the kingdom of God's dear Son."

**III. We Must Preach the Efficacy of His Atonement.** "He is able to save to the uttermost." His blood reaches to the utmost depths of human guilt. He is the "Lamb of God that taketh away the sin of the world."

"There is a fountain filled with blood  
Drawn from Immanuel's veins  
And sinners plunged beneath that flood  
Lose all their guilty stains.

Dear dying Lamb, thy precious blood  
Shall never lose its power  
Till all the ransomed church of God  
Are saved to sin no more."

Here is humanity's hope. Here is man's only way back to God. For "there is none other name under heaven given among men, whereby we must be saved." Certainly

it is a waste of time to preach anything else as a way of salvation.

"What can wash away my sin?  
Nothing but the blood of Jesus.  
What can make me whole again?  
Nothing but the blood of Jesus."

Yes, not to preach the substitutionary death of Christ is to leave out the very center and core of the Gospel and to rob us of the only theme which is effective in bringing men to God. A gospel stripped of the blood-red cross may be a gospel of culture or a gospel of morality, but it is not the Gospel of Christ. Oh, for a revival of such preaching! Then we shall know the power of preaching, and what it is to preach in power. Then we shall see the tide of sin and worldliness that is sweeping upon the world beaten back once more, and every Christian shall be lifted to a higher level and multitudes of perishing souls shall be converted to God.

**IV. We Must Preach the Value and Power of His Resurrection.** "Blessed be God the Father of our Lord Jesus Christ who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." "Who brought life and immortality to light." For ages men were uncertain as to the final outcome of life. But now with this hope firmly planted in our hearts we can meet death triumphantly. The light of the resurrection morning reaches out into the eternity and dispels the darkness. Beyond the tide of life we shall live again. Our faith grasps this mighty truth, and in full confidence of it we come to the grave believing that with all those who sleep in Jesus we shall rise again on that Morning of Mornings. No wonder Paul said that in his preaching, he preached his death, burial and Resurrection, first. Yes, let us go out to tell men of this risen Savior. That this mighty truth might grip their lives and kindle in their hearts a faith that makes for victory. "Because I live, ye shall live." This we should believe and so preach.

**V. We Must Preach His Absolute Authority in All Things.** To preach Christ necessitates the preaching of the "All Things" of his Gospel. Where do we find these "all things?" In the Gospels? Yes. In the Epistles? Yes. The teachings of our Lord are final wherever found. He is the head of his church and he has the right to command. The words of his own mother are timely, "Whatever he saith unto you, do it." Hear John, "Whosoever abideth not in the doctrine of Christ hath not God. If any come unto you and bring not this doctrine receive him not into your house." The Father hath delegated all authority unto the Son. "This is my Son, Hear him." And Peter said, "This same Jesus whom ye have taken with wicked hands and slain, God hath raised up and made both Lord and Christ." What has caused all this muddle in which the church finds itself today? Just this, the setting aside of the authority that belongs to our Lord. Fearful, I believe will be the consequences upon those who would attempt to set aside the teachings of our Lord and in their place teach and exalt the "teachings and commandments of men." Why call ye me Lord, Lord, and do not the things I command you?" Let us preach his authority, let us live it. Let us practice what we preach.

**VI. We Must Preach the Certainty and Purpose of Our Lord's Return.** I believe our Lord is coming to earth again, for he said so. No seeker after the truth needs to be ignorant of this great fact, for in the two hundred and sixty chapters of the New Testament the Lord's coming in one aspect or another is mentioned over three hundred times. This being true, why is it that so many are so re-

luctant to speak of it? The Gospels, the epistles, the Acts, all are aglow with this most precious doctrine. It is indeed a most practical doctrine and it ought to take possession of our hearts that it might mean a real and lasting benediction in our own lives and in the lives of others. "He that hath this hope purifieth himself." I know of nothing that will keep the church so true to him as when our lives have been charged with this truth. As ministers, we have tried everything that has been suggested to awaken a cold, indifferent and sleepy church. Why not try the remedy the Word suggests? "Behold the bridegroom cometh." When the proper time came God sent forth his Son. When the proper time arrives he will send him again. Are you ready to meet him. Are we busy winning souls or have we been too busy with other things? He will come not in poverty and humiliation but in power and glory. Not to shed his blood, but to see how many have been washed in it. What a day of rejoicing that will be.

"It may be at morn when the day is awaking  
When sunlight thru darkness and shadow is breaking  
That Jesus will come in the fullness of Glory  
To receive from the world his own."

Now I have tried to suggest something of what it means "To Preach Christ." What a day it would be for the church if every believer would be heralding Jesus Christ as Lord and King to this sinful world. There would be no lack of spirituality in our churches nor empty seats. People would be flocking home to God and the body of Christ would soon be complete. Nothing but the message of the crucified, risen and coming Lord will ever satisfy the hunger of sinful men. Let us not fail in presenting it.

Lanark, Illinois.

## The Gift Within

By Rev. Floyd Sibert

Text: "... Stir up the gift of God which is in thee through the laying on of my hands."—2 Timothy 1:6.

The buds of the trees are bursting, the tiny blade of grass has forced its way through the crust, the lily is unfolding her waxen petals with a burst of fragrance, the crocus and hyacinth have felt the call of spring—the call of God; and as the living water stirred within them, they lifted their heads above the leaf mould and dirt, to show forth the handiwork of God. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all of his glory was not arrayed like one of these." Again, "Which of you by taking thought can add one cubit to his stature?" It is the work of God, IT IS THE CALL OF GOD, that puts new life into the flower, quickens the pulse of the animal, and stirs the spirit of man.

**EVERY MAN WHO KNOWS GOD, KNOWS HIS CALL.** "My sheep know my voice and they follow me." Peter said, "I go fishing"; but he heard God speak, felt the spirit stir within, turned back and preached with such force that three thousand souls were saved. Yet Peter had never displayed any great power as a preacher. **THE CALL OF GOD STIRRED UP THE GIFT WITHIN HIM.**

Paul with a blood-stained sword raised in command, cried, "On to Damascus"! **BUT GOD SPOKE**, and Paul fell as dead. When he arose, it was to find a new and mysterious urge stirring within. An urge to slay and murder? No! Never again. **IT WAS A DIVINE URGE TO STIR UP THE GIFT WITHIN; TO FORSAKE ALL**

AND FOLLOW HIM. Paul was not a preacher until he stirred up the gift of God within. THEN HE BECAME A LIVING FIRE THAT TRANSFORMED ALL CHRISTENDOM AND COULD NOT BE EXTINGUISHED, EVEN WITH HIS OWN BLOOD.

"Stir up the gift which is within YOU." The birds sing it from the tree tops, it is whispered from the branches of the budding trees, it is wafted on the breeze from the droning wing of the bee. All nature is astir. IT IS THE VOICE OF GOD TO YOU—"Stir up the gift."

It has been a winter of hibernation for many in a physical sense; but God is never slack concerning his promises.

Man has suffered, but he suffered because man blundered. God is not slack concerning his promises. Man failed to stir up the divine gift and God could not bless. All winter have we heard the whispering wail of want; but in it, is a note to which the world has failed to respond—"Stir up the gift of God which is within you by the laying on of hands." AND UNTIL MEN DO RESPOND TO THE CALL OF GOD, THE WAIL WILL CONTINUE. To be sure, some men cannot stir up the gift because it is not within them. Paul is speaking to one who has received this gift, the gift of spiritual grace imparted to him by God through the laying on of hands for his ministry. Paul says, REVIVE, REKINDLE that spark of faith and spiritual grace and BE NOT ASHAMED.

Stirring up the gift means the impartation of "fearlessness, power, love, and a sound mind." Oh, What a transformation would take place today if the gift were stirred up! Nations are alarmed; men are afraid of one another; the mind has failed, and man cannot trust it. HEAR GOD AS HE SHOUTS THROUGH PAUL, "Stir up the gift" and fear not, for I am with thee, if ye love me. OH WHAT POWER! WHAT FORCE! WHAT WISDOM! WHAT PROMISE! God is not slack concerning his promise. No, God has not failed. But man has failed, has forgotten God.

Paul knew the cloud of gloom that was hovering over Timothy and he knew that he needed power and strength divine. That is why he said, "Stir up the gift." He knew Timothy would need it. May we, with all nature about us, stir up the gift, take up new life and activity in these opening days of spring.

We need, as brethren, to kindle the gift within us that we may efficiently use the gifts that God has given us. "Having then gifts differing according to the grace given us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us wait on our ministering; or he that teacheth on teaching; or he that exhorteth on exhortation; or he that giveth let him do it with simplicity; he that ruleth with diligence; he that showeth mercy with cheerfulness (Rom. 12:6).

THE NEED FOR EXERCISING GOD-GIVEN GIFTS WAS NEVER GREATER THAN IT IS TODAY. Take your gift, then, and use it. "For every one has his proper gift of God." We need to thank him that he does not say that we must have GIFTS to serve him, but that he commands us to use what we have according to our faith. If you say that you have no gift, then you dispute his Word. "Every man has his proper gift." It is A PROPER GIFT. A gift suited to you.

Oh! The tragic picture we see when we look at the neglected harvest field! The field is white, but the laborers are few. Yet that does not make it tragic. It is the work that needs to be progressing by leaps and bounds that presents the picture of the maimed, the blind, the lame, the

halt. WHY? Because some one has failed to stir up and use the gift within.

We misjudge our ability when we measure it before it is stirred up. We say that our gift is too small. But Jesus said of the widow, who cast in her two mites, "She hath given more than they all."

The woman at the well does not present the picture of one with many gifts, or she would not have been living the sordid kind of life that she was when the Lord found her. BUT SHE HAD A GIFT TO TELL CONVINCINGLY WHAT SHE HAD SEEN AND HEARD; and many believed in spite of her bad record.

Of the woman who anointed his head with ointment he said, "She hath done what she could." What she did, all can do. Stir up the gift! Do what you can. The Lord has no other requirements.

But some are too busy to do what they can.

The Lord had a job for me, but I had too much to do.  
I said, "You get somebody else, or wait till I get through."  
I don't know how the Lord made out; no doubt he got along,  
But I felt kind of sneakin' like, I knew I did God wrong.

One day I needed the Lord, needed him right away.  
But he never answered me at all, and I could hear him say,  
Down in my accusing heart, "Child I have too much to do;  
You get somebody else, or wait till I get through."

Now when the Lord has a job for me, I never try to shirk;  
I drop whatever I have on hand and do the Lord's good work.  
And my affairs can run along, or wait till I get through.  
Nobody else can do the work that God marked out for you.

Masontown, Pennsylvania.

## How One Church Met Its Budget

By The Rev. A. F. Ragatz, D.D., Secretary, Western Agency of the American Bible Society

A number of months ago a certain minister placed an order for Bibles with our agency stating that his church would pay for them the first of the month. No remittance was received although statements were sent regularly. Finally I wrote to the pastor and reminded him of his promise to pay promptly and within a month the bill was paid. Shortly after the pastor called on me and told me the following story:

His church was so involved financially that bills were owed all over town, salaries were in arrears, the new fiscal year was close at hand and no one knew what to do. He made personal calls on all the officers inviting them to a special meeting at which he laid before them the situation. The discussion indicated that no one had a plan. A layman arose and suggested that perhaps the church had gone to its extremity, and that this was the time for them to turn to God for aid. This suggestion struck a responsive chord and it was agreed to meet the following week for prayer. After a number of such meetings the impression grew that each person had been helped to such an extent that if the experience could be extended to include the whole membership the church would once more prosper.

Consequently it was arranged that the membership should be visited by these people, going two by two. It was agreed that no home should be visited without first having made an appointment, so that the family as far as possible would be there. When these workers arrived they told their experiences, read a chosen Scripture passage, and had prayer. In most instances one or more members of the family joined in prayer. After this the visitors said that while the movement had originated in an

effort to find out how to raise money for their budget the spiritual emphasis had become so important that the money raising end of it had been all but forgotten.

Pledge cards were then given with the simple request that the family make its pledge for the following year and either bring it to church the next Sunday or mail it, making no effort to have it signed at the moment. By the time the new year arrived every family in the church had made a pledge. In no instance was a pledge reduced from what it had been the year before and nearly seventy-five per cent of the pledges were increased from ten per cent to one hundred per cent.

The result is that the church has the largest attendance now that it has ever had in its history, every bill is paid, and there is money in all the various departments. The minister told me that it was only through the reading of the Scriptures, renewing its faith in God and his promises, that the original group was inspired to undertake this task, and that the testimony of the visitors was such that in almost every home when they asked the question whether the Bible was being regularly read the answer was given in the negative. Therefore, in every home they earnestly sought the promise that the Bible would henceforth be read daily.

## SIGNIFICANT NEWS AND VIEWS

### LOOSE IDEAS OF MARRIAGE

One of the perils to our social life is the low idea of the marriage relation which obtains in certain circles. When a young person can say openly that if a marriage does not turn out well, it may be dissolved, the institution of marriage is put in peril before it is begun. The expedients proposed by a certain class of writers only make what God meant to be holy and permanent, utterly filthy and socially dangerous. We were told that the daughter of Christian parents, recently married, returned home, and as she remained on and on, her parents asked questions and were promptly and boldly told that no one man was worth clinging to very long. It was an instance in which luxury and social ambition had eaten out the fine heritage which should have been hers. The parents, good enough themselves, are nevertheless to be blamed, for they, too had lowered their finer Christian ideals. It is indeed terrible and threatening that marriage ordained of God has become a plaything for lust. Divorced in the morning and married to another in the afternoon will not only wreck the soul, but destroy our whole social structure.—The Presbyterian.

### TOO COMFORTABLE IN CHURCH

We noticed that one pastor told his people that they made altogether too much of bodily comfort in church. Our ancestors, one or two generations back, were not so particular as to the exact temperature of the church when they went to worship. Today we complain very easily and make much fuss if the church is a degree too warm or too cool. Once we heard a vigorous woman of the sort who propose to have their dues, come what will, rush at a church official at the close of service with very vigorous demand to know why the church had to be so unbearably hot. Less than two minutes after her came another complainant, who wanted to know if fuel was so scarce that the worshippers had to be frozen stiff. We heard both with our own ears on the same day, in the same room, and neither one was in jest, both were intensely in earnest. How is any church official or sexton going to please such people? The fact was the church was reasonably comfortable, but these people were such slaves to bodily comfort that neither could be pleased, however it was. We ought to be in church with something in mind higher than the measure of the temperature. Some very good Christians have worshipped to great profit in places that were most uncomfortable in temperature and other ways. It is too bad if we become too sensitive to trifles.—The Presbyterian.

### POPULATION OF GLOBE TWO BILLION

The world is inhabited by approximately 2,000,000,000 people, or 39.2 persons for every square mile of land, according to Commerce Department figures compiled for 1929.

Only official statistical publications of the 103 countries surveyed were used by the department in the first compilation of this kind ever made.

Data gathered indicated that females generally outnumber males throughout the world. Fifty-one out of every 100 persons in the United States, however, are males.

The United States, with a land area of 2,973,776 square miles and an estimated population of more than 124,000,000, has a density of 41.7 persons a square mile. Alaska has the smallest density of any country listed, with 0.1 per cent.—The Evangelical-Messenger.

### SPEAKING OF ORDINANCES

There are hundreds of churches over the land without preachers and making no effort to have them. Meantime hundreds of preachers and their families are facing starvation.

In these churches are elders and deacons and other workers who love the ordinances with a devotion amounting to fanaticism. They would throw out of the pulpits of their respective churches any one of these preachers who manifested disloyalty to "the ordinances of baptism and the Lord's Supper." And they would be right in manifesting such zeal.

But they would do well to consider another divine ordinance. Look at it in the light of these Scriptures: "It was God's good pleasure through the foolishness of the preaching to save them that believe." (1 Cor. 1:21). "Even so did the Lord ordain that they that preach the gospel should live of the gospel." (1 Cor. 9:14.) Notice those words "did the Lord ordain." Is there any way to escape the fact that we have here an ordinance—and not an ordinance of the church, but a divine ordinance?

That being the case, what is to be said of the elder or deacon who sits idly and lets a congregation drift along without preaching while a host of preachers are in need of a living? Will his loyalty to the ordinance of baptism excuse him for his disloyalty to this other ordinance?—The Christian Standard.

## OUR BIBLE STUDY DEPARTMENT

### Outstanding Texts of the Bible

By Dr. G. W. Rench

Phil. 3:10: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death." On this famous passage by St. Paul, Moffatt renders it thus: "I would know him in the power of his resurrection and the fellowship of his sufferings, with my nature transformed to die as he died, to see if I too can attain the resurrection from the dead."

Out of a prison comes this message of hope. But water-lilies grow out of the ooze at the bottom of the lake. In that eventful night at Troas, Paul saw in his vision a man beckoning him to Macedonia. In that road hither lies Philippi. Whiling away his prison hours, he did not forget the brave souls found there, and among other things of vast importance, we get his estimate of the hope of the Christian when the road is rough and things seem to be going dead wrong. In his state of mind (depressed, it would seem to us), I can not forbear giving this eloquent passage as Moffatt renders it: "But for Christ's sake I have learned to count my former gains a loss; indeed I count anything a loss, compared to the supreme value of knowing Jesus Christ my Lord. For his sake I have lost everything (I count it all the veriest refuse) in order to gain Christ and be found at death in him, possessing no legal righteousness of my own, but the righteousness of faith in Christ, the divine righteousness that rests on faith." Verses 7, 8, 9.

What can Paul mean by, "That I may know him, and the power of his resurrection"? Measured by a lot of theology current of to day he had nothing to fear—he couldn't miss him. He can not



mean that he was a stranger to his Lord. Some 29 years before he had heard his voice on the Damascus road. He had heard him say, "I am Jesus whom thou persecutest." He had written a number of his epistles. Yet his longing was "That I may know him." Well, Paul was not much of a believer in that kind of religion which left no room for growth. The Holy Spirit has things to say through other writers—and he does not contradict himself. There's always harmony in his teachings, unless man destroys that harmony by his miserable theories and speculations. Through the apostle Peter he says—after reciting a list of things we should add to our faith—"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Pet. 1:10). "If ye do"; but what if ye don't?

Evidently, Paul desired to know him better; and to continue to know his Lord. For almost in the next breath he says, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." But circumscribed by these material bodies, who can grasp the momentous significance of St. Paul's yearning as he lingers in that old jail, "and the power of his resurrection"? The grave had always been considered such a prison that hope was next to hopeless. All doors to that narrow home opened easily; but all doors opening outward failed utterly to be moved. A little way ahead Paul could discern the cruel gash in the earth called a grave. How he longed to know more about "The Power of his Resurrection." Shakespeare makes Romeo pry open the doors of the mausoleum in which Juliet lay, but when he spoke—when he shouted—she did not hear. But when Jesus was in command at the grave, Lazarus heard, although he had been dead for four days. When the women looked into Joseph's new tomb that Sunday morning, it was already empty. The thorns had done their worst; the nails had done their work; the Roman spear had torn a gash into the very heart of the Son of God; but none of these instruments of torture could touch HIS LIFE. That life was THE LIFE OF GOD. "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

"O ye Christians, learn the lesson,  
Are you struggling all the way?  
Cease your trying, change to trusting,  
Then you'll triumph every day.  
Whatsoever he bids you, do it!  
Fill the waterpots to brim;  
But remember, 'tis his battle;  
Leave the Miracle to HIM!"

New Paris, Indiana.

## Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

### Judges

"In those days there was no king in Israel, but every man did that which was right in his own eyes." This is the concluding sentence in the book of Judges. It might well have been the opening statement, for the writing is a series of illustrations—all historical—of what happened to a people who became apostate seven times, served seven servitudes in seven different nations, and were graciously delivered in a sevenfold way by judges who ruled for God in a day when license and disorder had to be displaced by freedom and independence.

In a nutshell the key to the history is wrapped up in the following lines:

1. "And neither did they drive them out."
2. "And they did evil in the sight of the Lord."
3. "And the Lord sold them into the hands of their enemies."
4. "Nevertheless the Lord raised up a judge to deliver them."

For over four centuries the sevenfold round of iniquity and redemption continued. The tribes failed miserably and the grace of God appeared after every declension. The most doubtful believer is forced to recognize the working judgments and tender mercies of God in this book. They are inescapable and remarkably real.

Between the faithful Joshua and the mighty Saul the following enemies, tribes, and judges are named:

1. Mesopotamians, Judah, Othniel.
2. Moabites, Benjamin, Ehud.
3. Philistines, Judah? Shamgar.
4. Canaanites, Ephraim, Deborah  
Naphtali, Barak.
5. Midianites, West Manasseh, Gideon.
6. West Manasseh, Abimelech.
7. Issachar, Tola.
8. East Manasseh, Jair.
9. Ammonites, Gad, Jephthah.
10. Zebulun?, Izban.
11. Zebulun, Elon.
12. Ephraim?, Abdon.
13. Philistines, Levi, Eli.
14. Philistines, Dan, Samson.
15. Philistines, Levi, Samuel.

### I. THE HISTORY OF THE BOOK

1. Author. Unknown. Perhaps Samuel.
2. Date of Writing. Period of the Judges.
3. To Whom Addressed. To Israel.
4. Authenticity. Real tribal history.

### II. OUTLINE OF THE BOOK

1. Introduction: After Joshua. 1-3:6.
2. Declension: Under Judges. 3:7-16.
3. Conclusion: Before Ruth. 17-21.

### III. THE THEME OF THE BOOK

The theme of Judges centers around a declining Israel and an ascending Jehovah. When sin seems the greatest and vice voices its triumph, then Jehovah laughs from his throne in the skies. Shall wretched pottery laugh in the face of the Potter?

### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Disobedience. Confusion. Failure.
2. Key Verses. 2:11, 12, 15, 16; 17:6; 21:25.
3. Key Chapters. 2 and 21.
4. Key Facts. Sin. Punishment. Repentance. Deliverance.

### V. THE VALUE OF THE BOOK

The true value of Judges is reflected in its two main revelations, namely,

1. "Righteousness exalteth a nation:  
But sin is a reproach to any people."  
and
2. "Jehovah executeth righteous acts,  
And judgments for all that are oppressed."

### VI. THE CHRIST OF THE BOOK

Christ is the Angel (Messenger) of Jehovah who is mentioned sixteen times. He is visiting his disobedient people who need repentance greatly. Read 1 Jn. 1:9.

Judges will appear in the last days in Israel. She shall cry in distress and be accepted by the Great Judge.

### VII. THE LESSONS OF THE BOOK

1. Deborah. Deborah was a prophetess and lone female judge: "a mother in Israel." Her courage, skill, and ambition give her first place among the characters of the book. Her husband—Lapidoth—got his name in print because he married well. I wish we had a picture of him: he probably was hen-pecked.

2. Gideon. Everybody loves a timid quiet man who becomes a hero. He was a cautious, honest fellow and had to have proof on proof before he acted. When he acted, however, under God, he moved the universe. The Gideons, a Christian organization of business men, find great satisfaction in contemplating his accomplishments and walking in his footsteps.

3. Samson. Samson is the champion athlete of Judges. He was popular, witty, and generous as long as nobody opposed him. His head was as solid as his muscles and women admired "the brute." I use the last sentence reverently. It is written of him: "He shall begin to save Israel," and "He wist not that the Lord was departed from him." Our greatest losses are unconscious moral losses.

Delilah, wife of Samson, trimmed his hair and his character. He had eyes to see, but saw nothing. When he lost them he saw the truth. Good health and great strength blunted his perceptions; weakness unveiled them. With the melancholy Gloucester, he could say:

"I have no way, and therefore want no eyes,  
I stumbled when I saw."

W. I. DUKER,  
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Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASSN.

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## The Teacher's Preparation

By Rev. C. D. Whitmer, South Bend, Indiana

"And he gave unto some to be apostles, some evangelists, some preachers, some teachers, etc."

In the first place, I believe that a successful teacher is called of God just as a preacher is called of God. Unless God has spoken to a teacher, it is vain for him to attempt to speak for God. The outer life must be preceded by the inner change. Public life for God must be preceded by private life with God. How many teachers lightly and carelessly take up the work of teaching for reasons inadequate to the importance of the task.

Some teachers love the social contact with the pupils; some the dignity of office; some are fond of children; some undertake the duties because they are ashamed to do nothing. O teacher, stop and ask yourself the question, "Why did I become a teacher?" If the answer does not satisfy you, do not give up your class on a sudden impulse, but think and pray over the matter until you realize the true motive which should impel you to undertake this task, and then with renewed consecration, bend to your task.

Now if the work of the teacher were that of the day school teacher it might not be necessary to say much more. But the work and preparation of the Sunday school teacher is that of the day school teacher WITH SOMETHING added. We are not aiming only at the minds of our pupils, but chiefly at their moral natures. And he who would influence morally those under his control, must first be what he wants his pupils to be. An immoral man or woman may be a good school teacher. But it is not possible to conceive of a good Sunday school teacher who at the same time is immoral. Therefore at this point, I wish to say that Christian character is of the highest importance. Just at this point some one might ask me, "Would you have anyone teach who was not a Christian?" To this I would say, "If you can get those to teach who are Christians, by all means do so. If you cannot, then get the best ones you can, and start at once to work for that teacher's own conversion. I would not want my child taught Christianity by a teacher who will not accept it himself. It is a very poor example.

### The Teacher as a Man of Business

If the foundation of a building is insecure, where is the beauty of safety of the superstructure? The Sunday school teacher should be prompt in meeting engagements, or willing to serve any place needed.

### The Teacher as a Church Member

The teacher should show by every way possible his understanding of the duties of a church member, such as regular attendance at church services, in good weather as well as bad; the weekly prayer meeting as well as the church services. And in church his manner and attention should be a model to those about him. For how do

you know in what sermon or prayer meeting talk is coming a direct call to you to "COME UP HIGHER." Scholars have been known to owe their conversion to the reverent and attentive manner of the teachers in church service. We cannot hope as teachers to get our scholars to stay for church services on Sunday morning, if we as teachers do not stay ourselves. Oh how we lament the fact that so many adults as well as young people and children file out of the Sunday school service like they are marching to war, and leave the pastor to talk to a mere handful of faithful members, and then we wonder why the church does not grow. Let us as teachers prepare ourselves for greater usefulness in this respect of being more faithful to our church service.

### The Teacher as a Visitor

The teacher as a visitor will be astonished at the way in which doors will swing open to his touch. "He who has his hand on the head of the child has it on the heart of the mother." Freddie's teacher has a welcome to the home which no one else enjoys, and Freddie's own dignity and sense of importance are wonderfully increased when his teacher calls upon him.

### The Teacher as a Friend

"A man to have friends must show himself friendly." I believe one of the greatest preparations of a teacher is to cultivate this God given privilege, FRIENDSHIP. What a pleasant thing it is to hear some middle aged person speak in tones of regard, and hear them say, "He was my Sunday school teacher."

### The Teacher as a Student of God's Word

Alas, how many fail to recognize this privilege that God has given us that we might prepare ourselves for his service. How many wait until Saturday evening or Sunday morning, and then run hastily over the Lesson Helps and go to their classes with a half digested mass of facts and moral thought to be brought out. "Brethren, these things ought not so to be."

### The Teacher as a Man of Prayer

I know of one man of whom I never think without saying, "He is a man of prayer." Do your scholars think thus of you? Do you pray with them? Do you pray for them? Do you teach them how to pray? Your work will be of no avail without God's blessing, and God's blessing will not empty your heart of SELF, and God will fill it with his SPIRIT.

### The Teacher as a Conscientious Giver

He has a good opportunity to influence his scholars. How they do watch and how they comment on all that the teacher does. The teacher's example in giving is felt by the whole class. No matter if you cannot give very much, for it is not the amount given, but the spirit in which it has been given that counts.

Feel deeply in your own heart, what a

privilege it is to give. Urge the scholars to form a definite plan of giving.

The teacher should think of himself as a model. Now do not misunderstand me here, he should not get his class to think that he is the ultimate goal toward which they should work, but he must be their model as Jesus is their model. For the teacher must be Christ-like. Can you say like Paul of old, "Those things which you have seen in me, do?" O how careful we should walk through life. Do we only realize as we should, that the children's bright eyes are watching us all the time, because we are their model? Will some child learn to listen attentively to the sermon on Sunday morning because you do? Will the young man in your Bible Class lead in prayer in the prayer meeting because you are always willing to do so? Will the pupils in your class refrain from sharp criticism of pastor or superintendent because they have never known you to utter a word of criticism? Lastly, the Teacher's Model is Jesus Christ

Dwell on this thought. The way to become a good teacher is to be just as your model (Jesus Christ) would like to have you be. Jesus pleased not himself. "Let this mind be in you which was also in Christ Jesus our Lord, that in everything ye may be enriched by him."

If now we consider what he did after the age of thirty, we are led to the conclusion that all these earlier years were spent in study, meditation and prayer. It also seems reasonable that he willingly spent thirty years of his life preparing himself to teach for three years. How significant this is. Many of us would grow impatient, and would reverse the order. We would prepare for three years that we might teach for thirty years.

He taught with power because he was thoroughly prepared to teach. When we measure the power of a teacher, we ask ourselves, what equipment did he possess? In what school was he trained? What courses did he study? How little did Jesus seem to care about any of these? Knowledge was to him a means, not an end. He is everywhere recognized as a great Teacher, who used his scholarship not to make others learned, but to teach others how to live.

Let this be our aim in preparing to teach; to do that we may show others how to live Christlike lives. Then we are prepared teachers.

The teacher's personal character is a great step toward the preparation for teaching in Sunday school.

He should be a CHRISTIAN. He must love the study of God's Word. He must love the pupil. He must be patient. He aims at conversions of his pupils. He is a man of prayer. He takes as his model the great Model, Jesus Christ.

The teacher's best four things.

The best material—CHILD NATURE.

The Best tool—THE WORD OF GOD.

The best helper—THE HOLY SPIRIT.

The best result—CHRISTLIKE CHARACTER.

Many Christians have never learned to know with what an almighty power God is willing to work in them. They have never learnt to know how completely the Holy Spirit can take possession of a man utterly given up to God; how really Jesus Christ can literally dwell and live his life in the heart fully surrendered to him.

# STUDYING THE SUNDAY SCHOOL LESSON

at the  
**Family Altar**  
 With  
**Thoburn C. Lyon**

## ISAAC AND HIS WELLS

(Lesson for May 1)

Lesson Text: Gen. 26:12-25; Golden Text: Prov. 15:1

### Daily Reading and Comments

#### MONDAY

Isaac and His Wells. Gen. 26:12-25

Isaac was quite evidently a true son of his noble father, and remained true to his principles and faith. His reverence for his father is seen in his giving to the old wells the same names which Abraham had given them; his adherence to the principles of Abraham is evidenced by his willingness to give up his "rights" and suffer loss rather than contend for his rights. His faithfulness was not without its reward—and we do not mean so much his worldly possessions as the peace of mind and spirit which he prized so highly. In striving for things what peace the world has lost! Perhaps if, like Abraham and Isaac, we paid more attention to our altars, we should be less concerned about things.

#### TUESDAY

A Treaty of Peace. Gen. 26:26-33

Of course, Abimelech and his friends must have been impressed with the way in which God had prospered Isaac, but after all they were probably as much impressed with the moral principles of the man. Often we fear and hesitate to take a definite and positive stand, lest we should be ridiculed; however, if we but had the moral courage to live our beliefs we would find that even the unbelieving world would respect us more. Let us pray for courage to live a truly Christ-like life—and let us spend some time meditating as to just what that means.

#### WEDNESDAY

The Covenant of Beer-sheba. Gen. 21:22-34

The covenant with Isaac was, after all, only the renewing of a covenant which Abimelech had made with Abraham. The well at Beer-sheba was one which Abraham's servants had dugged and paid for, so that it was rightfully Isaac's property. The friendship of the world is not of much value, but even the world desires the friendship of men of staunch Christian character, and for this reason they sought to renew the covenant with Isaac. Let us not reject all the advances of the world, or we may never hope to win them; but let us never forget that their friendship cannot be depended on, and that our every endeavor must be to win them to the service of the Lord.

#### THURSDAY

The Better Way. Prov. 16:19-33

Verse 33 is often quoted, and has frequently been used as a Golden Text, yet how far we all are from putting it into actual every-day practice. Little things, even if they do not cause us to lose our temper, still cause us to worry and fret. We need to rule our spirits in the strength of him who reminded us that we are of much more value than many sparrows or the grass of the field. We shall have peace according as

we have faith in him. Lord increase our faith!

#### FRIDAY

The Supremacy of Love. 1 Cor. 13:1-13

One of the best-loved passages of the whole Bible. Perhaps because we do read it so often we need to give it special attention: we are prone to be superficial with things we think we know so well! It will well repay us to read each verse separately, and consider each comparison. For example (v. 3), it would scarcely occur to us that we might give our whole fortune for the relief of unemployment, or even give our very life as a martyr, without having love in our heart for the cause at stake. This leads us to the questions, What is love? What is its source? How will it manifest itself? DOES it manifest itself in MY life as it should?

#### SATURDAY


The Rule of Peace. Col. 3:12-17

On the earth men and nations rage to and fro, behaving in ways that must often grieve the loving heart of God; yet we cannot think of him as being worried or fretful. Even when he must punish, it is in loving pity, and not in vengeful hate: his very nature is peace. It is this peace, the peace of God that should rule in the hearts of his people.

#### SUNDAY

The Beatitudes. Matt. 5:1-12

We all crave God's blessing, that we may be happy both here and hereafter. Look upon these beatitudes as formulas for obtaining his blessing. Consider each one well. And let us not be satisfied with keeping one or two of these verses: let us keep them all!

<p>E. M. RIDDLE,          President          Warsaw, Indiana</p> <p>F. G. VANATOR,          Associate          Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> 	<p>GLADYS M. SPICK,          General Secretary          and          Treasurer          2301 13th St., N. E.,          Canton, Ohio</p>
<p>G. D. WHITMER, 217 E. Duball Ave., South Bend, Ind.</p>		

## Our Christian Endeavor

By Vivian Adler

Christian Endeavor is one of the most essential and important works of a church. From this society a church builds for its future. It is, one might say, the training school of the church. The Endeavorers of the First Brethren church of South Bend, Indiana, work on this basis.

There are three very important ways in which the Christian Endeavorers must be trained,—prayer, benevolent study, and how to make themselves useful in activities of the church.

It is not easy for everyone to pray aloud in a group. We find, that calling on different individuals each Sunday night to open sentence prayers, has taken away their timidity. Prayer can not be emphasized too much.

Benevolent study gives to the endeavorer a better understanding of prayer and service. The study of the Christian Endeavor topics, if presented correctly, will bring about a clearer knowledge of the subject. We use the standard Christian Endeavor topics. Our Sunday School Paper, "The Angelus," contains the lessons, written one week in advance by C. D. Whitmer. This enables the society members to study the lesson in advance, which creates a deeper interest. Also the "Christian Endeavor Quarterly" and "Christian Endeavor World" are used by us. The more capable leaders arrange their topic so that most everyone has a part in the meeting. This, of course, gives the more backward members a chance to become more confident in themselves. Quite frequently a member of this kind leads. The cooperation of the society in discussion and a word of praise at the close of the meetings tend to establish a certain amount of faith in this particular kind of leader.

Active church work includes a large range of service. First of all, the various committees must function. Our Lookout Committee is very important. Our Christian Endeavor is divided into three groups of about fifteen to twenty members each. A

reliable person is responsible for each group.

Besides our budget, we help the church by donating money to various causes. So far this year we have given money toward revival meeting expenses, bought equipment for the janitor and other trivial items. We now have undertaken to redecorate the dining room of the church. Of course this makes it necessary for us to concentrate on means by which to keep our treasury supplied with finances. Some of the ways in which we have increased our treasury might be of interest. Last fall we had a recital, later on in the winter we had a chili supper. On St. Patrick's Day we gave an Irish Stew Supper and program. These were very successful. We are at this time working on another recital.

We have social gatherings frequently for the Christian Endeavorers and their friends. This brings in new members and creates a closer Christian fellowship among the Endeavorers. Our attendance averages between forty and fifty members each Sunday night.

Our pastor, Rev. Porte, has worked with us spiritually and socially and we feel that his help has been a wonderful inspiration to the Christian Endeavorers.

### MISSIONARY PROGRAMS FOR YOUNG PEOPLE'S AND SENIOR SOCIETIES

Issued by the Missionary Department of the New Jersey Christian Endeavor Union, and Prepared by Miss Julia T. Kerr, State Superintendent

#### I. Every Society Should Undertake This Program

1. Plan twelve missionary meetings a year. The Presbyterian, Baptist and Congregational boards, also the International Society of Christian Endeavor, have suggestions for the missionary meetings which they will send upon request.

2. Strive to have each society member give at least a dollar a year (a postage-stamp a week) to missions. See that the

missionary money is sent on promptly through the proper denominational channels.

3. Pray at each weekly meeting for the missionaries and specific fields in which you may have a special interest.

4. Study at least one mission study book a year.

5. Render some service to others at home and on foreign fields; as sending baskets of food or toys at Christmas time, remembering the sick and unfortunate, helping with mission work in your community, sending hospital or school supplies or gifts to the foreign field.

6. Emphasize tithing. Devote one meeting a year to it, using a demonstration if possible.

11. For Those Societies Which Have Accomplished Program I.

1. Conduct a reading contest, having the members of the missionary committee first read the books.

2. Give a missionary pageant or play. This will increase missionary interest among the members of your society,

3. Have an outside speaker at one of the missionary meetings if possible.

4. Send a delegate to summer and winter conferences and to denominational meetings; then put them to work.

5. Have one missionary social a year, carrying out the customs of some country. A social may also be used as an introduction to a mission study class.

6. Have a missionary bulletin board, gathering the material from daily newspapers and the current magazines. Keep it up to date.

7. Put your committee to work to plan interesting and varied meetings and to carry out this program in detail.

Keep in touch with the young people's department and mission boards of your own denomination. Ask them for their programs and helps. Your pastor can supply the address.

## REVIVALS IN CENTRAL CHINA

Revival stirrings in Central China are described by Mr. Hamlett of Wusih. He tells of witness-bearers who go out and preach in village and hamlet. Recently one of these lay-workers came to his evangelistic services and witnessed with unusual power. He had been a hopeless prodigal, and through sin had lost his eyesight. After seeking in vain for help in different superstitious cults he finally wandered into a Christian chapel in Shanghai. The Lord Jesus came into his heart and healed him miraculously. Now he is a flaming light, telling of the marvelous grace of God wherever he goes.

"As I went into the pulpit on a Sunday morning a man got up and asked permission to witness for Christ. I asked him to preach. In a very humble manner he told how the Lord had saved him. Later at his invitation I journeyed to his village and helped him to preach to his people. He went out on the streets with a bell and got the people together and took his turn in telling the Gospel message. Little revivals are breaking out here and there in many sections of the mission. During our summer conference for Chinese Christians this year I heard numbers of men and women get up and tell how the Lord had healed their bodies and souls and how he was using these miracles of grace to spread the Gospel in their villages. Not long ago I met Mr. Tong Tsing Oen on a street car in Shandhai. Formerly he was professor in Shanghai Baptist College and later vice-president, but for some time had been doing ordinary business with some firm in Shanghai. I asked him how his business was. He replied; 'Mr. Hamlett, I'm not doing business now; I'm preaching the Gospel, and I believe every word in the old Bible.' I learned later that he had become pastor of one of the Northern Baptist churches in Shanghai, and was doing a splendid revival and evangelistic work."—S. S. Times.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Dern, Indiana

## Tent Work in Argentina

In my last report I spoke of the tent campaign in Rio Cuarto and the annual conference of our Argentine churches which followed. These were three busy weeks but full of blessing.

From Rio Cuarto we went with the Bible Coach and tent to Alejandro where we remained two weeks. The mayor gave us permission to place the tent in the municipal playground in the center of town. However we made the mistake of locating it just a little too far from the corner. Many people therefore contented themselves by listening from the sidewalk nearest the tent without going to the corner to enter. Nevertheless we had the tent full every night with still more people listening from the street. The second week as usual the people came nearer and listened with more confidence. At the close there were twenty-five professed conversions.

Alejandro has been considered a hard town. It has even been called a graveyard for missionaries yet the offerings for our work there were greater than in any other town and the results in conversions also.

However, practically all the members have now gone to the corn harvest to remain from two to five months. One of the new converts is a Jewish woman wife of a merchant who is a brutal, ignorant atheist. She came weeping to confess Christ and said she was willing to suffer anything to be faithful. She has been having her Calvary: When I returned to visit Alejandro this week I found that her husband had beaten her and had thrown hot oil on her and then had accused her of being crazy and had taken her to Buenos Aires and had left her with her parents who are fanatical Jews. Several of the children who came to our children's meetings were also beaten and one has had to go to relatives.

The priest from Carlota also came and gathered up all the Bibles and Testaments that he could get in order to burn them. The parents of several children who were

converted were persuaded to prohibit them from coming any more.

From Alejandro we went to Laboulaye and during the first week had large crowds and great interest in spite of the campaign of lies which the priest started against us. As I left at the end of the first week and Brother Romanenghi took my place I will leave the complete report of this campaign till the next time. From Laboulaye the tent was to be taken to Huinca Rananco and Realico.

C. F. YODER.

## Why I Like My Missionary Job

By Albert D. Helser, F. R. G. S., Nigeria, West Africa  
(Missionary of the Church of the Brethren)

(The following article by Mr. Helser, and published in "The Missionary Review of the World" is not of recent writing, but it is just as forceful from the standpoint of the reasons why a devoted missionary likes his missionary job as if it had been written yesterday, though a more recent report would give greater evidences of hope. The motive for missionary endeavor, at home or abroad, is ever the same—"Find lost men."—EDITOR.)

James Gordon Bennett sent Henry M. Stanley into Central Africa with the commission: "Find Livingstone, never mind the cost; find Livingstone and bring him back."

The Word of Jesus Christ to his Church is, "Find lost men; never mind the cost; find them and bring them back to me."

With this in mind H. Stover Kulp from the University of Pennsylvania and the writer, from Teachers College, Columbia University, traveled a thousand miles into the interior of North Central Africa.

On a crisp November morning we set our faces toward the land of our heart's desire. Six years in college and graduate work had made me a little impatient to be off.

By steamer to England and then on to Ni-

geria; by train, Ford, horseback or on foot we traveled 1,109 miles into the interior and located at Garkida, Northeastern Nigeria, south of Lake Chad, 1,030 miles from the West Coast.

The shadows of disease and death stalk everywhere among the pagans of North Central Africa and there are no cities of refuge. I visited a village which was deserted because of smallpox. Those who were able to go had fled to new quarters; they were helpless and hopeless. As we went near the door of a hut we heard a voice and saw a form of a woman blinded and disfigured with smallpox. There were dead to be buried with few to bury them. A few months before we had seen bodies twisted with cerebro-spinal meningitis. Lepers with bleeding hands and feet cry out for help from many a gateway. Little children scream and groan from the torture of heathen practices.

There are many languages in Central Africa and this creates a tremendous difficulty. In the Bura tribe where we are located the people knew nothing of a written language. There is no Bible, no school books, nothing on paper.

Ignorance, polygamy and devil worship in

their worst forms are entrenched as deep as hell itself.

I like my missionary job because it is a commission from my Master himself, and because it is difficult but what gives a greater thrill is to realize that there is hope of victory.

The doctor vaccinated the children and some grown people in that small deserted village and we told them of the hope. Some were delivered from an awful death and told of a Savior's love. One father came running after us as we left. A child was in his arms and the father begged that delivering medicine might be administered. Lepers are being treated and some are showing marked improvement. The new ray of hope has put a new gleam in their eyes and a smile on their faces. Little children are exchanging their screams of despair for songs of joy and hope and their groans for loving words and prayers to Jesus Christ.

The language is being reduced to writing and the gospels are being translated into Bura and are printed by the British and Foreign Bible Society. Ignorance is beginning to give way. Ninety-four boys and sixteen girls have been enrolled in our mission school and have learned to read. There are small beginnings in industrial education. The missionary doctor gives regular instruction in sanitation and hygiene.

Harmful social customs and superstition are giving way. Young men are beginning to refuse the urge of their parents to take the second wife. Men who three years ago marched around the mountain and called for rain are now quietly kneeling in our little church and praying to God for rain. Some who watched through the long nights in fear

of evil spirits now say the Lord's Prayer and "lie down to pleasant dreams."

It is a joy to serve Christ in Central Africa. Hopes are beginning to be realized and new and larger hopes are being born all the time.

I like my missionary job because it has a great future. As we write on the tablet of the hearts of the youth we are determining the future of the nation. We hope to see established a training center for teachers and preachers that will wield a determining influence over millions of men who are now pagans and Mohammedans. There is a great opportunity in our pagan area to win the people to Christ before they have been misled into accepting another religion.

There is a great field before us. More missionaries are needed in Nigeria. For 200 miles to the north and 1,000 miles to the east there are only two Lutheran missionaries. This field needs men who know Christ and will obey his Word.

A few weeks ago I was preaching near a sacred lake in Buraland and a horseman called for me to come quickly for a woman had been caught and mangled by a crocodile. I found her in awful agony. A great chunk of flesh had been bitten from her hip and there were other big wounds on her legs. We did our best but she died. When we asked about killing the crocodile they said, "Oh, no, it may have the spirit of a man in it and he would die." This is one of the superstitions that need to be changed. With God's help the time is not far distant when a woman will be of more value than many crocodiles. I like my job because it is God's work; it is difficult; it is needed; it is hopeful; it is worth doing.

spend the summer in Europe in research.

Other members of the faculty did the usual amount of outside work, such as visiting churches, making addresses, etc.

#### Scholarships

I have the promise of two additional scholarships, the donors of which will be made public when they are received.

#### The Stadium

It was a pleasure to announce that within the year, a Redwood Stadium was erected seating some 1500, all fully paid for by gifts. Now that athletics may be on a decline, I think the wisdom of erecting a redwood stadium rather than a very much more expensive one, is fully justified.

#### Recognition

Within the year all our degree courses were fully accredited by the Board of Regents of the State of New York. Also we are cooperating with the North Central Association in their revision of standards.

#### Salary Scale

The Board voted to approve a salary scale based upon the following plan: (1) Masters; (2) those with at least one full year in some graduate school in addition to the Master's degree, (3) and the Doctors, the North Central definitions of the above rankings being taken as the standard. It is to be noted that bachelors were not ranked for the reason that it is not the plan to employ those holding only the bachelor's degree.

Dr. W. S. Bell was continued as part-time field representative of the College.

#### The Seminary

Professor McClain also presented an encouraging report of the Seminary, which will likely be mentioned elsewhere in the Evangelist.

#### Educational Day

Notwithstanding the many calls and the general financial depression, the Board voted to authorize the observance of Educational Day again this year, the second Sunday in June. And while the gifts have been steadily reduced, yet they have been a very substantial help and we could not possibly drop that source of our income. Pastors and others, please take notice.

Some minor Faculty changes were made which will be announced later.

The report of the conditions of the College was so well received that the Board ordered it to be published as one of the numbers of our College Bulletin. This will be done before the close of school when a much fuller statement will be made.

All in all, the year has been good. What next year will bring with all the financial distresses which seem to confront us, remains to be seen. I am certain that the Church and our friends generally, ought to continue to pray and work for our advancement here.

Word recently received from Brother Floyd Sibert, pastor at Masontown, Pennsylvania, is to the effect that he had an enjoyable and profitable time representing the College at the inauguration of the new president at Washington and Jefferson College, Washington, Pennsylvania. About 200 colleges were represented.

At the last Faculty Club meeting, Professor Puterbaugh read a very scholarly paper dealing with his field in Chemistry.

EDWIN E. JACOBS.

## NEWS FROM THE FIELD

Our Lord's Greatest Appetite  
was a great correspondent

### NEWS OF THE COLLEGE

The annual meeting of the Board of College Trustees convened here last Tuesday with the following members present: Brethren Teeter, Bell, Schaffer, Bauman, Ashman, Duker, Ronk, Workman, Carpenter, Benshoff, Switzer, Kem, and Alvin Byers. Professor McClain represented Southern California and the writer is an ex-officio member.

George T. Ronk was chosen president; George Kem, vice-president; R. R. Teeter, secretary; and Frank Clapper, treasurer—all were re-elections.

The routine business was disposed of in the usual way, followed by the President's report, the main points of which were that (1) the enrollment had not only not declined but showed an increase, and (2) the school could likely close without a deficit, i. e., that we could balance our budget.

This was due to a curtailing of over-head expense and increased receipts from tuitions. I watched the budget very carefully and estimated month by month the expense this year as compared with last year, and also our probable income.

Another thing is also important, viz., we received promptly the payments of the National Sunday School Association, the Woman's Missionary Society, and the Sisterhood Girls' donation. The Board is under

lasting obligations to these three organizations and if it were not for the gifts of the former two organizations, the College could not successfully operate. Will the officers of these organizations please take note in making your budgets next year.

#### The Faculty

It was gratifying that I could make the following report on the faculty: For the first time in more than 6 years all the regular members were here. Professor Black spent last summer in the University of Michigan where he is working towards his doctorate in Mathematics. Professor Haun is submitting his dissertation in the University of Chicago for his Doctorate in Physics. Professor Puterbaugh is closing his research and writing up his problem in Chemistry in Northwestern University for his Doctorate. Professors McClain, Puterbaugh, Caldwell, Monroe, Ullman and the writer had articles accepted within the current year by certain magazines. Also many book reviews.

Mr. Schmuck, coach, will attend the University of Southern California this summer and also attend the Olympic games.

Dr. Ullman in the department of Psychology, brought out a book within the current year.

Dr. Bixler of the department of History has a book now in press. He expects to



## MANSFIELD, OHIO

Paul's great treatise on the Resurrection concludes with these reassuring words: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." This report of God's activity among the Mansfield (Ohio) Brethren is indisputable confirmation of Paul's words—"Your labor is not in vain in the Lord." God has honored his Word. It has not returned void. There have been some very remarkable demonstrations of God's answer to prayer. The unfathomable way in which the Spirit of God may use the simple proclamation of his gospel has caused us to wonder and rejoice. Our faith which is of feeble framework has been bolstered and supported by these movings of the Spirit. We praise God for his Grace which he has so richly bestowed upon us all.

For the past few months the attendance has gradually been creeping upwards. In spite of sickness and depression the work is prospering. The Great Shepherd of the Sheep is taking care of his own and bringing the wandering ones back to the fold. The Sunday evening services which have been dispensed with for a brief season will be resumed in a short time. The need for prayer has been felt, and that need is to be met with a prayer meeting. Other great needs are being felt and supplied. A thriving Woman's Missionary Society is making its tally in service for the Lord. A great many minor items have yet remained untouched, but the future will bring opportunities and privileges which shall be appropriated.

The Spirit is working; hearts are being touched, and the prospects for a great spiritual revival are before us. Our hopes and our prayers center around this expectation. We covet the prayers of the Brethren.

Six souls were added to the church in January, one by letter, five by conversion. God brought us another harvest in April. Ten souls were added to the church, eight by baptism and two by letter. Four other souls accepted the Lord Jesus Christ but intervening circumstances precluded the ordinance of baptism. There is rejoicing in heaven, as there is also in the congregation.

The pastor and his wife express their deep sense of gratitude for the kindly reception which has been extended to them. There has been Christian fellowship. A hospitable spirit has been manifested on every hand. Willing cooperation has been evidenced. On numerous occasions the Brethren of the congregation have shown their appreciation of the servants God has sent them, with bestowals of eatables and clothing. A very unavoidable inference must be drawn—a Christian congregation has no peer nor parallel, if it is genuinely Christian.

HERMAN HOYT, Pastor.

## NAPPANEE, INDIANA

Having almost completed three years as pastor with the First Brethren church at Nappanee, Indiana, may be an incentive at this time to give the brotherhood some idea of that which is taking place in this part of the field for Christ and the church. It makes but little difference where the pastor is located in service he finds work to do. There is plenty of work to do and being done in Nappanee despite the fact that we have eleven churches with a population of 3,000. Hence I shall cover the work accom-

plished during the past eight months in some of the departments of our church.

Let us go back to last Fall when we began the present year's work. It was voted by our church, in cooperation with the other churches of Nappanee, that we should enter into a union evangelistic campaign under the leadership of an evangelist named Colgrove. The result in additions to our church from these meetings were 45 who desired to affiliate with our church, plus an additional 6 who came forward in our own church, making a total of 51 in all. Then soon after we had our Love Feast, at which service 265 of our members united in obedience to their Lord's desire and received that blessing which I fully believe was the stimulus that made us prosperous in his cause during the fall and winter and thus far in the spring months. To me the fellowshiping in and at the Love Feast is a means of soul building and soul developing in Jesus Christ. For when people attend to the things of Christ he will bless them. The attendance at last fall's communion was the largest in the history of the Nappanee church. Since that time the attendance at Sunday school has been anywhere between 350 and 515. Attendance at the church services has increased and continues to increase. Offerings have been exceptional considering the times. We have no debts; we are not behind financially in any department. We have subscribed to all the appeals made by outside agencies, perhaps not as much as we should like but at least have done something when the special offering days have arrived. The pastor's salary is always paid on time. For nearly three years never have I known the church treasurer to hold me off one minute because of lack of funds to pay salary. I tell you the Lord is good to us and we appreciate and thank him for it.

In January, 1932, at a business meeting the church decided that the pastor should hold a two weeks' pre-Easter service. When the time arrived we went into the service, put our trust in the Lord and again he won the battle for us. A grand two weeks it was,—victory, victory, victory. At the first invitation in these services to accept the Lord individuals came forward in serious contrition and they kept on coming until 51 in all pledged themselves in faith to follow their Master and go with him all the way. Four of these people were in years ranging from 65 to 76. Four young couples and five other heads of families united as one in the church which they chose to make their place of worship and work for the Lord. The total since last fall coming into the church is 102 and we trust all shall continue faithful till the Lord calls them higher.

Last Easter Sunday was a great day for us. We started the day right by beginning with a sunrise service at 6 o'clock A. M., which was well attended. The Sunday school attendance reached 515, and in the following preaching services throughout the day the crowds were large, especially at night when the house was filled to capacity, the night service being climaxed with baptismal services. Then I must not forget to tell that over \$400 was given by the church for Foreign Missions during the day and still more coming along. Then our meetings were so effective that it was deemed wise to continue them a part of the week following Easter Sunday. We continued the services until Thursday night of the following week and closed with our spring com-

munion when over 300 gathered once again in that blessed fellowship and communion with the Lord, which should be incentive sufficient to send us forth to accomplish larger things in the future for Christ and the church.

This church has been kind enough to allow their pastor to help other churches in evangelistic work. It has been my happy privilege to hold evangelistic services in several of the Indiana churches since coming to this State. The last meeting was held with Rev. D. A. C. Teeter at Loree, Indiana, where we had the joy of witnessing 37 individuals coming to accept the Lord Jesus Christ and unite with the Brethren Church for which Church I always labor faithfully.

Thus we have good news to offer the readers of the Evangelist. We trust you will share in our joys as we delight in reading and learning of your successes through the contributions you send to the Evangelist. Let the Brethren Church remain true to her trust and the Lord will win for us. We cannot do it alone. "God himself is with us for our captain" and with him we shall win.

BENJ. F. OWEN, Pastor.

## GEORGETOWN DELAWARE

Scenes of childhood come before my mind. There was a "revival meeting" in the old home church. The evangelist was a wonderful man in my sight and I was glad to have him stay in our home.

Time has passed and that evangelist is now pastor and it was my part to be the evangelist. We have just closed a short meeting with my Bible Chart Lectures with Brother I. D. Bowman at the Mt. Olivet church near Georgetown, Delaware. I was somewhat timid when I realized that Brother Bowman was one of my audience but his kindly spirit towards me dispelled all fear.

Brother Bowman is nearing the last mile post in the race of life and should our Lord tarry and the sun set behind the western horizon of his life, the hearts of thousands over the brotherhood will testify to the fact that a righteous man has gone to his reward. For fifty years Brother Bowman has sown the word of God with full assurance that to him that soweth righteousness shall be a sure reward; for fifty years he has gone forth bearing precious seed and now he hears the time when he will come again with rejoicing bringing his sheaves with him.

I do not mean that Brother Bowman's work is over—far from it. He may live longer than I. I merely mean that the path of the just is as a shining light that shineth more and more unto the perfect day.

My home, during the meetings, was with Brother and Sister Elwood Workman. Brother Workman has been a Christian but a few years but I seldom ever meet a man who has the Scripture so well in mind.

The church building is located on a cement pavement a few miles from Georgetown. The attendance increased from night to night until the last night we closed with a full house. Sunday was a big day. Saturday night Brother Harvey Evans took me to his home near Ocean View. Next morning I spoke in a house near by. Brother Evans is anxious that a work be started there.

We then hurried back to Mt. Olivet for a service at two o'clock. After this service we went to the water for baptism. We

were not far from the ocean and it was my first experience at baptism in salt water.

Brother Bowman left before the meetings closed as he had an appointment in Virginia where he is now in meetings.

May the richest blessings of the Lord abide on the pastor and people as they labor together in this part of the Lord's vineyard.  
R. I. HUMBERD.

### FAITH'S VISION

Rev. P. M. Naff

*Transgressions' chains were 'round me bound,  
Sin cast me down.  
I bore upon my heart a load  
Of sin and shame.  
I heard that Christ from Heaven came down,  
His gory cross was glory crowned  
With pardon, offered on its ground.  
My faith looked up.*

*Though everything seem dark around,  
I will look up.  
Though circumstances would confound,  
I still look up.  
Above this world a God there is  
Whose love for every child of His  
Unto my heart new courage gives,  
When I look up.*

*The world is but a wandering place,  
And I look up.  
My Home approaches; swift its pace,  
As I look up.  
My Lord a promise true has given,  
That sleeping saints, also the living,  
Shall soon be raptured into Heaven.  
So I look up.*

*Oh! Captive soul in chains of sin,  
Will you look up?  
For living hope, for peace within,  
Will you look up?  
Oh! Trust in Jesus, God's own Son,  
Who by His blood salvation won,  
And pardon gives to every one  
Whose faith looks up.  
Buena Vista, Virginia.*

### THE TESTIMONY OF A CHRISTIAN LIFE

Miss Lanneau of Soochow, China, tells in *Home and Foreign Fields* the story of a recent convert. He lives in Soochow but went on business to another place. A Christian invited him to church there. He went but was untouched. Then he lived for some weeks in the home of a Christian friend and became conscious of a real difference in the home atmosphere. One night he saw his friend figuring away at accounts until nearly midnight. When he asked the trouble, his friend said, "I have seventy-eight cents I can't locate."

"Oh, that's nothing. I'll give you the seventy-eight cents and you go to bed."  
"No, it's seventy-eight cents too much. I know it must belong to some one and I ought to pay it to him, but I can't figure out who it is. I must get it straight if I have to sit up all night."

He did get it straight and paid the money to the proper person the next day. This incident convinced the Soochow man that there was something in his friend's life that he ought to have in his own. Returning to Soochow he attended an outstation meeting, came again and again, and is now a faithful member of the church.—S. S. Times.

### THE FIRE AT YALOUKI STATION

(Continued from page 2)

iron or composition roofs. We have been forced to take refuge in the church building simply because it is the only building left of sufficient size and suitable room. Fortunately, there are two small class rooms in the church, so there is a bedroom for each family. Then we have the mail room in common. The morning services are held in a shed that had been used for drying brick.

Mr. Hathaway is courageously setting to work to repair the damages. It would be enough to discourage almost anyone, to feel that at last the building work was almost done and one could devote their entire time to evangelistic work, and then suddenly to have to begin nearly all over again. However, we have taken it all to the Lord, and are willing to endure our share of the troublesome times that are coming upon the world.

Fortunately, the brick over the doors and windows held together quite well in spite of the fact that the supporting woodwork was burned out, so the wood is being replaced as quickly as possible. The next question is what to use for roofs. Everyone disliked seeing grass roofs put on again.

but iron, or composition would cost \$600 or over for a single house, and with money matters as they are, it seems prohibitive. Some experiments are being tried to find other native material.

Our personal losses, though nothing in comparison to the loss of the buildings, were considerable and rather trying in some cases. For instance both households lost practically all their food stuffs, including for each from 7 to 10 dozen fruit jars filled with canned fruits and vegetables, which meant a great deal of labor. One of the strange things about it was that what our household lost was saved in the other one, and vice versa. So Miss Tyson and I eat off the Hathaway dining table, set with our dishes and silverware, but the food is largely cooked in their pans and in their kitchen. Thus we are happy together, being thankful for such things as we have.

After all is said and done, we feel very, very grateful, and if we get our money out of the bank that the government has promised to redeem, and if the grasshoppers don't destroy the next year's gardens, and if the threatened war doesn't cut off our connection with the homeland, we will indeed be blessed. If not—then we will rejoice anyway that the end is drawing near, and that we suffer in a righteous cause.

MARY EMMERT.

### Memorial to Elder Thomas H. Broad

(Obituary)

Elder Thomas H. Broad was born in Cornwall, England, April 15th, 1873, and departed to be with the Savior whom he so dearly loved, on March 21, 1932, from his home at Narod, near Ontario, California. Had he lived on this earth but 25 days longer, he would have sojourned upon it for 59 years.

In his Cornwall home, he was married to Miss Ellen Kate Hendy, in 1898, and together they emigrated to America in 1901. To them were born six children, two of whom were planted in Paradise in their infancy. Of the surviving children, one son, Bert, resides in Spokane, Washington; a second son, Edgar, lives at Azusa, California; the older daughter, Mrs. Carl (Hilda) Ohler, dwells at San Dimas, California; while the younger daughter abides with her now widowed mother. One brother, William, lives in Sawtelle, California; a sister, Mrs. Clara Bath, lives in La Verne, California; while three sisters still live in England.

To a throng of sorrowing friends and now shepherdless sheep, the writer preached the funeral sermon—one of the most difficult tasks he ever confronted. In fact, had it not been for the earnest entreaty of the immediate family, he would have sat among the mourners, rather than in the pulpit. "Tom" Broad was the writer's friend—a friend who knows what friendship means. It has been our privilege to know him intimately for twenty years. Only Brother A. V. Kimmell, now pastor in Philadelphia, knew him as well, and that, before us. Brother Kimmell was pastor of the First church in Los Angeles, while Brother Broad was pastor of the La Verne church, when we went to California.

In a letter to the writer, Brother Kimmell says: "Dear Brother Broad, I wonder if he knows how much we loved him, and how much we are going to miss him. He was so

closely associated with our work in Southern California, that to think of the growth of the Church in that District is to think of him. . . . For several years, we were the only Brethren pastors in Southern California. I think I was never able to make him understand what a help he was to me then, when as young men we were responsible for such big territory. When we began planning for the Second church in Los Angeles, he offered every encouragement. When it came time for work, he helped put up the tent; he walked the streets passing out advertising; he went into homes where he was known and almost compelled the people to come to the meetings, and most all his prayers followed the work and the workers. He helped to dedicate that old church at Compton Avenue; the same thing was repeated at Long Beach, as you well know, as the three of us worked together there. Then again at Whittier, where he gave those weeks of service of all kinds to make it possible to have a Brethren church there. How I wish it were possible for me to be with you and let our tears mingle together over the body of the first of the three of us to be called to the Lord. . . . Elder T. H. Broad was the first man it was my privilege to ordain to the Christian ministry. Though I have ordained a number since then, I have never been more confident that a man was called of the Lord, and would be used of the Lord, than I was of Brother Broad."

This fine confidence of Brother Kimmell was not misplaced. We do not hesitate to say that not in our lifetime have we ever known, and we scarcely expect to know in the future, a more faithful pastor to a flock than was "Tom" Broad. A more unselfish man never lived. And in all his virtues, he was tremendously enhanced and encouraged by his loving, faithful companion, Sister Broad. The tie between these two was sweet to behold. One union that none can

doubt was made in heaven, "Tom" Broad was literally everybody's friend. And the more down-and-out a man was, the more he tried to befriend him. It was not even considered a task by him to visit a sick man, and to stay by his bedside and nurse him all the night long if his help was thus needed. Where others went not, he went. He loved the place where the need was greatest. And if there was need, he would wash the feet of a man where such washing was service, just as quickly as he would wash them beneath the communion table where the washing of that which was clean was a symbolic act commanded by his Lord. It is not to be thought strange then, that he was loved out of the Church even as he was greatly loved within it. If helping somebody is going to make one crown shine brighter than another, then we do not want to stand too close to "Tom" Broad in the crowning day! "There's a reason!"

Moreover, his family loved him. There are two sons that have not been driven away from their Lord or his Church by the inconsistent life of their ministerial father. Since the father's homegoing the writer has received a letter from the youngest son, Edgar. We could covet nothing more on this earth, than when once we leave it, our own boy could honestly write a similar letter. The whole letter could be summed up in one single sentence therein: "Brother Bauman, I loved my Dad!" No two were ever closer pals! A lesson for fathers indeed.

Brother Broad began his ministerial career when yet in the mines of Cornwall. He began preaching at 18 years of age. Within the Brethren Church he held the following pastorates: La Verne, Los Angeles, Montreal, Fillmore and Spokane. Without the Brethren Church he had charge of community churches at Norco, and at Narod. At the time of his departure he was the loved pastor at Narod.

The church at La Verne knew him as its shepherd for many years. The high spiritual and missionary status of this church today is in a large measure due to his ministry. His last work as the pastor of a Brethren church was in Spokane, Washington. This charge he had to leave on account of ill health (heart trouble), and upon the advice of his physician. On this account he returned to Southern California, placing his membership in the La Verne church, of which church he was a member when God called him home. Prof. McClain, who sits beside me as I write this obituary, and who visited the Spokane church during Brother Broad's pastorate there, says: "I never knew a pastor to be so universally loved by his people, and also by others outside his church." A striking testimony indeed!

We doubt if any minister in the Brethren Church ever closed his ministerial career in more striking fashion than did Brother Broad. It was on Palm Sunday at eventide in his pulpit at Narod, among the wonderful orange groves of Southern California, the very atmosphere heavily laden with their perfume, that he preached his last sermon. His subject was, "It Is Finished" (the last words of his Master on the cross). We have in our possession, as we write this obituary, the notes he used in that sermon. The notes from beginning to end are typewritten, except for the very last sentence. This is written with a pencil as though it might have been written there, even after the conclusion of his sermon: "And Now It Is Fin-

ished." Feeling in his usual health and strength, he went home, slept peacefully during the night, arose, took a brief walk out into the open air, stepped back into the house and suddenly dropped to the floor. His spirit was winging its flight to the land where hearts never fail.

Elsewhere in this issue of the Brethren Evangelist, appear two separate tributes in the form of poetry that were written by those who knew him well, and handed to us at the time of the funeral. We offer them because we believe they were merited.

In closing, the writer can only say that few friendships of earth have ever been valued by him, more highly than the absolutely sincere friendship of "Tom" Broad. Earth now means less, but Heaven means more. The City, "built without hands,"—the City of our God—is becoming a place



Elder T. H. Broad

exceedingly desired as one by one, folks like "Tom" Broad go sweeping through its pearly gates.

LOUIS S. BAUMAN.

IN MEMORY OF REV. T. H. BROAD  
whose two great objectives in life were to

#### Defend God and Befriend Man

In vain I seek to right the wrong  
Of praise withheld one day too long.  
His friendship I did dearly prize:  
And fain I'd paint upon the skies  
His praise—that all the world might heed  
My words. 'Tis this the world would read:

He boldly taught the Truth; did dare  
Defend his God; did meet and bear  
The stings of life without complaint.  
The paths he trod were free from taint  
Of vice. His stainless name implied  
The good his life exemplified.  
He lived to do each day God's will;  
And daily strove some heart to fill  
With happiness. He spread the cheer  
That's born in knowing God is near.

'Tis thus I'd paint on heaven's blue  
His praise, that all might know 'tis due;  
Might know his every thought and deed  
Had but one goal—to meet the need  
Of every hour; to meet it right.  
To him, as day did woo each night,  
We know the Lord did justly say:—  
Well done! Well spent this precious day.  
He sought on earth not man's reward,  
But life eternal with his Lord.

MERTON BARNES, Los Angeles, Calif.,  
formerly of Fillmore, Calif.

#### TO OUR BELOVED PASTOR

With loving sympathy to Mrs. Broad and family.

He finished the work God gave him,  
He did it the best he knew how,  
And all the friends, who loved him, know  
He rests with Jesus, now.

His life was true, and pure and clean.  
As he wanted us all to be,  
And as he walked among us here,  
Christ's image we could see.

Such men as he can never die,  
Their lives go on—and spread,  
And we who love him dare to say,  
Though gone—HE IS NOT DEAD.

There is no death for those whose lives  
Are lived for Christ, the King;  
They step from earth to Heaven's shore,  
And there, with angels, sing.

They never die, who truly serve,  
And if God sends them rest,  
We must not murmur, in our hearts,  
For God knows what is best.

Grieve not, dear ones, who loved him so,  
Remember, how each breath,  
He loved to show us how to live  
That we might know no death.

He has but stepped ahead, dear ones,  
Into that brighter day,  
Leaving behind a shining path  
Of hope, to light the way.

His memory, like a shining light  
Shall point us to the sky,  
Where face to face, we'll meet again,  
In Heaven, by and by.

—MRS. SARGENT,  
Member of Narod Community Church.

## ANNOUNCEMENTS

#### A WORD OF APPRECIATION

So many letters have come to me from all over the brotherhood and so many of my brethren in the ministry have written to me during my illness that it is impossible to answer them all, so I want to take this way of replying to them. I have appreciated very much every one of those cards and letters and their good wishes and earnest prayers that have gone up to the throne of Grace in our behalf, and am happy to tell all our friends that God has heard and has touched our body and we are on the road to recovery. We can give a personal testimony to the power of God through the anointing service and prayer. When we were able to be moved we were taken to the Lutheran Hospital in Fort Wayne and Dumblin Clinic but the Lord had healed the spot from which the hemorrhages came so that they were not able to locate any cause for them. Now we must build up the blood, and feel that it will be done without a blood transfusion.

We have been very fortunate to have Brother Bame to take care of our work and fill the pulpit each Sunday. While we could not attend any of the services we have heard some fine things about Brother Bame's services. We want to thank him publicly for the wonderful way in which he has taken care of our work. If we continue to improve we hope to get to the services next Sunday and hear him.

C. A. STEWART.

VOL. LIV  
Number 18

April 30  
1932

# THE BRETHREN EVANGELIST

## *The Shield of Prayer*

*A Word of Counsel to Young Converts*

**T**O keep the fair Deposit, to bring the precious treasure to Jerusalem, means hard fighting, constant watching. The power of evil is always eminent in the midst of us. Against it, religion finds that all her efforts have to be kept in perpetual strain. There is the tyranny of the visible, and there is the slowness of our hearts to believe in the unseen.

Though it is true that the world passeth away, and the lust thereof, while they that do the will of God abide for ever, yet it is the world that seems often

real and stable, and the saints before the Throne invisible or dim.

We hope we are wrong, but it seems to us that many Christians imagine that they can keep the faith of childhood while neglecting those opportunities of converse with God that must be used, if the spiritual life is not to wither away.



No really great theologian, no really great believer, has ever lived, to whom prayer was not infinitely more important than any mere exercise of the intellect.

—SIR W. ROBERTSON  
NICOLL in *The Seen and  
The Unseen*.

“HE HEARETH THE PRAYER OF THE RIGHTEOUS”

## "It Is Finished"—John 19:30

*The final message of Brother T. H. Broad preached the evening before his departure to be with Christ*

(Note: Just a few days ago, when Brother Louis S. Bauman was here in Ashland completing the obituary in memory of Brother Broad, he showed me the notes of the last sermon preached by Brother Broad and I suggested that its publication would not only be of interest to the many friends of Brother Broad, but would also bring spiritual help to all who read. Brother Bauman very heartily agreed with this suggestion and requested that I prepare the notes for publication. In doing this I have tried to follow faithfully the original manuscript, making additions only when necessary to complete a sentence or transcribe a thought which he had indicated with a word. Undoubtedly, there was much which cannot be recovered, but enough remains to reveal the secret of Brother Broad's life and ministry. It was the Cross of Christ, not merely as a doctrine preached in words, but also enthroned in his heart as the compelling motive of "self-forgetfulness" in a life lived for others. Brother Broad never got far from the Cross. In this last sermon he speaks to us once more the "old, old story!" a story which he loved, and which is often sung in the "Land where the Lamb is all the Glory."—Alva J. McClain).

Hark the sound! The silver trumpet peals its lingering notes through the falling shadows sounding the completion of the evening sacrifice and marking the beginning of a new day, the Sabbath of the Feast of the Jewish Passover. But to priestly pomp and power it was the "last trump." For the great High Priest of God has entered the true Holy of Holies, the veil has been rent uncovering to the view of every soul the Blood-sprinkled Mercy-seat. At last the sinner has a Savior, and the saint an Advocate—the ushering in of a new and better age, the age of Grace, signalized by the cry which came from Calvary's bloody Cross. "IT IS FINISHED."

He saved others; himself he could not save. There is a measure of divine truth in even the mockery of his enemies. For had he saved himself there could have been no salvation of others. A father was strolling beside a swift river with his baby daughter gathering flowers. Suddenly he thought of the approaching train and his own duty which was to set the turn-bridge that the train might pass. Leaving his little one he hurried to his post when a cry arrests. The child has fallen into the rushing stream. There is a brief but agonizing struggle between the call of duty and the call of the heart, and duty wins. The train with its load of precious humanity goes through in safety, but the cost is heavy. Too late the father comes back to the bank of the river. He saved others, but lost his own.

Such a tragedy finds a response in every normal human heart. It is the glory of self-forgetfulness in the interest of others. Consider then the glory of Calvary. Here was a victor in a well-fought battle who of his own accord yielded up the citadel of Life and marched out with colors flying, while from those lips stiffening in death there arose a veritable paean of triumph, "IT IS FINISHED!"

As the Oriental weaver sometimes betows the loving labor of an entire lifetime

upon the completion of his intricate and beautiful pattern, so Jesus could look up into the Face of the Father and say, "I have finished the work which thou gavest me to do." For the accomplishment of this work he was born and lived among men, always reminding them that "My meat is to do the Will of him that sent me and to finish his work." Hundreds of years before his birth the Psalmist had prophetically seen and declared his eternal purpose "Sacrifice and offering thou wouldst not, but a body hast thou prepared for me. In burnt offerings and sacrifices for sin thou hast no pleasure. Then said I, Lo I come (in the volume of the Book it is written of me) to do thy will, O God." He was indeed "The Lamb slain before the foundation of the world."

On the Cross he paid the price of our Redemption. There the redemption money was counted out, piece by piece, as it came fresh-minted from the place of thick darkness and agony. And when the last penny was paid, the last debt cancelled, the last link forged in the unbreakable chain of God's Grace, the last span laid of that wondrous bridge which was to link time with eternity and a lost world with a forgiving God—then the work of Eternal Redemption was done.

A whole universe waited for the glad good news. Even in heaven the Angel Throng stood waiting and watching, their harp strings silent; for the message will come not only to bless a sin cursed earth, but will reach the very parapets of heaven. And when it comes, the harpers sound, while Cherubim and Seraphim swell the great chorus of Hallelujahs until every court is vibrant with the new found joy of victory. "It is finished."

It was finished for Christ Himself. Never again will he pass through the agonies of Gethsemane; never again will he need to go out into the darkness alone separated from the Face of God; never again will he stand in the place of sinners and suffer their doom. All this is finished forever; all the types and shadows; all the ceremonial laws; all that God had promised concerning the substitutionary suffering and death of his Son.

It is finished,  
Death and hell no more shall awe;  
Saints from hence your comfort draw.  
Tune anew your harps, ye Seraphs;  
Join to sing the pleasing theme;  
All on earth, and all in heaven,  
Join to praise Immanuel's Name;  
Hallelujah! Glory to the bleeding Lamb.

It is finished for the Saints. O Death, where is thy sting? O Grave, where is thy victory? The bloody foot prints of the Crucified One in the dark cavern of death have turned to jewels, marking a bright and shining way into his Kingdom of Glory. Forever has he settled the wistful question, Where are our loved ones who have crossed the bar? Listen as he speaks to the dying thief, "Today, shalt thou be with Me in Paradise." They are with Christ. No more do the people of God need the mediation of human priests, for all priestly powers are now to be found in the Man of Calvary. We have a friend in the court of heaven, an Advocate who pleads our cause before the

throne. And from his throne in the heavens he has poured out upon us that priceless gift, the Comforter who dwells within us.

It is finished for the sinner. And if redemption is finished, then there is nothing left to do. If the debt has been paid, then there is nothing left to pay. If our sins are put away by the Finished Work of Christ, then there is nothing to do but to accept the gift of God. Does any man suppose that Redemption can be had by some other way? If so, let him ponder this Scripture—"Prepare to meet thy God." But what can you do to prepare to meet a Holy God? Has not this God declared that "The soul that sinneth, it shall die?" You may deceive men by making the outside clean, but remember that God looketh upon the heart. You may weigh yourself by comparison with your neighbor who is not so good as you think he should be, but God will some day weigh us, not by the judgment and standards of men, but by what we think of Christ.

Before yonder mountains were brought forth before the valleys were scooped out, before man had fallen into sin; aye, before ever man had appeared upon earth as the direct creation of God, before all time God's redemption plan was made and his Only-begotten Son became the "Lamb slain before the foundation of the world."

(Here the notes of the manuscript, which were typewritten, seem to break off abruptly, and there is added in Brother Broad's own handwriting the significant sentence, "AND NOW IT IS FINISHED.")

Statistics for the first nine months of 1931 show a marked decline in both sickness and mortality, announces the Public Health Service.

### AN ASPIRATION

Let me be a little kinder,  
Let me be a little blinder to the faults  
Of those about me.  
Let me praise a little more.  
Let me be when I am weary,  
Just a little bit more cheery;  
Let me serve a little better  
Those that I am striving for.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Some Challenges of the Christian Standard

(Part I)

As we read the Sermon on the Mount we find ourselves challenged at every turn by standards of conduct, standards that measure fitness for membership in the kingdom of heaven. So great is the challenge of many of these pronouncements, so seemingly impossible of attainment, so contrary to human nature, that some have reasoned that they were not meant for our age, that they were not given for the guidance of men and women here and now, that they are really not standards of Christian conduct. If such a view were consistent with a faithful acceptance of the whole word of God, it would be an easy way of escape from a great responsibility. But it is not. There is no warrant for the assumption that some parts of the Word are to be taken seriously by Christian people of our day and some are not. We have simply got to face the challenge. The only alternative is refusal. And for the truly sincere follower of the Lord Jesus refusal is out of the question, though the duty required be hard.

At the very outset Jesus challenges men with the conditions, or rather we should say, the qualities that are necessary to possess the happiness or the blessedness that characterizes the kingdom of heaven. Here the emphasis is placed on what a man is, and not on what he possesses or the position he occupies. The quality of one's being is the important thing, and not what he is able to do, nor yet the race to which he belongs, nor the land in which he lives. There is no hint to these things in the Beatitudes. The requirements for membership in the kingdom are set forth not in any legalistic or materialistic terms, but in a highly spiritual state of being. And how lofty that state is! What a challenge to live up to it! Can we do it? By the grace of Christ we can. Paul says, "I can do all things through Christ."

That high quality of life that is to possess members of the kingdom is to be in evidence. It is not to be a secret quality, but one that is known and recognized, and that has a proper influence over other lives. The Christian is to be the salt of the earth, the light of the world, the saving, permeating influence in society.

These kingdom characteristics do not mean the annulment of all that was set forth by the law and the prophets, but a larger conception and a fuller and more spiritual practice of all that had been divinely revealed. That which is vital will remain. Jesus did not come to destroy, but to fulfill, and we are to follow in his way, both in life and teaching. If our righteousness does not exceed that of the scribes and Pharisees, it will in no wise let us into the kingdom of heaven.

Then Jesus sets forth some examples of how this higher spiritual standard is to show itself. Does the Old Testament forbid murder? Jesus forbids not merely the overt act, but the very thought of the heart, out of which murder grows. He will tolerate no anger, no ill-feelings, no hatred. He who entertains such an attitude toward another cannot truly worship God. His worship is a mockery. Let him make things right with his brother and then present himself before God's altar.

Was adultery forbidden by the law? So does the Gospel of the kingdom forbid it. But not only so; it strikes at the very root of infidelity—impurity of the heart. As a man thinketh in his heart, so is he. If he thinks impure thoughts, if he cherishes lustful desires, his soul is guilty before God and his life is in danger of overt sin. For out of the heart are the issues of life. Not only should he guard his thoughts, but the very members of his body, that they be not an occasion of stumbling to him. The temptations to impurity are many and varied, and the consequences of impurity are vital and far-reaching, entering into many of the most serious problems of life and affecting the sacred relations of marriage and the home. Is not guarding against impurity a challenge to many

a professing Christian of our day? The wide patronage of the sex movies and the extensive sale of salacious magazines would seem to indicate it.

Did the Law warn against untruthfulness? Aye, aye, for they had dishonesty then as now. It did not begin with Prohibition, though the wet proponents seem to find in that law the origin of about every evil under the sun. People were in the habit of breaking their vows and refusing to keep their solemn promises before God, even in those ancient days, and we find Moses issuing this statement: "When a man voweth a vow unto Jehovah, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth." The oath seemed necessary then to stimulate to truthfulness, but Jesus declared against it. It should no longer be necessary. The Christian should be so habitually truthful that no oath could make him any more certain to tell the truth, nor any more trusted by his fellows, than would just the simple affirmation. Such absolute honesty is a distinctly Christian standard and is a challenge to the practice of many a church member of our day.

Did the Law permit "an eye for an eye and a tooth for a tooth"? Yes, it did, but Jesus said, "Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also." That means "Non-resistance." That prohibits retaliation. That requires going the second mile, and giving the overcoat to the one who has taken the coat. Do those words mean what they seem to say? Do we accept them and seek to practice what they teach? Or are we unable to rise to such heights? Surely here is a challenge to the last one of us who profess to be followers of the Lord Jesus Christ. If that is the Christian standard, how short we are!

And do we read in the Law that men shall love their neighbors and friends? Yes, it goes that far, but it permits them to hate their enemies. Jesus said: "Love your enemies, and pray for them that persecute you." It is easy to love those who love you, and are kind to you, but to love those who are ugly and unkind,—that is the rub. To love those who treat you mean, who tell lies about you and who seek to undermine you, that is about the hardest job that one could imagine. It seems impossible and unreasonable. But Jesus did it, and he says we should do it, too. And by doing so, he says we show ourselves to be "sons of your Father who is in heaven." There we have the secret of it. It is a divine characteristic, a heavenly principle. That is why it seems so difficult, so challenging, judged by the standards of earth. And that also indicates the source of its great appeal. Because it is a godly quality, the more we dwell upon it, the more it draws us away from the things of earth, and the more willing we are to undertake the injunction: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

## Which Paper Do You Put First?

Which paper do you put first in your home, that general religious paper you like, or your church paper? There are some very good religious papers of a general character, which any one can well afford to have in his home, if he can also afford his own church paper, and if he gives time to it first. But in these days of depression, many people are finding it hard to provide their homes with all the good literature they would like to have. In such a case which are to be given first place? We have no hesitation in saying that your church paper should have first place, just as in your religious activities you should give first place to your duties to your own church, rather than to religious work in general.

(Continued on page 8)

## EDITORIAL REVIEW

A note from Brother B. F. Owen says: "Sunday, April 17th was another splendid day for us, 415 at Sunday school, three confessions and a large attendance at both morning and evening services. The Lord is with us and blessing the Nappanee church."

We are informed that the Cambria county, Pennsylvania, Brethren Christian Endeavor Union held its spring Bible conference in the First church of Johnstown beginning April 18th and concluding on April 24th, with Dr. K. M. Monroe of Ashland Seminary as the Bible lecturer.

They can to destroy the terrible drink evil are guilty before God and leem, but a moral problem that vitally affects life, and the church is duty bound to give attention to it. They who fail to do what they can to destroy the erible drink evil are guilty before God and man of the sin of omission.

The Ohio State Conference will be held at Bryan, June 14 to 17, and the good people of Bryan are confident they will be able to take care of all delegates handily. Brother C. A. Stewart, their pastor, was reported to be improving, the last word we had from there, and he and his people are anxious to see a large delegation present in June.

In a communication recently received from Brother John F. Locke, we learn that an evangelistic campaign is now in progress at the Bethlehem church near Harrisonburg, Virginia, with Brother E. L. Miller as the evangelist. He informs us also that the Bethlehem and Mount Olive churches, of which he is pastor, "made sizable gains in their offerings for Foreign missions this year, whereof we are glad and praise God."

The Shipshewana Young People's Camp and Bible Conference will be held at Lake Shipshewana, Indiana, July 17 to 24, 1932, and the Bible Lecturers will be Prof. A. J. McClain and Prof. K. M. Monroe, and Rev. S. M. Whetstone is to give a series of Stereopticon Bible Lectures. It is time for young people to plan their attendance. It will be worth the while of any church conveniently located to help to make it possible for worthy young people to take advantage of this splendid training and experience.

Have you feared that "hard times" was a hard time to encourage tithing? Dr. Dan B. Brummitt thinks it is a good time, and he gives his reasons in this issue, in an article kindly offered to The Evangelist. As one of the leaders of the Layman Company, he offers to Brethren churches an opportunity to secure Layman tithing bulletins suitable for use in connection with your own weekly church bulletins. In the interest of tithing promotion among our churches we call attention to the announcement on page 16.

Brother Earl B. Studebaker of Chicago, writes of his services at Loree, Indiana, during the absence from the pulpit of the pastor, Brother D. A. C. Teeter. Brother Teeter, as has been previously announced through these columns, underwent a successful operation for the removal of a cataract from an eye, and the operation is said to be "one hundred per cent successful," for which we are thankful. Brother Studebaker was impressed by the good work being done by the Loree church, under the leadership of Brother and Sister Teeter, who, thus far, have been compelled to labor under such a serious handicap.

A revival meeting at Roanoke, Virginia, conducted by the pastor, Brother Herman W. Koontz and assisted by a song leader of that city, resulted in eleven additions to the church. A Sunshine Choir was one of the special features of the revival program and the children demonstrated remarkable faithfulness. The church was greatly revived by the meetings and some new friends were made for the work. The Sunday school has increased forty per cent during the last six months, and Christian Endeavor work has been developed until there are now three growing societies. The Lord has been leading them through an unusually critical financial situation, and the indications are that they will eventually find their way through to complete victory. The people are appreciating the splendid leadership of Brother and Sister Koontz.

A newspaper clipping received from Elkhart, Indiana, informs us of some important pastoral changes. Brother W. I. Duker, pastor of the Elkhart church for ten years, during which time its membership has been doubled and a unit of a beautiful new church erected and paid for and a parsonage bought, has resigned to resume his school work, having been elected to his former principalship in Goshen. Brother H. F. Stuckman, for nine years pastor of the large Goshen church, during which time one among the largest and most commodious churches of the brotherhood was built, has resigned his Goshen charge and has accepted a call to the Elkhart pastorate. The newspaper report giving further information is published in this paper.

The Third church of Johnstown, Pennsylvania, has recently experienced a revival under the evangelistic leadership of Brother R. Paul Miller and the pastoral guidance of Brother J. L. Gingrich. These two energetic preachers made a splendid team and God used their consecrated energy for the reviving of the church membership, as is indicated by the fact that thirty-nine of the fifty-one who came forward during the meetings were reconsecrations. Eight new members were added to the church, three by letter and five by baptism. Sometimes sincere reconsecrations mean as much to a church as the addition of new members. And what church wouldn't be better prepared for aggressive work among the unchurched, if all its members were fully dedicated to the service of Christ. May God prosper the real revival spirit among our churches.

Dr. G. C. Carpenter, pastor of the Smithville-Sterling congregation, writes of victory they have had in the church during recent weeks, a victory that came to a climax on Easter Sunday. A seven weeks' Sunday school contest resulted in a marked increase in attendance at both Sterling and Smithville, the high mark at the latter being 221 and the former, 82. This was a good preparation for the pre-Easter evangelistic campaign, bringing, as it did, many new people for the hearing of the message, and the result was a total of nineteen to make confession of Christ, two of which confessions have been made since the meetings closed. Seventeen have been added to the church. Brother Carpenter was his own evangelist and was assisted in the music by splendid local talent. Their monthly Church Night is another feature of their church work described by the word "Victory," the attendance ranging from 75 to 99.

We have a good letter this week from the La Verne, California, church, called the "mother church of the Southern California district." The work is going forward in a splendid way under the leadership of Brother Archie Lee Lynn, who cooperates with the church correspondent in giving us the write-up. Dr. Florence N. Gribble was recently with this church for a series of addresses which were highly appreciated and the farewell they gave her was impressive. Miss Estella Myers was also a visitor to this congregation. The evangelistic ministry of Dr. W. S. Bell is reported by the pastor as having been highly constructive and fruitful. Brother Lynn was loaned by his church for a revival meeting with the Brethren at Manteca, where Brother J. Wesley Platt is the faithful pastor, and who was unfortunate enough to be ill the first three days of the meetings. Brother Lynn found a prepared people and splendid hospitality. The La Verne people experienced a deep sense of loss in the death of their former pastor, Brother Thomas H. Broad, whose obituary appeared in last week's paper.

### PRAYER REQUESTS FOR THIS WEEK—

Pray for the revival to be held at the Mount Pleasant, Pennsylvania, church, by the pastor, William Gray, beginning May 1, 1932.

Brother W. R. Deeter, pastor of the church at Carleton, Nebraska, writes in a personal letter: "Our pre-Easter services resulted in fifteen confessions, letters and baptisms. Many gave testimony to the helpfulness and enjoyment which they received. The 'human pictures' are still a special feature and fitting close of each Sunday evening service. Several ministers of other denominations have expressed a desire to witness our next Lord's Supper and Communion, so we are extending them an invitation."

## The Place and Opportunity of the Small Church

By S. C. Henderson

Someone has said that the most widespread "ism" of today is "Jumboism". Years ago the great showman P. T. Barnum, advertised the "Greatest Show on Earth" and in that show he had "The Biggest Elephant on Earth" that was named Jumbo. This subtle showman understood a bit about human psychology. Folks are enamored with the size myth. Nothing appeals to our American minds like bigness. We rate things by their size, numbers and big money. The worth of a movement is rated by the crowd it attracts.

A few months ago, an announcement was made of a world touring party. It was said that the party would see ... the largest city ... the largest dome, the largest church, the largest library, the greatest museum, the largest pyramid, the highest structure, the deepest depression, the world's most famous mosque, the world's largest amphitheater, the most famous battlefield and the most beautiful sarcophagus. The whole trip was a revel in superlatives. Nothing was worthwhile seeing unless it was great or stupendous. That was a phase of advertising that appeals to the average American. Nothing was said about the cultural, the beautiful, or the historical. That would not appeal to the man on Main Street. We want the highest sky scraper, the fastest automobile, the longest-winded dancer. The Marathon idea has even reached the reading of the Holy Scripture.

So many minds are submerged with things, big business, big factories and long railroads. It surcharges the very air we breathe. When the church and the home become enamored with materialism then ideals and religion vanish.

The tendency in our modern life is to ignore the things that are small and weak as being unimportant. But St. Paul took issue with that idea in his day when he said, "God hath chosen the weak things of this world to confound the things that are mighty." The atom serves its place in God's universe just the same as the great flaming sun far out in the milkyway. The wonders shown us through the microscope are no less wonderful than those seen through the telescope.

The size myth has often enamored the church. True, there is an inspiration in a crowd. Every preacher and public speaker will attest this fact. It has the effect that the cheering bleachers have upon a ball team. He feels the intensity of their breathless enthusiasm. It draws him out to his supreme effort. He is under the spell of the crowd. He can succeed by its presence, but the same effort will be a dismal failure if the crowd be absent.

Then the crowd is always conscious of itself. It is magnetic. A crowd attracts kindred minds to itself.

Yes, yes, a crowd is an inspiration. Jesus spoke to the multitudes and had compassion upon them, because they were as sheep not having a shepherd. But the Master also delivered some of his greatest truths to lone individuals. To the Unknown Scribe, to the nameless woman at the well-side, and to Rabbi Nicodemus, a proud ruler of the Jews.

While we cannot deny that numbers, wealth and prestige are mighty adjuncts in building up a local church organization, but there is a lurking danger. Power that is wrongly applied becomes a dangerous thing. It may defeat the very purpose it is supposed to assist. I think it was Stuart Chase who makes this statement in one of his books:

"A wise president of one of our large universities recently remarked that the provision of the modern laboratory for able scientists is often the beginning of the end as far as their constructive work is concerned. So much energy is exhausted in planning new buildings and equipment that by the time they are ready for use the creative fire has burned low ... The laboratories of America far exceed those of Europe, and the scientists from abroad are amazed at the completeness and perfection of our buildings and equipment."

Then he went on to say that even in spite of this some of the small and poorer countries of Europe with their meager equipment have outstripped America in winning the Nobel Prizes for Physical Research.

In this machine age, it is so easy to put dependence upon equipment, organization and efficiency and to forget the power that propels it. A

church is more than brick, wood, stone and art glass windows. These are only the visible manifestations, but the real invisible church is made up of human hearts knitted together by the bonds of Christian love and devotion.

A small congregation can possess these as well as a large one, and I have known some small churches that have put larger ones to shame when it came to devotion and brotherly service. While I speak of the Opportunity and Place of the Small Church, I am conscious of the fact that many, many little groups of various names and in divers places are struggling for their very existence. They are putting forth a noble fight for their existence. They have their problems and discouragements. It is to them that I wish to address this article.

I would first ask the question, WHAT RIGHT HAS A SMALL CHURCH TO EXIST? Some are telling us that it has no right. Too often a small church is made to feel like a poor man in the midst of his rich relatives. A home mission church is often made conscious of its pauperism by being spoken of as "the mission." But it is doubtful whether we can determine a church's sole right to exist upon a solely numerical or financial basis. A pastor in a

### MY LITTLE CHURCH

*My little church, so humble, small and plain  
Where year by year I've worshipped there. What  
gain,  
What lifts I've had upon a weary road,  
How many lightnings of a heavy load;  
In every pew I courage read, and grace,  
Because of those who sat each in his place  
Faithful and true, until the very end,  
And every one of them to me a friend.  
The pastors in the pulpit who have stood  
For God and right, and everything that's good,  
In solemn train they, too, come back and say:  
"Forget not what we've said, watch on and pray."  
My little church, so humble, plain and small,  
I would not change you for the finest. All  
You've been to me I can not well define,  
Lifting my soul to Him of life divine.  
And so to me it is a holy place,  
In which I oft recall each vanished face  
Of those I loved, who by the crystal sea  
Are watching, waiting there to welcome me.  
O little church, the peace and hope you've given  
When many times my soul with grief was riven!  
Love cannot fully measure or express  
Your holy mission to uplift and bless.—Selected.*

denomination that numbers larger than our own told me that their classes averaged less than twenty members. This problem of the small church is not confined to the small denomination alone. Some very large denominations have some very small and weak local churches, while some small, weak denominations have some strong, flourishing congregations. The drifts of immigration and local traditions play their part in local church building.

We hear it said that we have too many over-churched communities. This may be true in some cases. There are communities where the shades of differences in doctrines and traditions are so slight that a union of some churches would be both desirable and practicable. But folks are more apt to emphasize their differences than their likenesses. The fact is, that churches are not as easily merged as banks or consolidated as railroads. Folks have different backgrounds, traditions and types of mind and doctrinal beliefs that each hold as a sacred heritage. The predominating church in a community is often loudest in its emphasis on overchurching by their weaker neighbors, while a few miles away one of their own denomination may be the small, weak church of a community and reluctant to close its doors.

It is often said that the cost of maintenance of a small church is too great a burden upon the community. But large churches have large budgets for maintenance. The small church is made possible by the individual sacrifices of its membership. But the interest of any individual in an institution is in proportion to the sacrifice he has invested in it. Behind the churches both great and small there is a small circle of interested folks who are making sacrifices because of the love and veneration they have for their church.

**The small church has its place and opportunity.** The small church may be a power for good in the community. A small church may do its ministry in serving a small community. A small church is not to be despised for God has used many a small church to do great service for him. A small church in a corner of a great city may work a transformation in the section where it is located. It can minister to a class of folks who might not feel welcome at a larger or more aristocratic church. It may serve well those who are too far remote from any other church.

A small church can minister to the spiritual and social welfare of many who would be overlooked in a larger group. It may serve as a source of friendship and comradeship to those who need it. There are times when men and women need human sympathy and kindness more than any earthly thing. How often, we hear the praise about the little church around the corner, where everybody is friendly and knows who you are. There is a desire in the hearts of lonely folks to be called by their first names and to be able to confide their heart's secrets.

To many a heart wandering far among strangers the little, old, home church holds its sacred memories. It was their shrine in boyhood days. There they grew up among their friends and playmates. There were father, mother, brothers and sisters. There their beliefs were moulded and their personal piety was fixed. The little old church was a sacred shrine where they found their Lord and confessed his name.

"In a little shaded grove where oaks and maples grew,  
Whose leaves the breezes stirred, and the sunlight filtered through,  
There stood a modest church with walls so plain and bare,  
Within this humble chapel stood an altar fair;  
To me it was a holy place, for Jesus met me there,  
On bended knee, confessing sin, I sought his pardoning grace;  
'Twas then the light of love shone in, he met me face to face.  
—Rev. I. A. Barnes, D.D.

A small church may stand as an advocate of certain neglected doctrines and principles. It may emphasize the New Testament as its only creed and rule and practice in life. It may afford the opportunity for the observances of the commandments of the Lord and Master. It may maintain a unique place in the community by emphasizing Gospel truth and stressing the good life. How often some small church would gain both in numbers and prestige if it would let down on its method of baptism or the manner of observing the communion. The price of popularity in a community might mean the sacrificing of these principles. The loyalty to some principle is a worthy consideration. A noted man said to a group of young students, "If I were twenty-one again I would embrace some unpopular truth and work for its advancement." Truth needs an advocate. The Apostolic church was small and unpopular in its beginnings but it triumphed over all obstacles. It was only when Constantine embraced it and made it the state religion that the church lost its power and became corrupted.

**A small church may be the recruiting station for God's Kingdom.** A pompous city pastor said to a promising young pastor of a rural church, "Why do you remain out in that miserable little cross-road church?" The young pastor replied, "Sir, I am assisting you to save your city." Back of every big city church there are dozens and dozens of little white churches in the open country and little villages. The rural churches have literally poured their life blood into the big cities of America. As the river has its sources in the springs and creeks from the hills, so the large metropolitan churches have been fed

(Continued on page 15)

## Tithing in Hard Times

By Dan. B. Brummitt

There is no better time to begin to tithe than a time of business depression. Then it takes both faith and courage.

If tithing were a sure thing, like buying five dollar bills for \$4.00, it would have no more moral value than any other form of bargain hunting. Everybody would tithe; the man most careful to pay the tenth might be the most avaricious man in town.

That's not the tithing God has promised to bless. Tithing is a sure thing; and usually it leads to material betterment. But not always; and never, in any magical or non-moral way.

The law of the tithe is not a law for times and seasons. It does not rest on circumstances, whether good or bad. The true Christian will begin to obey it as soon as he realizes that it is a law, and that it is for his guidance and his good.

All true enough; nevertheless, there are special reasons and special values attached to **tithing in hard times.**

It is easy enough to thank God for pleasant experiences, though we know that often they may be spiritually barren. It is not so easy to be thankful for adversity, though difficulties and disappointments in our material affairs can provide the finest of disciplines.

Listen to Habakkuk the prophet:

For though the fig tree shall not flourish,  
Neither shall fruit be in the vines;  
The labor of the olive shall fail;  
And the fields shall yield no food;  
The flock shall be cut off from the fold,  
And there shall be no herd in the stalls:  
Yet will I rejoice in the Lord,  
I will joy in the God of my salvation.

The tither who can make the prophet's words his own

will not be deceived by prosperity, if and when it comes.

Prosperity is quite likely to come to the tither; remember that. Somebody has counted the Bible's references to giving. They total seventy-two. And forty-eight "show open promise of God's blessing to the giver."

During a spell of hard times a bank auditor examining the books of many Toronto business houses found entries in the books of John Macdonald & Co., that showed the firm was setting aside a tenth of its profits for religious and philanthropic work. He closed his audit and recommended to the bank that the Macdonald house should have all the credit it desired. It was the beginning of a new prosperity.

John H. Converse, when president of the Baldwin Locomotive Works, was a tither who believed in doing more in hard times. One year, when his business was less profitable than usual, he gave \$400,000 to religious and charitable work.

It is known and admitted that not everybody gets ahead financially by tithing. Why should he? "Getting ahead" may be a great curse. A tithing business man puts the fact thus:

"There are other successes than money ones. I've got something more than money out of tithing; it's given me happiness and contentment that I never could have bought. Suppose some of the New England families who tithed did not succeed financially? Could science measure the contentment which these families might have through knowing that God was a partner in home affairs?"

A man who is almost at the end of his resources will find his time of stress a good time to make new study of his life.

The head of a great business did this once, when he was worse than bankrupt. One day he opened his Bible at Genesis 28:22, drew a pencil mark around the verse, and said, "From this moment on, as long as I live, of all that God gives me I will give him one-tenth."

Since then he has prospered far beyond the ordinary. But what is more, he has made "hundreds of investments for human betterment and to advance righteousness on earth." The feeling that one can thus be a co-laborer with God is the greatest incentive to true living which man can have. It can make one's sunset days his best days.

A conscientious examination of your affairs now may actually show how you can save enough to pay the whole tithe. Consider more methodical ways of buying. Wait a week before buying something you think you want. Buy for use rather than for appearance or luxury-value.

Budget your income and outgo. Many people who begin to spend by a budget make a surprising discovery. They find that from ten to twenty cents of their dollar is being spent without producing any corresponding benefit.

So your whole situation may be helped as you see where your tithe can be paid without distress.

Whenever it can be put into practice, there's a big saving hinted at in the old saying, "He who cuts his own firewood is twice warmed."

Hard times are hard times for God as well as for us. His work suffers because, when depression threatens, so many cut off, first of all, their gifts to religion.

Never mind trying to explain the theology of it. You know that benevolent agencies face lessened incomes. Students who would gladly work must leave college for lack of funds; church enterprises are forced to retrench their work; the poor, the sick, the distressed, all must know keener their sufferings because the church has less money to spend in their behalf. So the tither who tithes in hard times is doubly blessed in his own life and in being the friend indeed who comes as the friend in need.

Tithing in hard times is a sharing of life with those whose "times" are harder than ours. None of our-tithe literally gives "to God;" it goes to men and women like

ourselves. It broadens the base on which the world's total of usefulness must rest.

Hard times are good times to begin tithing, because it doesn't take so much moral backbone to tithe a small income as a big one. Many people have been tempted to quit tithing because their incomes became "too big to tithe."

A rich man told a missionary secretary during the war, "I'm sorry, doctor, but I can't give you anything for your work this year. Why, my income tax is a million and a quarter."

The tithe in hard times contributes to our spiritual self-respect. When we are prosperous, we may feel—as we should—that the tithe ought to be supplemented by free will offerings and gifts far beyond the tenth.

In hard times we may not be able to make these gifts. But we know that in tithing we are acknowledging God, and declaring our faith. We are not offering to God that which has cost us nothing.

It costs, to tithe in hard times. But not to tithe costs more, in values that are as real then as ever, and that will last beyond all times, whether hard or easy.

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## SIGNIFICANT NEWS AND VIEWS

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### NEW EVIDENCE FOR EARLIER DATE FOR DESTRUCTION OF JERICHO

Students of the Bible will be interested in the new evidence unearthed indicating an earlier date for the Exodus from Egypt and the fall of Jericho. It will be recalled that Professor John Garstang, of the University of Liverpool Archeological Institute, and former director of Antiquities to the Palestinian Government, has for some time contended that the Exodus from Egypt occurred about 1447 B. C. and the fall of Jericho about 1407 B. C. His theory for these earlier dates is based upon fragments of pottery unearthed in the ruined city. Of the more than one hundred thousand fragments thus discovered only one fragment found on top of the burned heap indicated a date for the burning of the city later than 1400 B. C. The new evidence brought to light comes from the scarabs recently discovered in excavated Jericho tombs. These Scarabs were placed in the hands of Professor Percy A. Newberry, expert on scarabs and professor of Egyptian Archeology at the University of Cairo, for examination. Professor Newberry in making his report on these scarabs to Sir Charles Marston who has been financing various archeological expeditions to Jericho, reports that most of the scarabs ranged from the reign of the Hyksos kings about 2400 B. C. to the reign of Amenhotep about 1400 B. C. This, according to Sir Charles Marston furnished conclusive proof that Professor Garstang's theory is correct and that the Exodus from Egypt did not take place in the reign of Pharaoh Menepthah about 1229 B. C. and the destruction of Jericho about 1187 B. C. as has been widely believed, but that the Exodus occurred while Amenhotep the third was reigning in Egypt and that Joshua destroyed Jericho about 1400 B. C. The spade has ever been the ally of the Bible, corroborating the history recorded therein. Funds expended for delving into the sites of these old cities is well expended, revealing the circumstances of those earlier times and the conditions of the people. The Word of God still stands.—The Religious Telescope.

### VOTES COUNT!

"A voteless people is a defenseless people. These words ought to be etched on the heart of every Negro. Until the Negro votes in the South, in the primary and general election, he will not get anywhere. For example, in Richmond, Virginia, no Negro teacher can become principal of the Negro public schools. They have there the slave system of white overseers and black underlings, and I am sorry to say that some of the black underlings defend the system! The school board told a delegation of Negroes who protested against this prohibition: 'When we think the time is ripe, we will give you Negro principals.' The Negroes of Richmond, if they would vote in force in the primaries, could reply: 'You will give us what we ask right now or we will put you out of office.' And they would not fail to get their demand. Virginia is the state



where the Supreme Court has ruled that Negroes could not be prohibited because of race from voting in a Democratic primary. And from this decision no appeal has been made. The Negroes of Richmond fought this case through, but they have not used their victory in their own behalf."—Robert W. Bagnall in *The Crisis*.

### SALARY REDUCTION

Rumors reach our desk occasionally of projected reductions in the salaries of pastors, officials, teachers and inner mission workers. Church councils and boards should not act hastily in taking such a step. The situation in the ecclesiastical regime, one notes first of all, is diametrically the opposite of the one in business. Instead of unemployment, the labors of pastors, professors and administrators have in fact increased. The ministry of mercy has brought tasks of relief and comfort such as few clergymen have ever before experienced. On the principle of equity, it is incorrect to make those doing more work the sufferers for a condition not applicable to them nor brought on by them.

It should also be realized that clergymen and workers in all church institutions are not included in the "economic cycle of compensation." During years of great prosperity their emoluments rose only to the extent that the higher cost of living made obligatory for payment of the necessities of their work. The increase in the amounts of money given for religious purposes during the years 1925 to 1929 went chiefly for expansion in property. No criticism is offered for the investments in buildings and the expansion of institutions. But salaries did not keep pace with the rise. It would have been a temptation to the personnel of the pastorate if they had leaped upward as in secular employment. But it would be unfair now to make clergymen submit to the ratio of secular deflation.

A third fact is, we believe, pertinent to the situation. We believe (we cannot cite figures in proof) that the majority of the clergymen give toward the relief of the unfortunate to a degree that entitles them to distinction. Folk in trouble go to the parsonage with a freedom not countenanced elsewhere. Most ministers give to these applicants, and with their gifts bear witness to the church's open-heartedness and to the Christian's sense of Christ's love for the poor. It is far better for the pastor to have a modest margin of resources which he needs for giving aid than to compel him to turn the supplicant away from the door. The alternative is to overburden his heart and deprive him of power to aid in Christ's name.—The Lutheran.

### Which Paper Do You Put First?

(Continued from page 3)

But, what we started out to do, was to introduce you to the following editorial from the *Watchman-Examiner*, under the heading, "Interdenominational Papers." It makes an appeal which we have made before, and which needs to be often repeated. Just substitute the word "Brethren" for the word "Baptist" and it will read like it was written for our paper:

We make no war on religious papers of the interdenominational variety, for we believe in the distribution of all good literature. But for a Christian to take the best of interdenominational papers in preference to his own Church paper is to confess his indifference to the work of his own denomination and to close his ears to the calls of his denomination for service and consecration. The interdenominational paper has its place, just as the daily paper has its place, and just as the monthly magazine has its place. But no one of these can take the place of the denominational paper, which has to do with our doctrines, our polity, our missionary, educational, charitable and Church work.

As well substitute an almanac for your Church paper as to substitute for it an interdenominational paper that deals with matters entirely outside your denomination. To be a useful Baptist you must know what the Baptist world is doing, and you can learn what the Baptist world is doing only through your Baptist paper. Take as many papers as you please, but put first the paper that emphasizes the things in which you are, or ought to be, most interested. Pastors should urge their people to begin the new year right by subscribing to a denominational paper. If the pastors are in doubt as to which paper to recommend, we shall be glad to give them our opinion.

Every denominational leader and every secretary of every board acknowledges that no denominational effort can succeed without

the thoroughgoing advocacy of the denominational press. If our papers, with their limited circulation, wield such power, what would be their effectiveness if their circulation were quadrupled? The managers of our denominational enterprises at any and every sacrifice should make continuous effort to increase the circulation of the papers that carry their messages and appeals to their denomination. We have scores of denominational representatives speaking in our pulpits and addressing associations, conferences and conventions. Do these devout men often make a plea for the denominational paper, which means so much to our organized work? We suppose their silence is due to the fact that they are so burdened with their own particular work. On the other hand, the denominational papers are striving to help these heavily burdened men in carrying forward their work. They owe it to the papers to help them in every possible way, not for the sake of the papers, but for the sake of the denomination. The pack horse must be fed.

## OUR BIBLE STUDY DEPARTMENT

### Outstanding Texts of the Bible

By Dr. G. W. Rensch

3 John, 1, 2, 3, 4; "The elder unto the wellbeloved Gaius, whom I love in truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth." Moffatt says joy than to hear that my children walk in the truth." Moffatt says it like this: "The presbyter to beloved Gaius whom I love in the truth. Beloved, I pray you may prosper in every way and keep well—as indeed your soul is keeping well. For I was overjoyed when some brothers arrived and testified to the truth of your life, as indeed you do lead the true Life; I have no greater joy than to hear of my children living in the Truth."

And no more practical study could be made than to have copied this entire short letter, and let it stand without one word of comment. The great apostle John sets forth in all his gray-haired tenderness the true Christian life as exemplified by Gaius, and the empty, hypocritical profession of such a life as exemplified by Diotrephes. Having held forth the beauty of such a life as Gaius, he places in strange contrast the scheming Diotrephes in these words: "Only, Diotrephes, who likes to take the lead among them, repudiates me. So when I come, I shall bring up what he is doing, babbling against me with wicked words—and, not satisfied with words, he refused to welcome the brothers, checks those who want to welcome them, and excommunicates them from the church. Beloved, do not imitate evil but good; he who does good belongs to God, he who does evil has never seen God." (Moffatt). The greatest ambition in life is to be a successful, New Testament Christian. This is true because it has to do with the soul, its qualities and relations and destiny. Oh, that tremendous, momentous destiny of the soul! Its home—do you say? Well, in a million years from now we will be somewhere!

This brief description of the character of Gaius, how beautiful! The example of a man like that in any community, how uplifting to boys and men! What sermons for the church such a life preaches! Notice a few of the fine traits pointed out by John. "Thou walkest in the truth." This is fundamental. What care I whether you classify men as "modernists" or "fundamentalists", if they do not WALK IN THE TRUTH. The Brethren people have a truth to walk in which others have discarded; and this truth is vital with me, or I would never have accepted it, and given my best life to it. Not long ago a minister came across this saying on a church bulletin board: "This church emphasizes life, not doctrine." How singular! If that church had thrown to the winds "doctrine", it would be difficult to determine just what kind of "life" that church lived. I suppose they opened their "house-parties" with prayer! Do you think they had their overflow crowds when the minister announced that he would speak on "Come out from among them, and be ye separate, saith the Lord"? It would be interesting to know whether those in that congregation who had won the prizes at the card-parties were out in the front doing personal work in their evangelistic meeting; also, how many converts that church had in its current year. Believe me, this modern

revulsion against preaching DOCTRINE is no more nor less than a smoke-screen to hide the fact that right living is the inevitable consequence of right thinking. And, "how shall they hear without a preacher" declares THE TRUTH; which John says, gives him "no greater joy than to hear that my children walk in the truth." True Christian character takes its rise, unfolds its beauty, and impresses its virtue on the world from the fact of its having strong convictions on the very things which Christianity stands for. Looseness in rugged, New Testament doctrine can not mean otherwise than looseness in living—the kind of living which the New Testament cries out against. "Walk in the truth." We have spent a lot of time pointing out the danger that "our communions are not spiritual", while the fact remains that many congregations will do well if they have any such service at all: while there are many others which will do well if they have one-fourth of the membership to "show forth the Lord's death, till he come again", at such a service. Just "being good" is a nice gospel to preach, but John's greatest joy was "to hear that my children walk in the truth." "Faith comes by hearing, and hearing by the word of God."

New Paris, Indiana.

## Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

### Ruth

Ruth the great-grandmother of David, is one of the loveliest characters of the entire Bible. To begin with her name is pretty. It means pity in our English tongue and friendship in Hebrew. How strong and fair she seems when we compare her with the two terrible women of the Old Testament, Delilah and Jezebel. Her story is one of transcendent beauty and of unflinching charm. What girl who knows the Scriptures has not wished she could be like Ruth!

The book which relates the story of the Moabitess is not exactly a biography, a novel, a poem, a drama, or a history. It is an episode, mostly biographical, of family life "in the days when the judges ruled." It is a picturesque idyll—a suburban pastoral—showing how truly good and great are some of the heroines of God's open country in a time when national disorder, social chaos, and religious degeneracy were rampant in Israel. It is real history, let me add hastily, but more than history: it is a story of God's providential care and concern for a Gentile foreigner who, when grace was vouchsafed her, became even more gracious than Shakespeare's "Sylvia." You will remember the great poet once asked concerning his heroine:

"Is she kind as she is fair?  
For beauty lives with kindness."

No one has ever felt like raising such a question concerning Ruth, and especially not Boaz. He saw that her

"Golden touch could soften steel and stones.  
Make tigers tame and huge leviathans  
Forsake unsounded deeps to dance on sands."

I have often wished we had a good description of Ruth. Her piety, unassuming affection, loyalty, gentleness, and charity—always in evidence at home and abroad—should be portrayed on canvass. Thomas Hood, whose poetry has touched many, depicts the faithful young widow after this fashion:

"She stood breast high amid the corn,  
Clasped by the golden light of morn,  
Like the sweetheart of the sun,  
Who many a glowing kiss has won.

"On her cheek an autumn flush  
Deeply ripened;—such a blush  
In the midst of brown was born,  
Like red poppies grown with corn.

"Round her eyes her tresses fell,—  
Which were blackest none could tell;  
But long lashes veiled a light  
That had else been all too bright.

"And her hat, with shady brim,  
Made her tressy forehead dim;—  
Thus she stood amid the stooks,  
Praising God with sweetest looks.

"Sure, I said, Heaven did not mean  
Where I reap thou shouldst but glean;  
Lay thy sheaf adown and come,  
Share my harvest and my home."

Over three thousand years ago the prosperous Boaz, who felt that he would forever remain Boaz-sit-by-the-fire, dreamed dreams that came true. And the book of Ruth tells the whole story.

### I. THE HISTORY OF THE BOOK

1. Author. Probably Samuel.
2. Where and When Written. Near 1100 B. C., in Palestine.
3. To Whom Addressed. Israel.
4. Authenticity. The idyl is historical.

### II. THE OUTLINE OF THE BOOK

1. Ruth Deciding. Chap. 1.
2. Ruth Serving. Chap. 2. Faith's Choice.
3. Ruth Courting. Chap. 3. Faith's Venture.
4. Ruth Marrying. Chap. 4. Faith's Reward.

### III. THE STORY OF THE BOOK

Probably during the times of Gideon did this beautiful pastoral have its origin. Elimelech, a Hebrew, with his wife, Naomi, left the plains and hills of Bethlehem and journeyed to the land of Moab seeking refuge from a devastating famine. The father and the two sons, Mahlon and Chilion, die, leaving three widows to mourn their passing. A decision is reached between them to return to Bethlehem, but Orpah remains behind. Upon their arrival, Boaz, a wealthy kinsman, redeems them. Ruth is married and becomes a Gentile ancestor of Christ.

### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Faith. Redeeming.
2. Key Verses. 1:16-17; 4:22.
3. Key Chapters. 1, 4.
4. Key Ideas. Friendship. Faithfulness. Courage. Protection.

### V. THE VALUE OF THE BOOK

1. The value of the book is to be observed in its rehearsal of the history of the domestic affairs of one of the choice families of the period of the Judges. It is not an account of war, revolution, and its accompanying pestilences, but rather that of Providence leading where history is apt to be confused and genealogy is confounded.

2. Christ, like Boaz, is our Kinsman Redeemer. Boaz was known as "the strong one" and "in him is strength." How much more so in the case of Christ is this true. Our human and divine Lord became our nearest of kin in redeeming us from the awful ravages and destructiveness of sin.

Some day, sometime, Christ will sit on the throne of David to reign over an endless kingdom. Then the Gentile church, like Ruth, will share in a greater glory than earthly Israel.

### VII. THE LESSONS OF THE BOOK

1. No circumstances, however great or small, escape the eye of Providence. Saints are made and sinners are marred by them.
2. Faith is the victory that overcometh the world.
3. Ruth and Boaz were saints. If a poor girl feels that the Christian life is not for her, let Ruth's example be cited; if a rich man says wealth and Christ do not go together, let the example of Boaz' fidelity challenge him.
4. How well the providential light shining out in darkness is set forth in the famous lines of William Cowper's hymn!—

"God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm.

"Deep in unaffathomable mines  
Of never-failing skill  
He treasures up his bright designs,  
And works his sovereign will.

"Ye fearful saints, fresh courage take,  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head."

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASSN.

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## Good Equipment and Efficient Methods Now in Use

Ways and means that many schools are using to increase attendance, interest, and efficiency

### An Electrical Map of Paul's Journeys

By N. B. Cox

Several years ago, as pastor of the Baptist church in Canonsburg, Pennsylvania, I had the joy of directing a Daily Vacation Bible School. We used the literature of the Southern Baptist Convention which called for the study of the Book of Acts for one of the classes. In connection with the study the boys made an electrical map of the journeys of Paul according to suggestions given in the teacher's book of instruction.

We obtained a piece of beaver board (a material used in making partitions in buildings) on which the scholars drew the map of Paul's journeys. A copper bolt was put through the map, the head serving to mark the city and the nut behind serving to hold the electric wire. An electric bulb was placed at the top of the map and dry cells were hidden behind it. The bulb used was taken from a flash light. At one side of the map were written in small letters the names of all the towns marked on the map with a bolt for each city. On the back of the map a wire (door bell wire) was run from each bolt (signifying a city) to the bolt of the corresponding town in the list of towns at the side of the map. The batteries and the bulb were connected by one wire. Another wire ran from the batteries to the teacher's hand and was placed by him on the city in his list which was the correct answer to his question. Another wire ran from the light to the pupil's hand and which he placed on the city on the map thus answering the teacher's question. If he answered the teacher's question correctly the bulb would burn, but if he answered it incorrectly it would not. For example, the teacher asks the pupil, "In what city was Paul stoned and left for dead?" At the same time he asks the question he puts his wire on the city of Lystra which is located in his list on the side of the map printed in letter too small for the pupil to see. If the pupil puts his wire on the bolt which marks the city of Lystra on the map the light will burn. If he puts it on any other city it will not. We found this very interesting and very instructive.

My present Sunday school class on the mission station where I am working is making one now, and we expect it to serve as well here as in the homeland.

Huehuetenango, Guatemala, Central America.

### BIBLE CLASS ADVERTISING

By Elizabeth Williams Sudlow

Culled from various church bulletins are the following notices inserted by the active publicity directors of many classes. They serve to show the type of (pulling) advertisements being used by organized Bible classes.

"You can't get anywhere without starting," said a wise man. How about making a special effort to get started in this direction next Sunday morning?

Yesterday is an outlawed account. Tomorrow is a risky promissory note. BUT TODAY WHAT? It is REAL CASH! Invest it in something worth while. Don't waste it. It works best for the Lord in service. There is a snappy Men's Bible Class waiting for your presence every Sunday morning at 9:30. "Come thou with us, and we will do thee good."

As to showing your appreciation of the Sunday school, don't "say it with flowers," but express it by coming in person.

Are you ninety-seven years of age, or seventy-six years younger, or in between those ages? If so you are neither too old nor too young for membership in the Men's Bible Class.

Claudius Salmasius, 1588-1653, was the most distinguished French classical scholar of his day. This learned man, on his deathbed said: "If I had only one year more I would spend it reading David's Psalms and Paul's Epistles." The habit of Bible reading is easily formed by attending the Men's Bible Class. There is no better time than now for beginning Bible study.

"Every man in the church also a member of the Sunday school" is a goal we are reaching for.

The man who goes to Sunday school is a seeker after Biblical knowledge. "Seek, and ye shall find."

Is one hour a week too much to give to Bible study with your brethren in the faith?

Is it not reasonable to think that . . . . . would be a better place if all the men attended Sunday school?

At various times our class has promised you a cordial, a friendly, and a hearty welcome. We will go even farther than that, and give you a ROYAL welcome. Just give us the opportunity to make good.

More desirable companions with whom to spend an hour each Sunday morning cannot be found anywhere than are found here.

There is nothing more pleasing than companionship with a group of intelligent men. Men who attend Bible classes are "above the average" in intellect. Come with us and associate with men of this kind.

Remarks to the point: "If you want your children to go to Sunday school go yourself."

A good prescription: "Take a brisk walk to Sunday school in the early morning, spend half an hour in Bible study, take a little time for conversation with friends, then make some new acquaintances. Be a good mixer. Repeat every Sunday."

The Men's Bible Class is one of the classes to which a baccalaureate sermon is never preached. The study is never finished. We should keep it up all our lives.

An example for us: "And as his custom

was, he went into the synagogue on the Sabbath day."

Indifference, neglect, and procrastination are three things that prevent men from attending Sunday school. If any of the three has taken hold of you, try to throw it off. Men: take note:

You can worship God in your home on Sunday.—but you don't.

You can worship God in the woods and in the fields—but you don't.

You can worship God on the lakes and on the river—but you don't.

You can worship God on the roads in the auto—but you don't.

You can worship God in our Bible Class,—will you?

An Old Company Pays Largest Profits—Wants New Stockholders. At the Sunday school the Men's Bible Class is open every Sunday morning at 9:30. We want new partners in our company, which is a live proposition, with large profits paid for good workers. Get in on the ground floor.

"What is the matter with this class?" one of the members asked. The class is all right; it only needs more men to support it.

Coral Gables, Florida.

### CLOCK RECORDS FOR PRIMARY CHILDREN

By Jennie E. Stewart

Primary children are just beginning to take active interest in clocks and watches. A clock record card will prove interesting for one or more quarters of the year at this time. For younger pupils the one-hand system, which marks attendance only, might be used; but the older ones will like the minute hand also which marks points won in attendance, promptness, offering, home work prepared and deportment in class, five minutes for each point won.

We found a clock picture in an advertisement and use this for a pattern, cutting it out and using it for outline only. We sketched the face and the numbers on each clock and let the children color the frames to suit their fancy the last Sunday of the Quarter as hand work. They also fastened on the hands which were cut from black paper and attached to the face by means of a split clip, enabling them to move freely. The first Sunday of the Quarter we set the hands at twelve noon, each child present attending to his own. Then we moved the larger hand forward five minutes for every point the child had won that day.

Each Sunday the hour hand was moved forward an hour for each pupil present. If one was absent the hour was punched out and the hand set forward to the number corresponding with the Sunday he was again in his place. But the longer hand on each clock was set forward each Sunday according to the number of points won. If a child had a perfect record this was twenty-five minutes a Sunday and on the third Sunday he reached and passed the noon hour. When a child passed the noon hour with his long hand he was entitled to punch a hole in the margin of his clock frame and go right as many minutes past as he had won points. When he again reached the noon hour he punched another hole.

The interest in this longer hand and its movements became intense as the holes in the margin grew in number. If a child had a perfect record at the end of a Quarter he had five perforations in the edge of his clock and the longer hand standing at twen-

ty-five minutes after twelve. If a child missed one Sunday but had a perfect record for every Sunday he was present, his card would show five perforations in the edge, with the longer hand standing at twelve minutes and one hour numeral punched out.

The children took their clocks home to show to their families and explain how they worked. Ours like them so well we used them again, but made them watches instead of clocks which they wore home, pinned to their breasts, at the end of the Quarter.

Boulder, Colorado.

(TO BE CONTINUED)

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar

with  
Thoburn C. Lyon

### ESAU SELLS HIS BIRTHRIGHT

(Lesson for May 8)

Lesson Text: Gen. 25:27-34; Golden Text: 1 Cor. 9:25

#### Daily Readings and Comments

##### MONDAY

Esau Sells his Birthright. Gen. 25:27-34

We are uncertain whether to moralize over the crafty Jacob, driving a hard bargain with a needy brother; or over the greedy Esau, who placed less value upon spiritual things than upon the satisfying of his own appetites. Surely the Christian will not wish to follow the example of either. Remember, though, that Jacob the supplanter later became Israel the prince of God, while Esau always remained Esau the Red. Every man who is born into the world has life and happiness for his birthright; others may have their influence upon us, but after all, we do not lose our birthright except by our own choice. God help us to see and appreciate relative values!

##### TUESDAY

Belshazzar Sells his Kingdom. Dan. 5:17-28

That he might, like Esau, carry out his own selfish lusts, Belshazzar failed to live up to the knowledge that he had of the God of Daniel. Because he chose to honor false gods who would not frown upon his licentious pleasures, the God of heaven found it necessary to take away from him his kingdom, and even life itself. Worse yet, it was not merely Belshazzar's physical self that was weighed and found wanting: it was his very soul. God grant that we may not sell our souls for even the most coveted treasures or pleasures of this world!

##### WEDNESDAY

Appetite and Christian Liberty. 1 Cor. 8:1-13

Paul makes it clear that it would in no way offend his conscience for him to eat meat that had been offered to idols; he knew that the idols existed only in the imaginations of men, and he would eat as unto the Lord. However, he also admitted that there were weaker brethren who would not understand his views and might be thereby led into sin, so that the work of Christ for them would become of no effect; therefore he would deny himself of a privilege that was rightfully his, and would eat no meat that had been offered to idols. There are certain personal liberties which the selfish

may claim as theirs by right; but may no Christian ever sell his own birthright, or that of a weaker brother, for the satisfying of his sensual appetites!

##### THURSDAY

Self-Denial for Others. Rom. 14:13-23

The meat of this passage is summed up in verses 20 and 21. Perhaps we have no desire to indulge in strong drink, or tobacco, or cards, or dancing, and therefore feel that these verses have no message for us; but note the last phrase: "Nor any thing whereby thy brother stumbleth." Perhaps we have some innocent pastime, some personal practice which we know is all right in the sight of God but which is quite likely to be misinterpreted and misunderstood by weaker brethren. If so, may God give us strength to live in Christ-like self-denial for others!

##### FRIDAY

Rewards and Penalties. Jer. 35:12-19

If only the world might hear and understand the messages of this passage! They who, like the Rechabites, obey the commands of their Father in heaven shall receive a rich reward; but they who fail to heed the commands of their Father shall receive only evil. These words have been

spoken so often that we no longer give them much consideration; but such is the word of God, and his word is sure.

##### SATURDAY


The Woes of the Drunkard. Prov. 23:29-35

The "wets" would have us believe that conditions today are much worse than in the days before prohibition. We have not altogether forgotten those pre-prohibition days, and their awful evils, but we have failed to continue to teach them to our children. If we are not to lose the ground which so many sacrificed to win, we must return to teaching the evils of intemperance. Let us pray for an awakened public conscience; for responsible and honest officials; and for strength to carry on.

##### SUNDAY

Warning from Esau's Folly. Heb. 12:14-17

God is faithful and just to forgive us our sins, but it is sometimes hard to get back into vital relationship with him after we have sinned. Esau never did. Let us take warning from Esau's folly, and pray for strength to resist our appetites, and to remain in fellowship with our Lord, rather than to fall into sin and then have to return to him. Let us also pray for strength and wisdom to strengthen others.

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	<p>2301 13th St., N. E., Canton, Ohio</p>

## Spiritual Coins and Counterfeits

By C. D. Whitmer

### 11.—"Repentance vs. Remorse"

There is no merit in sorrow for sin. It is not current coin; but only crude ore, and very often it is "fools gold" at that. Doubtless the young men that are convicted of a foul crime, are all truly sorry for their sin, but possibly none of them give the smallest evidence of a changed heart. The conviction of the court has not been followed by a conviction of the conscience. Their sorrow grows out of the consequences to themselves, not for pity for the one they wronged, nor from any sense of the wickedness of their action.

Feeling of any kind is without moral worth. Its value must be determined by its expression. Before we can pronounce upon its character, we must ask, What are its results? That sorrow for sin that leads to sin's forsaking is genuine ore from the mines of the Kingdom, pure and priceless. But the sorrow that corrodes the life and breeds despair is spurious.

The sorrow of Judas, when brought face to face with the results of his teaching was no less profound than that of Peter; but it was of a different sort and produced the counterfeit remorse.

It was but a step to that added sin of suicide which cut off all opportunity for restoration.

The sorrow of Peter, on the other hand, kindled into repentance. Tears were followed by turning from sin to consecrated service. A life of loyalty and a martyr's death atoned for the weakness of the hour, and the memory of that brief lapse

became a lifelong motive for courage and high endeavor. So the early experience of sin and repentance became a force for the development of final sainthood.

John the Baptist and Jesus both preached repentance; but neither of them said anything about sorrow for sin. With them repentance meant above all things else the turning away from sin. The feeling of sorrow is wholly secondary. Saul of Tarsus repented of his sins on the road to Damascus; but it is long before we found him giving expressions to any deep sense of sin. For the time he seems wholly absorbed in the thought of turning to new lines of service.

Today many a would be disciple halts at the threshold of the Christian life long and wearily because he has no deep feeling for sorrow for sin.

For want of this, he imagines that he cannot fulfill the Gospel demand for repentance. If such persons would only turn from all unchristian ways and ideals to the service of Christ and his Kingdom even though they had no feeling, they would find themselves accepted and blessed of the Master.

The coins of genuine repentance is a valuable adjunct to the currency of the Christian Church; but our spiritual life is sadly impoverished by its counterfeit; a hard and worldly but scrupulously orthodox deacon had been listening to a sermon on holiness. After service he said to the preacher, "That's all right for an ideal; but of course

we can never live up to it. I do not rest my hope of salvation on my holy life, but upon the fact that whenever I commit a sin I always repent of it. Why I never abuse my horse, but I am sorry and ashamed afterwards." "Well," returned the preacher, "If your sorrow doesn't make you quit abusing him, it wouldn't save you from perdition."

Remorse is not repentance, nor can it take the place of repentance. Remorse weeps over sin, and then goes on to greater sin. Repentance forsakes sin so quickly that it sometimes forgets to weep. Remorse fixes the life more firmly in an evil way. Repentance turns the life into the way of righteousness. Remorse doggedly closes the door of hope. Repentance flings it wide open and lets in the sunshine of God's love.

### A HUMOROUS CONVENTION

By the Schuylkill Branch of the Philadelphia Union

The convention doors opened at 7:49 P. M. The registration-fee was nine cents. As the delegates arrived, they were met by members of the reception committee stationed at the door, and were assigned to one of four hotels, "Gypsum Hotel," "Soakum Lodge," "Starvum Boarding-House," and "Dragum Inn." To each delegate was given a tag, on which the name of his hotel was printed, with a program.

When the delegates reached their hotels, which were small rooms adjoining the main convention-hall, they were placed in charge of a leader. Each group then made plans for a stunt to be given later on the program.

At about 8:30 P. M. the convention opened officially in the main room. After a period of Scripture-reading and prayer by the leader the humorous part of the convention began. The mayor of the city of "New Monia," where the convention was held, arose and welcomed the convention to his city, telling of its beauties and recommending the four hotels, giving their advantages, such as fur-lined bath-tubs, electric shoe-horns, etc. The welcoming address ended with the mayor's handing a large paste-board key of the city to the convention chairman.

The first conference was called "The Humorous Side of Missions," and was led by a former missionary chairman. The presiding officer introduced the song-leader, Professor Homer Rodeheaver, who led in the singing of humorous songs. The chairman then introduced the speaker of the conference, who told humorous events in the lives of missionaries.

The second conference was a "Humorous Question-Box" conducted by a former union president. When the conference opened, slips of paper were given out, on which the delegates were to write their questions. These were collected and given to the leader of the conference to answer. All questions and answers were, of course, humorous.

The third and last conference was a "Recreational Period." Persons were picked from each hotel and brought to the platform for competitive games and stunts, to the amusement of all. After this conference each hotel put on its stunt. The refreshments consisted of hot dogs and rolls and cocoa.

A beautiful Quiet Hour service, not humorous, closed the convention.—C. E. World.

peasants and industrial workers. This is the best way to counteract irreligion, communism and social evils. Cooperative farming under Christian leadership has proved very successful and has led Japanese farmers to look to God and to the Christian cooperation, rather than to communism, for a solution of their problems.

When Dr. Kagawa was asked what American Christians can do to help make this program effective, he replied: "The greatest need is for a revival of spiritual life in America. How can the army at the front receive much help from a reserve army that is weak or asleep? I find in America both the worst and the best; the lowest morality and the highest spirituality. America must purify and strengthen her own life. Why is it that while the divorce rate in Japan has decreased from 40 per cent to 10 per cent, the divorces in America have increased from 3 per cent to 17 per cent? Why is it that there are more murders in New York in one month than in all of England in a year?" Will American Christians accept this challenge, and not only seek a revival of spiritual life in our own hearts and churches, and an expunging of the blots on the 'scutcheon of our own nation, but can we not also help this devoted and valiant soldier of the Cross in Japan to fight the battle for righteousness and to extend the Gospel of Christ among his countrymen? As Dr. Kagawa remarked, "The missionaries of communism who come to Japan do not speak of themselves as 'foreign missionaries' but as representatives of 'The Third International.' The missionaries of Christ are the representatives of the 'Heavenly International' to all peoples. The time has come to drop the word 'foreign missions' and adopt the term World Missions. Advance the cause of Christ anywhere and we help to advance it everywhere."—The Missionary Review of the World.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

### TEN COMMANDMENTS FOR ATTENDANTS AT ANY CHURCH

#### I.

Thou shalt not come to service late,  
Nor for the Amen refuse to wait.

#### II.

Thy noisy tongue thou shalt restrain  
When speaks the organ its refrain.

#### III.

But when the hymns are sounded out,  
Thou shalt lift up thy voice and shout.

#### IV.

The offering-plate thou shalt not fear,  
But give thine uttermost with cheer.

#### V.

Thou shalt this calendar peruse,  
And look here for the church's news.

#### VI.

Thou shalt the minister give heed,  
Nor blame him when thou'rt disagreed.

#### VII.

Unto thy neighbor thou shalt bend,  
And is a stranger, make a friend.

#### VIII.

Thou shalt thy brother respect,  
As Christ, our Example, has left.

#### IX.

Thou shalt in every way be kind,  
Compassionate, of tender mind.

#### X.

And so, by all thy spirit's grace,  
Thou shalt show God within this place.

—Exchange.

## Kagawa's Message to America

Probably no Christian Japanese and few in any station in life are as widely known and as influential for good as is the Japanese Christian author, preacher, lecturer and social worker, Dr. Toyohiko Kagawa, who has been in America lecturing in various colleges and cities. The readers of The Review are already well acquainted with his life and work, including his inauguration of the Kingdom of God Movement in Japan, which aims to win a million souls to Christ and apply the principles of Jesus to the social, economic and other phases of life in that empire.

At a recent luncheon, given to Dr. Kagawa in New York and attended by leading representatives of national and international Christian organizations, the guest of honor expressed his deep conviction that now is the time of greatest crisis in the world. It is a time when, as in the days when Christ was on earth, we are called to leave all and follow him if we would spread his Kingdom among men. We should be "gamblers for God," putting all we have and are on his altar and devoting all to his service. "Being a lukewarm Christian is not interesting or profitable," said Dr. Kagawa. He emphasized the fact that the Kingdom of God Movement in Japan is based on the

teachings of Christ and on prayer. "Where there is true prayer the Church grows." We must take Christ and his program seriously and put his principles into practice, if we would win the battle against communism and against atheism, against sin and selfishness.

In Japan there are 70,000 Shinto priests and about 200,000 Buddhist priests, while there are only 2,000 Christian preachers. In 800 Japanese churches there was an addition of only about 800 new members last year. We need a revival in Japan. Through the Kingdom of God Movement some 50,000 converts have been won in the past four years. There is need for more preachers. The scholastic standing required by the theological seminaries in Japan is too high for the ministers who would go out to preach the Gospel to the millions of unreached Japanese farmers. Dr. Kagawa proposes to train 5,000 Japanese lay preachers for this purpose—giving them short-term courses in Bible, in social service, in evangelism, and in farming and handicrafts.

There is great need for Christian teachers, and Dr. Kagawa proposes to establish itinerating short-term Christian schools in country districts to meet the present great need for Christian education among the





## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### SMITHVILLE-STERLING

#### Victory Messenger

Just a brief report of a few doings over in the heart of America. Victory is always a source of joy and a cause for praising God from whom all blessings flow.

#### Victory Sunday School Contest

Victory is the right word, for it well describes our Easter Victory Red and Blue Sunday school contest held in both schools during the seven weeks preceding Easter. The climax was reached on the last Sunday at each place, a record breaking day, with 221 present at Smithville and 82 at Sterling. The average attendance for the 7 weeks at Smithville was 159 and at Sterling 65. All past records were broken at Smithville. On the Sunday after Easter 30 new Sunday school members gained through the contest were present. Four brave chief captains aided by class captains led us to victory. John Hostetter, Ward Metzger, Miss Lilian Amstutz and Floyd Moine were the Chief Captains. They gave loyal support to our wideawake Superintendents, H. S. Rutt and Ernest Beery. Splendid interest prevailed during the 7 weeks and we never saw better team work. It was a real victory in the Lord's work.

#### Easter Victory Revival

Victory is again the right word in describing our revival campaign held during the two weeks preceding Easter. The attendance was good although sickness hindered very much. The members of the church prayed and worked earnestly for victory and feel revived and largely repaid. The whole church was awakened to new activity. There were 17 confessions and 2 since making 19, 17 of whom unite with the church, 16 by baptism and one by relation. Three new families and individuals from two other new families are included in this number. The song services were led by Warren Fouch in charge of the congregational singing and special music and by Mrs. Beulah Amstutz in charge of the "Jolly Broadcasters", the junior choir, while the pastor did the preaching. The contest aided the revival by bringing new people into the church services during the 7 weeks. The whole church is rejoicing over this signal victory for Christ and his Church. To Christ be all the glory and praise!

#### Easter Cantata

Victory tells the story of our Easter Cantata, "The King Eternal," rendered in a very creditable manner by a chorus choir of nearly 30 voices under the direction of Warren Fouch. It was given at Smithville on Easter Monday and again a few days later at the Rittman Brethren church. It reflected much credit on all who took part.

#### "Victory Church Night"

Victory well describes another feature in the work here, our monthly Church Night. A special program is prepared, consisting of Bible study, prayer, special music, readings and so forth, followed by a fellowship period. Although our members are quite widely scattered the attendance thus far

has been very gratifying, ranging from 75 with a downpour of rain to 99 at the recent April church night, which was a welcome night for the new members both of the Sunday school and of the church. Any church that stands by the pastor and supports a program of work as the Smithville-Sterling church does is likely to succeed.

G. C. CARPENTER.

Smithville, Ohio.

### LA VERNE, CALIFORNIA

The time has come for another report from La Verne, the mother church of the Southern California district. The outstanding things since our last report are as follows: The presence and blessing of dear Dr. Florence Gribble with us for seven of her spirit-filled messages; the Easter season with its salvation of souls and dedication of lives; the blessed Easter communion; and the glorious home-going of a beloved former pastor of this church, the Rev. Thomas H. Broad, who served here for twelve years. Dr. L. S. Bauman, who preached on "The Blessed Hope," at his funeral, to the 600 who crowded in and around the church, has written up the account of his death and funeral, so I must not say more here, but that his life work was most beautifully completed at just 59 years of age.

The quarterly business reports showed the various organizations active, but with the depression getting in a little of its work.

A touching farewell was tendered Dr. Gribble on Easter Sunday following the program, when 300 members of the Sunday school from the tiniest tot to the eldest, filed past her in farewell, showering her with flowers and gifts of every description. May God bless your testimony everywhere you go, Dr. Gribble, as he has at La Verne! We were Africa-enlightened by two splendid missionary addresses given by Miss Estelle Myers during this quarter also.

I am including with this report, an account of the two revival meetings, here and at Manteca, written by our earnest pastor, Rev. Archie Lynn.

#### "Dr. W. S. Bell's Meeting at La Verne

"Words fail to express our sincere appreciation of Dr. Bell's helpful ministry during the revival campaign in our midst. He held forth the Word of life in a courageous and capable manner. Large crowds greeted his ministry night after night, in spite of the downpour of rain.

"This field is kept closely gleaned. Therefore, we did not expect a large ingathering of members. The success of a meeting must not be determined on the basis of numerical additions to the church. A church must be revived, if she is to be evangelistic. Periodic revivals and perennial evangelism seem to the writer to be a splendid goal toward which every church should strive.

"Dr. Bell's meeting was a decided impetus in this direction. The church was quickened, her vision enlarged, her devotion deepened, and her loyalty to Jesus strengthened. It was a pleasure to have Dr. Bell in our home. He is a true yokefellow. We give thanks to God for his fruitful ministry, and

for his memorable work in connection with the College and Seminary. God bless you Doc.

#### "At Manteca

"At the earnest request of Brother Platt and his church, the writer was loaned to them for an evangelistic campaign. This was our fifth trip to the central part of California in the last three years for addresses and conference work. Therefore, we have learned to know these people and to love them. What a privilege to fellowship with such dear Brethren as are to be found at Lathrop, Turlock and Manteca.

"The San Joaquin Valley was at its prettiest this time of the year with spacious fields of living green, miles of orchards laden with a gorgeous display of many-colored blossoms, beautifully fragrant, and eloquently saying this is springtime, and reminding us of the glorious spring time of the Resurrection morning. Praise his name! Arriving at Manteca, we found a good crowd at church on the first Monday night. Keen interest and large crowds were sustained throughout the meetings. Brother Platt had worked so hard getting ready for the meeting, that he had to go to bed for three days. Suffice it to say that Brother Platt and his earnest people had made great preparation for the meetings: Cottage prayer meetings, visitations, advertising the meeting, etc. Brother Platt is a true yokefellow, a humble, self-sacrificing, earnest, and capable man of God. It was a genuine pleasure to work with him. He has done a fine piece of work at Manteca. Brother Jennings and many of his people came many nights to encourage the meetings—a 60 mile drive. Thank you Brother Jennings. Many people from Lathrop were at the meeting almost every night. Thank you, Brethren, for helping us in the meeting.

"We made our home with Brother and Sister Guss Schmiedt. Thank God for this dear family in the Lord. The writer is from the hospitable South, but let me tell you, if you find sweeter fellowship and a better brand of hospitality, than we found at Guss Schmiedt's, you will have to go to heaven to find it.

"We thank you, Brother Platt and the members of your church, for the privilege of working with you in a meeting. May God richly bless the Manteca work. Brother Platt will report the meeting.

"We solicit an interest in the prayers of the brotherhood."

"ARCHIE LEE LYNN."

Reported by Mrs. Harry Good, Church Correspondent.

### CHURCH CHANGE TO TAKE PLACE NEXT SEPTEMBER

#### Goshen School Board President Comes Here

The Rev. W. I. Duker, for the last 10 years pastor of the First Brethren church in this city, has resigned and at the beginning of the school year expects to move back to Goshen to resume his former position as principal of the Chamberlain school. His place here will be filled by the Rev. H. F. Stuckman, pastor of the Brethren church at Goshen and president of the Goshen school board. The changes will take effect in September, it being the rule of the denomination to give a six months' notice.

The Rev. Mr. Duker moved to Elkhart with his wife and son, Loren, about two years ago from their home at 624 Emerson street, Goshen. Until that time he had carried on his school work at the county seat,

and also the pastoral work here. During his pastorate here the membership has more than doubled. In July, 1927, the cornerstone of a new church was laid under his charge, the building costing \$37,000, which has been paid. This building is the first unit of the completed building, which, when finished, will give the congregation a \$70,000 edifice. A parsonage has also been purchased and is now being paid for. The Rev. Mr. Duker is moderator of the National Conference of the Brethren church, which is the highest office of that denomination.

His successor is a native of Nappanee and comes from the Goshen church of which he has been pastor for nine years. He was invited to stay at Goshen indefinitely. He is a boyhood friend of the Rev. Mr. Duker, and has been in the ministry for the last 22 years. He moved to Goshen from Nebraska, where he served a pastorate for 12 years. He is a graduate of the Theological Seminary of Ashland, Ohio. He is credited with building and equipping the largest and most convenient church building at Goshen.

In addition to his church work, the Rev. Mr. Stuckman has taken an active interest in community projects. He is president of the Goshen school board at the present time. His family consists of his wife and three children, William, who is now in college; Mary Elizabeth who will graduate in June from Goshen High school, and Dorothy, who is a freshman in Goshen High school. Mrs. Stuckman is an active church worker. She is now president of the Woman's Missionary Society of the Goshen church.—From The Elkhart Truth.

#### LOREE, INDIANA

The Evangelist family is no doubt aware that Brother D. A. C. Teeter, pastor of the Loree Brethren church, has been laid aside for some weeks, having been forced to submit the most delicate of his members to the touch of the surgeon's knife. Brother Teeter had the cataract removed from his eye in the first part of February, and I am sure the many friends who know and love this dear faithful servant of God, will rejoice to learn that the operation was 100% successful. We are all praising God and thanking the skill of modern medical surgery and for the restoration of sight to our brother. May God richly bless and use his servant in the future, as he has been pleased to do in the past.

It has been the happy privilege of the writer of these lines to worship with the Loree Brethren, and to serve in the absence of Brother Teeter; I must say the fellowship of these meetings is a precious memory, and the inspiration received from the loyalty and faith of the good people of Loree is a lasting possession.

Loree has a well organized Sunday school. The superintendent and his corps of efficient teachers are wide awake. They give their time and talent unstintingly, and take seriously the responsibility of such a position. They make it a point to be at their posts at the appointed time. When we have said this, we have no trouble to explain the regularity of the Sunday school pupils; the attendance is above the average in percentage. During the five Sundays of our service, the largest attendance was one hundred and ninety-six. Only upon the occasion of the most severe snow storm of the season was the attendance noticeably reduced, and even on that day, we were glad to see well over one hundred. This is one Sunday school that does not sing the discharging

song: "Sunday school is over and we are going home; good-bye, good-bye," etc. That song may have its place, but certainly has its effect; it sends the Sunday school pupils away from the church service. But at Loree this does not happen. When the pastor stands up to break the Bread of Life, his heart is gladdened as he looks into the faces of the entire Sunday school group.

Loree has a young people's group second to none; they are about sixty in number and rank among the most efficient Christian Endeavorers in the brotherhood. Besides conducting a Christian Endeavor meeting, which is an honor to Christ and a great help to the church, these splendid young people support the Sunday evening meeting in a wonderful way, and also conduct a mid-week inspirational and Bible study class, which is well attended. The writer has been privileged to meet and observe the work of young people in a great many churches, large and small, but he has rarely seen as capable and loyal a group of young people in any church.

Brother Teeter surely has reason to rejoice in the prosperity of this work. It is the signal of God's blessing upon him and his people and a fine compliment to himself, and also his good wife who is a capable and persistent co-laborer. It demonstrates the wise and effective way in which they are leading and feeding the flock of God. Brother and Sister Teeter are held in highest esteem, and have been extended a unanimous call to continue the work.

Loree is a rural church, and a splendid example it is, of the possibilities in our rural communities; often in these localities are found the richest deposits of faith and loyalty. It is true at Loree. May the Lord bless them all.

EARL B. STUDEBAKER.

Chicago, Illinois.

#### REVIVAL AT THIRD CHURCH, JOHNSTOWN, PENNSYLVANIA

A long time has elapsed since a report from this church has appeared in the church paper. We are always anxious to read of the many successes and victories of the other churches. We trust a few remarks concerning our own work may prove also interesting. We truthfully say that no records have been broken, neither have we had astonishing records established. Our work here is a hard, steady pull with more than the average amount of the opposition which one naturally expects. We do praise God that we have given ourselves over to the preaching of his blessed Word and to the causing of Satan all the discomfort possible. Space is too brief to relate the many ways we have met the challenge of the opposer of Truth. But every time we received a blessing and became stronger in the Lord.

Our further remarks will be confined to a brief report of our recent revival and evangelistic campaign which was conducted by R. Paul Miller. The Lord saw fit to turn the meeting into a constructive revival for the church. During almost all the time the pastor and evangelist directed their efforts to the reviving of the many indifferent members. There were two outstanding reasons for this: first, the church needed it badly; and second, the unsaved and unchurched would not attend any services. When the latter is true, it is impossible to convict them of sin. We discovered much sin and many sinners at home but could not bring them to a sin consciousness. We are

praying for a continuation of the revival spirit that the unsaved may be finally won to Christ.

This was the first time the writer had the privilege of laboring with Evangelist Miller. We find him a most tireless worker, fearless preacher and congenial co-worker. Nothing of the high pressure, emotional or sensational methods were employed for sinners to make a false stand. We are certain the efforts of this meeting will bear fruit in many years to come.

The numerical results of the meeting are as follows,—fifty-one persons came forward during the three weeks. Of this number thirty-nine renewed their covenant with their Lord. Three came by relation. Two will retain their membership in their own churches. Five were baptized and received into the church. One is undecided. Many have expressed themselves as desiring to unite with the church but it is hard to join the church by proxy. We continue to pray God's blessing upon Brother Miller, a man God can and will use in just such a day as this.

JOS. L. GINGRICH, Pastor.

#### THE REVIVAL AT THE THIRD BRETHREN CHURCH, JOHNSTOWN, PENNSYLVANIA

We began this meeting with Brother "Joe" Gingrich and his people Monday night after closing at Conemaugh. We found that Brother Gingrich had made splendid preparation for the meeting. He had accomplished this in spite of the fact that he had much sickness in his home. However, one item that was encouraging was that the Lord sent to the Gingrich home a fine little baby boy just before the meetings began. Everyone seemed very happy over the occasion.

We found the Third church to be located in a district that has been very heavily churched and one that has been worked hard by the pastors who have labored here in the past. However, we have a nice church building here, a splendid parsonage, a congregation of around 250 people and in the spirit of optimism about the future that is most encouraging.

Brother Gingrich is himself a tireless worker. He is a great pastor and shepherds his flock with real love and oversight. It was a great joy to work with Gingrich. It was the first meeting I had ever labored with him, but it was a happy experience from the start. He is deserving of great success and I believe our Father God is going to give him far greater blessing in the way of a harvest for his labors than he has yet realized.

In this meeting we received splendid cooperation from Brother Schaffer, pastor of the church in Conemaugh, and Brother Ashman, pastor First church in Johnstown, who frequently brought delegations to add inspiration to our meetings.

There is here in the Johnstown district a splendid spirit of fellowship among our pastors, but this is not all, there is a fine ministerium made up of pastors of our own churches and those of our sister church, the Church of the Brethren. It was my privilege for the second time to meet with these splendid brethren and to address them. May God grant us more of such fellowship throughout the land. It is significant of far greater things than could ever be mentioned in this report.

I enjoyed greatly the hospitality that was extended to me in this parish. I had a most

happy home with the Horner family, wherein is a true Christian mother and five splendid Christian young folks. It is a family of which any Christian mother could well be proud. I shall not soon forget the many happy days that I spent in their home.

That there is a future for the Third church of Johnstown is without question. It does not lie in a field of unsought people, but rather in the manifesting to the whole community the reality of Jesus Christ in the lives of his people, so that those who have thus far rejected Christ will find that they greatly desire him because of what they see of him in the lives of the members of the Third Brethren church of Johnstown. That as they see the devotion to Christ, the sacrifice of time and money for him, the living of separated lives, clean from the things of the world, their own hearts will yearn for a life that is evidently divine by the character and conduct that it has produced.

May our Father God greatly bless this church until our Lord returns.

R. PAUL MILLER.

#### ROANOKE, VIRGINIA

On Easter Sunday we concluded a two weeks' revival, conducted by our pastor, Rev. Herman W. Koontz, assisted by an outside song leader, Rev. K. A. Painter, of the Baptist church. They preached and sang their way into the hearts of most appreciative audiences. The attendance averaged 110 for the entire meeting, of whom 15 were strangers, and we had a Sunshine Choir every night ranging from 22 to 38 members. Considering our small membership, we are both pleased and encouraged with the attendance.

Brother Koontz's sermons were full of inspiration and help to the Christian and a solemn warning of Eternal judgment to the unsaved. His clear explanations of some troublesome passages of scripture and the practical application made his messages soul-stirring and we believe that after listening to him every night for two weeks the membership was really revived and more closely knitted together. Only the Lord himself knows the ultimate good to come from the meetings. The results we can count are eleven additions to the church; three husbands and their wives, two young men and three children from the Sunday school.

In the past six months our Sunday school has increased 40%, reaching a new high-water mark last Sunday, with 138 present. We're hoping to have the average up to 150 by the time the Southeastern District Conference convenes here in June.

Several months ago we divided our none-too-large Christian Endeavor and organized an Intermediate Society. In just a few weeks they had so many attendants of junior age that we had to seek other leaders and organize a Junior Society. Now some of the parents who bring their children to the Junior C. E. find their way to the Senior C. E.

At the quarterly business meeting held the first week of this month, every organization in the church had a report to turn in, which showed that all departments are working. We believe any organization in church which works will grow.

Like death, the depression is no respecter of persons, and our church has suffered along with all others, but we thank the Lord that we have managed to keep off a threatening suit against the Trustees of the

church by sacrifice and help from outside sources. We know this has come about by prayer and we give our Master all the glory. We still have heavy obligations to meet and we are trusting that our Heavenly Father will continue to lead us through the financial "whirlpools" by means of gifts, pledges, sale of church bonds and other miscellaneous receipts.

There is a spirit of love and unity among our membership that can be felt at every service. Often it is more than half an hour after the benediction before all the members are gone. When church members are friends (brothers and sisters in Christ), instead of merely acquaintances, then they are genuinely interested in each others' well-being and can easily be led by a consecrated pastor to do constructive church work. Such a spirit exists in the Roanoke church and we are hoping the wiles of Satan will not conspire to break it up. To this end we ask the united prayers of the brotherhood that the workers in this portion of his vineyard may be faithful.

MRS. J. HAROLD PUTT, Secretary.

#### The Place and Opportunity of the Small Church

(Continued from page 6)

from the little plain meeting-houses of the countryside. H. Paul Douglass in his book "A Thousand City Churches" says, "The city church is an evolved rural church." It is rather its historical heritage. The leaders in the large city churches received their ideas and religious training back in the old home church and they cannot get away from it. The churches in our county seat towns can trace their origin and growth to the several rural churches that are contiguous to them.

Some of these city churches might do well to cultivate the small churches nearby as recruiting stations. In a recent church survey in an Indiana county it was shown that the large churches in the city which was the county seat gained almost entirely through certificates of church memberships. While the small city churches and the village churches received their additions through conversion and the Sunday school. I have in mind a certain "First Church" that has fostered several Sunday schools in different parts of the city and adjacent country. The superintendent of the Sunday school told me that they not only received most of their conversions through these schools but they had been able to secure several talented leaders who were working in the "First Church."

Many times a small church grows discouraged when the promising youth move to the city, or some good family leaves the parish. But there are always fields to be reaped. The people of a small community live in closer contact with each other than do those of the city. It is far easier to make friends and acquaintances in the small place. The old home church must be awakened. Plan homecomings and other features that will attract others to fill the vacant places. Keep in touch with those who have left the community and refresh their memories with the binding ties of the old sanctuary.

A small church has an opportunity to train for leadership. At a conference of Methodist ministers' wives the question was asked, "How many were reared in churches of over 800 members?" and not one arose.

Then it was asked, "How many came from churches between 300 and 800?" and two stood. Then all who were from churches of less than 300 were asked to stand, and the entire congregation stood. The small churches have made their notable contribution of ministers, missionaries and lay workers. A surprising bit of statistics came to my notice some time ago regarding the small Sunday schools throughout the United States. In 1922 there were 144,450 Sunday schools in the United States. While the Sunday school work is largely planned in terms of the big Sunday school, yet as a matter of fact the great majority of our Sunday schools are to be found in the open country and villages of less than 1500 people. It is said that the Sunday school enrollment would not be alarmingly decreased if all the large Sunday schools were abandoned. The average Sunday school in the United States has an attendance of less than 60 and that means that there are many that are very small. It is from these small units that the church must look for her leadership. Here is the opportunity for the kingdom and the church.

Then the small church has an advantage in enlisting and discovering the talents of men and women for Christian Service. In the very large churches there are classes of folks who are overshadowed by others. Someone has called them the "Submerged membership." These good people have potential abilities but they are either too modest or are overlooked, or not just needed. But in a small group where workers are scarce these people are needed and come to their own. There is nothing that causes a man to have an interest in anything like a personal contribution. An old man came home from the mid-week prayer service and said, "That was the best meetin' we ever had—I talked twice." He had given something and he felt that he had received a blessing. A small church should never permit a "submerged membership"; there should be no unenlisted persons.

In some cases a small church as an organization is doomed to failure, but some of these groups still live in the lives they have touched and the Christian characters they have built. There is nothing greater than the nurturing of human souls to bless God and men. I have in mind a certain Dunker Church down on the edge of the hill country of southern Indiana, that now stands vacant. The soil was so thin and the opportunities so limited that it was impossible to hold the ambitious youth in that community. The old elder of the church was a man of rare insight. He urged his own sons and the young men of the church to get an education. As they grew up, they went away to college, leaving the old church empty of worshippers. But who dares say the old church failed in its mission? Out of that church there have come successful teachers, ministers, professional and business men who not only grace their professions but stand as men of Christian character and integrity. Perhaps it is a far greater work to build Christian men and women than to perfect a great organization, or build a cathedral.

But the small church need not necessarily remain small. It must possess a vision and a zeal for growth. It need not and should not be contented to remain as it is. It may have to fight adversaries. It will be called on to make heroic sacrifices. Remember that some large churches have grown from small beginnings. Some have struggled on

for years and then have taken root and become like the sturdy oak. I read the story of the Baptists in Brooklyn, New York. In 1822 they had two members in Brooklyn that had to row across the river each Sunday to meet with five other Baptists in Manhattan. They began to hold meetings. They called in a minister, invited their neighbors and friends, called in the homes and little by little they grew to be one of the great denominations in the city.

The small church needs the enlistment of strong men and women. They need it in the pew as well as in the pulpit. They must not scorn the task of small things. William James said near the end of his life:

"I am done with the great things, and the big things. The great organizations and the big successes; and I am for the tiny, invisible forces that work from individual to individual."

That is needed in our small churches of today. When Theodore Roosevelt went to Washington, he sought out the little church of his choice and attended there. Sometimes he filled the pulpit himself. Many a man of smaller caliber would have sought for a larger church, but Roosevelt was a strong man, and went to the little church and contributed his influence and made it great. When men or women have talents, wealth or influence and ally themselves to a small institution they make it great. The small church needs the influence and leadership that these can give.

The small church has its place in many lives. I think of the noble Christian women who are giving their time, their efforts and prayers for the preservation of these little Bethels scattered over the land. Their work is not fruitless. They are rearing monuments greater than shafts of marble. They build not for time alone but for eternity.

Roanoke, Indiana.

### THE NOBILITY OF WORK

When a philanthropist said pompously, "With your great gifts you ought To work for the great world, not spend yourself

On common labors like a common man"—He answered him, "The world is in God's hands!

This part he gives to me; for which my past

Build up on loves inherited, hath made Me fittest. Neither will he let me think Primeval, godlike work too low to need, For its perfection, manhood's noblest powers

And deepest knowledge, far beyond my gifts.

And if I leave the thing that lieth next, To go and do the thing that is afar, I take the very strength out of my deed, Seeking the needy not for pure need's sake."

—G. MacDonald.

The best "company manners" may be insured by paying a daily premium of courtesy at home.

### THIRD CHURCH OF JOHNSTOWN, PA.

The Third church of Johnstown, Pennsylvania will observe the spring communion service on May 1, at the hour of 7:15 P. M. We invite all of like faith to share this service with us.

J. L. GINGRICH, Pastor.

### TITHING IN HARD TIMES

Now you can plan a Tithing Campaign and save money by using the church bulletins we furnish including one especially written for this hour: "Tithing in Hard Times." The Layman's Bulletins now 32 in number are printed in the regular two-page church bulletin size with two pages blank for your own Bulletin material. This saves one-half of your printing cost not counting cost of paper.

Send for samples which include pamphlet "Teaching the Church to Tithe" containing full directions for a ten weeks' program of silent church-wide education at trifling expense. Non-profit, non-sectarian, non-legalistic, but simple clear and workable.

Please mention the BRETHREN EVANGELIST also give your denomination.

THE LAYMAN COMPANY

730 Rush Street

Chicago

## IN THE SHADOW

**BOWEN**—Easley Sterling Bowen had lived for many years southeast of Fort Scott, Kansas in the edge of Missouri and passed away at the Fort Scott Hospital, March 18th, 1932, at the age of 56 years.

The funeral service was conducted from the home on Monday afternoon, March 21st by the writer, assisted by Rev. Isaac Grubb, the Baptist minister of Garland, Kansas.

His wife, three sons and a daughter remain to mourn their loss. Burial was made in the family lot of the Heavlyside cemetery of east of Garland, Kansas. L. G. WOOD.

**GRUBB**—Samuel A. Grubb was born in Butler county, Ky., on December 5th, 1845, and departed this life at the home of his son in Fulton, March 15, 1932, at the age of 86 years, 3 months and 10 days.

Mr. Grubb had lived in Bourbon county 62 years, having come from Kentucky when a young man.

He was married to Isabel Givens on August 4th, 1867, his companion having preceded him in death by 16 years. When the Civil War came he entered the service of the government, as a team driver, and served until the war was over.

The doctor called in his last illness was the first physician from whom Mr. Grubb ever required attendance.

He was well known throughout the county and highly respected by all who knew him.

Mr. Grubb was able to recall many early day incidents of pioneer life in this community.

Mr. Grubb is survived by five children: John W. Grubb, Lee Grubb and Mrs. Winnie Armstrong of Fulton; James A. Grubb and Bessie Grubb of Fort Scott, and two brothers: J. W. Grubb of Fulton and Frank Grubb of Rural route from Fort Scott, and fourteen grandchildren.

The funeral was conducted by the writer at the West Liberty M. E. Church, March 17, 1932, the Rev. Anderson, pastor of the church, assisting.

Many beautiful floral offerings were made and the body was laid to rest in the family lot in the West Liberty cemetery. He had been a devout Christian since he was 17 years of age. L. G. WOOD.

**STEWART**—C. A. Stewart departed this life at the Main Street Hospital, Fort Scott, Kan., April 14, 1932, at the age of 72 years. He had lived in this city for 45 years.

He is survived by a sister who resides in Spokane, Wash., also by the following stepchildren: George and Tom of Fort Scott, Mrs. Della Gates of Minneapolis, Minn., and Harry Reno of Joliet, Ill.

Funeral was conducted from the undertaker's parlors, April 17, 1932, by the writer. Burial was made in the Oak Grove cemetery. L. G. WOOD.

**VAN LEAR**—Charles T. Van Lear, aged 70, well known God's Mill harness maker, died at his home, April 6, 1932, after an illness of some three months. He had lived practically all his life in the God's Mill neighborhood and was a faithful member of the Mt. Olive Brethren church. He is survived by his widow, who, before her marriage, was Miss Emma Ridenour, and by five children, all of whom live in other states or cities. He was the father of Mrs. W. S. Crick of Fremont, Ohio. Funeral services were conducted by his pastor, the writer, assisted by Rev. E. L. Miller, pastor of the Maureontown church. May the God of all grace comfort the hearts of those who mourn. JOHN F. LOCKE.

**HAGER**—Stephen Hager was born in Cleveland, Ohio, Feb. 6, 1856, and departed this life April 15, 1932, aged 76 years, 2 months and 9 days. He was united in marriage to Betty Grimes in 1893 and to this union two children were born—Mrs. Frank Counts of Nappanee and Arthur Hager of Nappanee. This good father, who had lived in this commu-

nity for fifty years, began failing in health six months ago. He was always of a cheerful nature but more so now, a few weeks before leaving this world, he made his peace with God. Our sympathies are extended to those left and we pray the Heavenly Father to sustain them in this their hour of need. Services were held at the home by the writer, assisted by Rev. E. J. Jacobs. BENJ. F. OWEN.

**GARBER**—Samuel C. Garber was born May 1, 1865; died Dec. 8, 1931, aged 66 years. He was married to Margaret Hawk, who died in 1918. He leaves five children—Mrs. Zoe Keim, Georgia, Clarence, all of Wooster; Ethel of Cleveland and David of Cincinnati; and also five grandchildren. He was a faithful employee in the railway mail service for 35 years. He was a lifetime member of the Homeville Brethren church. The funeral service was conducted by the writer, assisted by Rev. Floyd Shirey and Dr. E. E. Jacobs. G. C. CARPENTER.

**KENT**—Edwin J. Kent was born one mile and a half south of Warkara, Ind., April 28, 1880 and departed this life March 13, 1932.

He was united in marriage to Velina F. Blessing, September 25, 1907, and to this union three children were born, all of whom are living. The two daughters, Ruth Maria and Irma Elizabeth, are living. He was united with mother and Robert is living on his grandfather's farm.

Twenty-five years ago this good brother united with the First Brethren church at Nappanee under the leadership of Rev. Chas. F. Yoder and has remained a faithful member of this church until the end. He was one of the active trustees of the church and attended to his services splendidly.

This devoted husband, faithful father, good provider for the household, excellent farmer and true American citizen was greatly missed by his wife, children, the church and all who knew him.

Services were conducted at his home near Warkara owing to his wife and daughter being unable to attend the church service because of illness, the service then being continued at the First Brethren church at Nappanee by the writer his pastor. BENJ. F. OWEN.

**SMELTZER**—Samuel Smeltzer was born in Locke Township, Elkhart County, Ind., December 8, 1872, and departed this life March 14, 1932.

He was united in marriage to Mary Ann Suder, Dec. 13, 1885, and to this union five children were born—Mrs. FIRM Troup of Nappanee, Mrs. Harry W. Scott of Detroit, Mich.; Mrs. Harmon Tobias and Mrs. Raymond Hark, both of Nappanee and preceded him a worthy fellow worker with Nappanee, and Elizabeth Viola, who passed away in infancy.

Early in life this good brother united with the Church of the Brethren but later in life came into the fellowship of this Brethren church at Nappanee and proved himself a worthy fellow worker in the church. He was a true and performing other duties that contributed greatly to the work of the church he loved.

The death of this brother resulted from an accident while working in one of our factories. He will be missed by all who knew him. Services were conducted at the First Brethren church of Nappanee by the writer.

BENJ. F. OWEN.

**CLAVENGER**—Daniel E. Clavenger was born in Drake Co., Ohio, July 19, 1864, and departed this life March 26, 1932.

May 6, 1928 he was the second time united in marriage to Mrs. Isabelle Harker, who sorrowed deeply at the loss of a splendid husband and the hearts of all the community go out to her as she laments the loss of her dear husband and the meaning of God's will for her in this trying hour.

This noble Christian brother cast his lot in the year 1868 with the faithful Gravelton Brethren church and worked in his quiet way as leader in the Sunday school, and was his best to this group of faithful people who have known him and understand the work going and are still working at it. But losing faithful members one by one is felt keenly by this noble group. Therefore let us pray the Heavenly Father to sustain his wife and all who are left in the community in this loss. The services were held in the Brethren church at Gravelton, Ind., by the writer. BENJ. F. OWEN.

**ROGERS**—John H. Rogers was born in Garrett, Ind., July 16, 1850, and departed this life April 5, 1932, at his residence in Nappanee.

He was united in a second marriage to Mrs. Allie Trillon, July 22, 1909 and they have lived happily together for 22 years.

In 1909 this dear brother united with the Methodist Church in Garrett, Ind., and held true to that faith until death.

For thirty-five years this brother was a faithful workman for the B. & O. Railway Co., and due to his faithful work the company granted him a pension and gave him a splendid testimonial in writing for his faithfulness while in their employ.

This loyal husband and provider will be greatly missed by his good wife and all who knew him. Services were conducted at Garrett, Ind., by the Baptist minister, by the writer, assisted by the Baptist minister. BENJ. F. OWEN.

**DOUMA**—Henrietta Duker Douma was born in Jackson Township, Elkhart Co., Ind., March 16, 1857, and departed this life April 7, 1932, aged 75 years, 22 days. She was united in marriage to Andrew Douma, Aug. 27, 1878, who preceded his wife in death Nov. 13, 1927, to this union seven children were born. The living children are, Julia Corwin, Nappanee, Ind.; William Douma, Goshen, Ind.; Susan Brackeen, Greenwood, Ind.; Martha Leeman, Milford, Ind.; Frank Douma, Muskegon, Mich. Two children passed away in early life.

This sister in early life united with the First Reformed church and remained true to her faith until death.

She was a noble character, quite cheerful in her old age and a keen thinker. Always conscious of the goodness of God, she loved all of his creation. She was proud of her children and relatives and especially pleased was she with two nephews, both of whom are ministers in our Indiana Conference—Rev. W. J. Duker, of the First Elkhart church, and Rev. Edgar A. Duker of South Bend, Ind.

The services for our sister were conducted by the writer at the Maple Grove church, near Paris, Ind. BENJ. F. OWEN, Nappanee, Ind.

## ANNOUNCEMENTS

### CARLETON, NEBRASKA

Our communion service will be held Thursday evening, May the 5th, 1932. All of like faith are invited to enjoy the service with us. W. R. DEETER, Pastor.

VOL. LIV  
Number 19

THE

May 7  
1932

# BRETHREN EVANGELIST

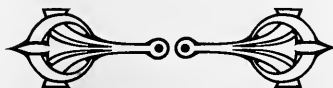


THE PIONEER WOMAN

At Cherokee Strip, near Ponca City, Oklahoma, stands this bronze monument—"the Pioneer Woman", thirty-five feet high. It is the work of Bryant Baker, a New York sculptor, and cost \$300,000.00.

Critics agree that the artist has put into this great work the spirit of the womanhood that has made America great. Forward she goes into the great west, with the faith and strength, the calmness and courage that will enable her to meet any emergency. With one hand she leads the citizen of the future and in the other she carries the Bible.

By that same equipment, and only so, can the womanhood of our day successfully cope with the critical situation with which we are faced.





## Signs of the Times

by  
Alva J. McClain

### THE Protest of Darrow

It is not often that Clarence Darrow loses a case, in spite of the fact that he has undertaken often to defend cases where defense seemed to be hopeless. But for the time being he has lost in the courts of Honolulu what is reported to be the last case he will ever undertake, one of the most notorious in modern times.

It is not my purpose here to discuss the merits of the case. There are some things that seem beyond the power of human courts to settle with justice to all concerned. After man has done all within his power, it should be remembered that in the last analysis "Vengeance belongeth unto Me; I will recompense, saith the Lord." In his court there will be no miscarriage of justice.

When the jury brought in its verdict of "Guilty," the aged Darrow indignantly denounced it as a "travesty on justice." Those acquainted with Darrow's philosophy of life will smile at his protest in the name of "Justice." To Darrow, there is no such thing as moral responsibility. Every crime is the inexorable result of factors over which the criminal has no control; he could not have done otherwise. According to this philosophy, the Honolulu jury could not have rendered any other verdict than it did! Why then protest against it? The only man who has a right to talk about "Justice" is the man who believes in God and freedom of the will and a Day of Judgment.

### NOTHING to Repent?

The ex-Kaiser of Germany, now an almost forgotten and lonely fugitive at Doorn, recently gave to the newspapers an interview. Referring to his own past, he said, "I have nothing to repent. If I were to live my life over again, my duty to the fatherland would compel me to do exactly what I have already done."

During the late war-hysteria, the Kaiser was pictured as the arch-devil of the universe and responsible for most of the evils of mankind. The passing of the years has modified this estimate very greatly. During the war the war-making politicians were looking for a "Goat" and found a convenient one in Wilhelm. But after discounting to the limit all the charges laid against him, enough remains to give the lie to his most recent utterance, "I HAVE NOTHING TO REPENT."

Perhaps the worst thing that can be said about the Kaiser is that he has learned nothing from experience and history. But he is not alone in this failing.

There is a prophecy in the Bible which declares that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy, having their conscience seared with a hot iron." (1 Tim. 4: 1-2). There is nothing more terrible than the "seared conscience." For the repentant sinner there is Divine Mercy, no matter how deep the sin. But the "seared conscience" has no feeling of sin. To be "past feeling" (Eph. 4:19) spells a doom that is hopeless.

### THE "Seared Conscience" of Rousseau

Rousseau, great French writer, is the classic example of the "seared conscience." As a boy he was a petty thief. He advocated adultery and suicide in his writings. He lived for years in the worst licentiousness. Most of his children were illegitimate and he sent them at birth to a foundling asylum. He was mean, vacillating, treacherous, hypocritical and blasphemous.

Yet in his Confessions he writes, "No man can come before the throne of God and say, 'I am a better man than Rousseau! ... Let the trumpet of the Last Judgment sound when it will; I will present myself before the sovereign Judge with this book (his Confessions) in my hand, and say aloud, 'Here is what I did, and thought, and was.'"

Just before he died, he said "How happy it is to die when one has no reason for remorse." Then addressing God, he said, "Eternal Being, the soul I give back to thee as is pure at this moment as when it proceeded from thee."

### If we Confess Our Sins

Over against the deadly moral paralysis of Rousseau and the ex-Kaiser, let the reader compare Paul, greatest representative and trophy of the Grace of Christ. Looking back over his life, he finds nothing in himself of which to boast, but sums it up in one brief and searching "Confession," "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Tim. 1:15).

To have sinned is tragedy great enough. But to sin and not be conscious of it is the tragedy of tragedies.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

But "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

To sin is folly. But, having sinned, there is no higher wisdom than to say with the

### "Well Read"

This is spoken as a tribute to many persons, but it always has relative meaning. To be well read may be a credit or a curse; it may suggest a desirable companion or a dangerous one; it may promise ennobling conversation or the degrading kind; it may point to a constructive or to a destructive individual. One must know what has been read before he can decide whether being well read is an honorable state or not.

But who passes the judgment that pronounces one well read? The way the judge looks at life, what he selects as worth while determines whom he will designate as well read. The banker wants his well-read man to be a reader of books pertaining to finance and exchange, local, national and worldwide. The youth who reads only the sports pages in the papers can call none well read who wastes time on anything else. But another youth, interested in history or art, or travel, ignores records of sports and is bored to death if he must converse with anyone who is not up to date in the things that interest him. All of us limit this matter of being well read to the things that concern ourselves. We may say, "Oh, yes, he is well read in a lot of stuff that amounts to nothing." In this way we may be right, but we are as apt to be wrong.

Our being well read has something to do with the work we are doing. Thus a minister has his range of reading, as do doctors and lawyers and manufacturers and farmers and fruit grovers and poultry raisers. It would be fine if a farmer could find time to be well read in a great many things that do not pertain to his work, but he will probably profit most and become a far more interesting companion for others if he is well read on farm topics. The doctor does well, if he can get the time for it, to be well read on forestry and whale fishing, but his patients want to be sure that he is well read on medical lore, even if he knows nothing about trees and might suppose that whales are caught in steel traps.

Some of us are teachers in church schools. That is not our life work; we make our living working at something else. Teaching in church school is not remunerative now; it probably never will be. It is a work of love largely. It is a service rendered in Jesus' name for the uplift of persons we have as pupils. Is there any application of this matter of being well read to the church school teachers? It is not only applicable in a vague way; it is essential if the teaching is to count for much. In our times pupils are widely informed about a host of things, but they have limited information about the things that are supposed to be taught in the church school. These pupils look for teaching that comes from a well-read teacher—well read in the matters that pertain to the church school. The Bible, the church, the activities of the church locally and at large, the long list of things that rightly belong in the teacher's storehouse need to be gathered by much reading. Busy teachers—we all are that, but our pupils do not know that we are busy, and they do not excuse us for lack of information. Being well read is not the highest thing in a teacher's equipment, but it certainly has its place.—The Lutheran.

Taking in without giving out breeds corruption both in ponds and men. Soul-health demands service for others.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Why Not a Motherhood Movement?

Dr. Frederick W. Shannon said a few years ago: "Far more important than the youth movement, one need not hesitate to say, is the motherhood movement." Verily, and why not have a motherhood movement? There is great concern these days about youth, and there is some reason for perturbation, but a far more vital and fundamental problem is that of parenthood, and especially, that of motherhood. If we can solve the problem of motherhood; if we can get mothers of the right sort; if we can put within their hearts ambitions that are noblest, choices that are highest, thoughts that are purest; if we can bring them to give themselves to ways that are blameless, habits that are temperate and self-controlled and speech that is kind and lofty, we will not need to trouble ourselves nearly so much about the problem of youth.

A motherhood movement calls first for an appreciation of, and a reverence for, the great office and ministry of motherhood. This is important because of the good influence it will have on those who have profited by the love and sacrifice of mother. Men and women and boys and girls cannot help being made better by having developed within their hearts a keen appreciation of the high and holy office of motherhood. It will make men more kind and considerate, more truly manly in their attitude toward women, and it will make boys more reverent and devoted toward the best friend they have on earth, and more gentle toward all women. And girls will be made more sympathetic and tender toward their mothers, and at the same time more helpful, if they are given a large appreciation of the sacrificial devotion that characterizes true motherhood. Not only so, but the loftier and more intelligent and more widespread the appreciation of the office of mother, the more glorious and more to be coveted will that high place appear to be in the eyes of all true girlhood, and the loftier will be the thoughts and the purer the motives and the more keenly understood the responsibilities as they under God approach its sacred precincts. And nothing is more vital for our day, or any day, than that motherhood should be entered into with a very real appreciation of its holy office and far-reaching responsibilities.

A second desirable element in a motherhood movement would be training for the responsibilities of motherhood. Does it seem strange to suggest such a thing? If so, it is because we have been accustomed to gross carelessness about the entering of the most sacred and most significant relationship of life. Many who have a right to express a judgment on such matters insist that ignorance and mis-information are responsible for much of the unhappiness of homes and the waywardness of youth. Many are the youth and maidens who enter into the holy estate of matrimony suddenly and with no serious thought and little knowledge of all that it involves, and take upon themselves the responsibilities of parenthood with little or no preparation for the training of young life. If they succeed we commend them; if they fail we blame them, and perhaps unjustly. Why were they so ill prepared for life's duties? Why had they not received instruction while under the parental roof and about the home fireside? Or why had the church been silent about such important matters? Why was not some means afforded whereby the needed training could be received? If we are to have better parents, they must be better trained, and unless we do have better parents, we cannot hope to cope with the youth problem. Surely a motherhood movement might well include better training for motherhood.

Another element of a motherhood movement might be an emphasis of the importance of a consistently Christian spirit and example in the moulding of character. However much a mother might understand young life or be equipped with methods, if she has not the spirit of Christ in her life and does not walk circumspectly before her children, all her skill and teaching will be of no avail. An inconsistent example can defeat a whole volume of good precepts. Nowhere is it more important than before children to

"walk worthily of the (Christian) calling wherewith we are called," and to seek to "avoid the very appearance of evil." How quickly they imitate what they see done and take on the spirit they see manifested! This is a warning to both father and mother. A fit of ill-temper, an explosion of profanity, a showing of jealousy on the part of a parent will not be long in finding expression in the conduct of the boy or girl in that home. A cigarette smoking, card playing, theatre-going father or mother can expect to have that kind of a boy or girl. On the other hand the spirit of love and good will, the showing of strength and self-control, the example of temperance and righteousness, of Christian devotion and godliness, will soon find their counterpart in the young lives before whom they are enacted. Example, good or bad, is a powerful factor in youthful conduct and in character formation. How important, then, to maintain before the child a consistently Christian example! To both parents this is a challenge. But if one parent more than another influences the child during the first ten years of its life, it is the mother. God give us Christian mothers, more truly Christian mothers. That deserves to be the biggest factor in a motherhood movement.

## Some Challenges of the Christian Standard

### PART II

Last week we stopped at the close of chapter 5 of Matthew's report of the Sermon on the Mount. Going into the 6th chapter we find the Lord still stressing the righteousness required in the kingdom. "Take heed that ye do not your alms (Moffatt says, "practice your charity") before men, to be seen of them." The superficial doing of religious rites is aimed at. There must be genuineness, not hypocrisy, in what we do. This is illustrated by giving, prayer and fasting.

Do not play the hypocrite in your giving, Jesus would say, making a display of it, so that men will praise you. If you do it with that in view, that is all the reward you will get. Give sincerely and quietly and God will see and reward you. What a challenge to very much of our Christian giving today! How often we blow a blast on a trumpet, call the attention of everybody in hearing distance to us, give in the most public way possible. But it means nothing in the sight of heaven.

The same warning against hypocrisy is carried over into the practice of prayer. Long public prayers, filled with vain repetitions, made in an ostentatious manner, in an attempt to impress people with our sanctity or the beauty of our prayers,—these count for nothing. Only men, not God, hear such prayers. Prayer must be thoroughly sincere and genuine, if it is to reach the throne of grace. And the way to cultivate such sincerity is to pray much in secret.

Then the Lord gives an example of the content and form of acceptable prayer. How simple and direct it is! How full of meaning! There is the adoration of the Father; concern for the coming of the kingdom; petition for sustenance, request for forgiveness (and what a condition is imposed!—"as we forgive"); the desire to escape temptation; and the acknowledgment of God's ownership of the kingdom and the attributing to him of all glory and power. Then the Lord stresses further the necessity of forgiving, if we wish to be forgiven. That is the key to acceptable prayer. And how hard it is to use it! There is a real test of sincerity and an exposé of hypocrisy.

Still further is sincerity tested by reference to fasting. The hypocrites fast to make further show of their righteousness, but it is mere religiosity, a pretense of righteousness, a base representation of the real thing. Fasting is not forbidden, but when it is to be engaged in, it is to be a quiet, humble exercise of a des-

perately sincere heart. Fasting is to be done before God and not before men, as if it were a piece of public acting. It is something sacred, to be used only when it is the natural expression of a great heart passion. Do not abuse it. "Be ye not as the hypocrites."

(To be continued)

## EDITORIAL REVIEW

Many little demons, whose presence may never have been suspected, are driven from the life when Christ comes in; it never fails. But merely joining the church gives no such guarantee.

Brother C. D. Whitmer calls the attention of young people to Shipshewana Training School, to be held July 17-24. See Christian Endeavor page.

We are informed by the secretary, Brother Homer A. Kent, that the conference of the Southeastern District will convene at Roanoke, Virginia, on June 14th and close on the 16th. He says the program will be sent us soon for publication in The Evangelist.

Brother Homer Anderson writes that he is holding services in the Gritter, Iowa, school house, where there is also a Sunday school being conducted, and though the undertaking is not wholly Brethren, yet he is bearing witness to the things for which Brethren stand and has secured the use of Brethren Sunday school publications in two of the three classes. That's loyalty.

Mrs. Mary E. Garber, wife of Elder A. L. Garber of Ashland who was an early editor and publisher of "The Brethren Evangelist", passed to her reward on Saturday afternoon, April 30, at the age of 72 years. Death came suddenly to Sister Garber, as a result of a heart attack, though she had been in ill health for some time. The Evangelist extends sincere sympathy to this aged former editor and brother minister, and to other members of the family.

Brother R. I. Humbert writes that he has made progress in getting acquainted with his new field at Martinsburg and McKee, Pennsylvania. Two have been added to the membership of the Martinsburg church since his last report, one as a result of a meeting he held in February. The various auxiliaries seem to be well organized and doing good work, and the church's small debt was reduced by a sizeable gift from an isolated member.

The Center Chapel church near Peru, Indiana, has enjoyed a revival under the leadership of its pastor, Brother J. W. Clark, who succeeded in leading nine persons to confess Christ and three to reconsecrate themselves to the cause of Christ. Seven have been baptized, and others await the rite. For the church members it was a revival of Bible reading and prayer, which is always a good kind of revival to promote. The numbers and faithfulness of the young people of this church continue to be a source of strength and encouragement.

Our correspondent from Masontown, Pennsylvania, writes that progress continues under the leadership of Brother and Sister Floyd Sibert. She makes mention of the revival held in January, previously reported, when 100 confessions were received and tells of the Sunday school's growth, having reached the average attendance of 315, the banner attendance being 428 on Easter Sunday. The Wednesday evening Bible study service has an average attendance of 101 and the Christian Endeavor attendance ranges from 150 to 200. It seems that there, as at other places, the depression is making people more responsive to the spiritual service the church has to offer.

Brother George H. Jones writes of the work at the Second church of Johnstown, Pennsylvania, which he has been serving for some time with such encouraging results. He has received seventeen by baptism and five by letter since taking up the work. The Sunday school attendance registers about the 100 mark and the attendance at the preaching services is said to be greater than at the school, which speaks well both for the loyalty of the members and the messages of the preacher. The program adopted by this

church and published some time ago in the Evangelist and which was calculated to intensify the devotion and loyalty and enlarge the vision of the members is bearing fruit.

We have received from a friend in Indiana a folder announcing the candidacy of Prof. J. Raymond Schutz for nomination to Congress from the Fifth District of Indiana. The primary is being held this May 3rd as we are going to press. Next week we will know the result. We wish Brother Schutz success. The Congress badly needs men of the intelligence, integrity, human sympathy and godliness that Schutz possesses. If there are not enough men of his party who believe in such high qualifications for public office to make him their candidate and then enough voters of all parties to elect him this fall, then there is something decidedly wrong with the new Fifth District of Indiana.

Brother A. B. Cover was his own evangelist in a pre-Easter campaign at the First church of Los Angeles and there resulted fifteen confessions of faith. Twelve persons promptly received baptism. Evangelistic preaching and efforts were continued after Easter and other confessions were received and five were baptized. The church is said to have been greatly revived. The pastor's musical ability has enabled him to organize and direct an orchestra that is proving a real service to the church. We are glad to note that "every special offering was lifted and folks did their best." Churches about which that can be said are worthy of being commended for their denominational loyalty, regardless of the size of their offerings.

Brother A. D. Cashman tells us in his letter this week that during the last month in the "regular services thirty-one precious souls . . . found their way to the altar" in the Second church of Los Angeles. Of this number twenty have been baptized, four await the rite, four were received by letter and three were recommissions. Prayer has large place in this church, and particularly intercessory prayer, and the two groups of intercessors doubtless had something to do with the splendid ingathering of souls reported. Prayer is not only a means of self-improvement, but a method of achievement as well. All auxiliaries are advancing, the Sunday school showing marked increase in attendance. The pastor reports the meeting held by Dr. Bauman last fall as resulting in sixty-seven confessions, twelve of which were received into the church by baptism.

Brother Fred C. Vanator gives us a good report of his work at Peru, Indiana, where he conducted a pre-Easter revival of one week, resulting in twenty-one confessions, nineteen joining the church by baptism and one by relation. Since the close of that intensive effort, in which the members gave splendid cooperation, four others have been received into the church, three by baptism and one by relation, making a total of twenty-five added to the church in recent weeks. The Peru church is alive with activity, something being planned for every age and class of members, so that the church is really being made the center of their interests and activities. The fifty active young people of that church add greatly to the brightness of its future. Bible instruction is not being neglected, as is seen by the two instruction classes, one being conducted by the pastor and the other by his capable wife. The merged Sunday morning service is an interesting feature, and the average attendance of 170 speaks well for its success.

Our good correspondent from the church at Elkhart, Indiana, says the work is going forward in a splendid way and that the spirituality is deepening. Though material growth is not equal to former years, as is the case elsewhere, yet they are holding up that side of the work with all the greater strain in the midst of these trying times and thereby gaining all the greater blessing. The Sunday school continues to grow and the prayer meeting attendance remains exceptionally high. As announced in last week's paper (and this is one time when a mere man beat a woman in telling a bit of news), Brother Duker's decision to leave the pastorate was met with reluctance and regrets on the part of his people who had enjoyed his capable leadership for ten years. The church has grown remarkably during this time and achieved very creditable accomplishments, as mentioned in our previous issue. But they are to be congratulated in having secured so worthy a successor in the person of Brother H. F. Stuckman.

## A Mother's Day Message. By E. M. Riddle

### (Honoring Our Mothers)

Hear the Voice of God first: My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck (Prov. 1:8, 9). Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee (Ex. 20:12). Children, obey your parents in the Lord, for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long upon the earth (Eph. 6:1-3). Jesus said: Honor thy father and thy mother; and thou shalt love thy neighbor as thyself (Mt. 19:19). Will our readers also turn to 2 Timothy 1:1-5, and John 19:25-27.

It is beautiful to meditate upon the fact that this country sets aside a day in which to give honor to sainted motherhood. Whenever I think about the love of God, I always think of a mother's love for her child. In this, there is the noblest, purest and most unselfish form of human affection; a constant love that wavers not. Fatherhood is incidental in the history of humankind, but motherhood is fundamental. Long before the consciousness of the family arose, mother love with all its tenderness was there. In it there lies the beginning of all institutions. Upon the foundation stone of motherhood are built the pillars of the state.

St. John says, "We love him because he first loved us." How true is this of Mother Love? A father gazes upon his firstborn with pride of offspring. The large amount of his affection for the little mite comes because of his love for his mate. The little one wins its way into his heart. But the love of the mother is there even before the child is born. And it endures even unto the end. What words are sufficiently eloquent to pay tribute to the mothers of men? What can measure the depths of her heart? In the hour when the wayward child brings disgrace upon the home and parents the father's heart may grow hard with pride, but the love of mother never fails. She still with hope and faith clings to the last ray, when all seems in vain. Kipling has said it for us in verse:

"If I were damned of body and soul,  
I know whose prayers would make me whole,  
Mother O mine, O Mother O mine!"

Let us then on Mother's Day, again pay homage to Motherhood. It will be worth while to assemble ourselves in our various places of worship and do reverence to this great fact of human life. We will do well to exalt the memory of those mothers who have departed and give some token of affection to those who now serve. This is the noblest of all earthly love.

The world is in need as

never before, of a GREATER SPIRIT OF MOTHERHOOD. When we pause for one moment and look at the wayward and misguided youth, at the increase in the number of hasty marriages and divorces, at the number of missing girls in the larger cities each year, does there not come to the mothers of this country the challenge to a greater fulfillment of their sacred charge? One of the solemn functions of motherhood today is to train children in right and sane ideas in regard to the social troubles that threaten the world. She may not be able to sound the depth of this question but at any rate the average mother can teach the simple principles of right thinking and right feeling toward other people. Mothers can do much toward the well-being of our country by sowing seeds of justice and righteousness in the hearts of the children. We can at least try to guard them from falling into the sea of unrest and hatred against those who have what they have not yet gained. At this very time, the mother can explain that there are undoubted injustices in the world, but that there are lawful and righteous methods of correcting these, and that today hosts of people, both those who have money and those who do not, are seriously engaged in trying to make conditions better for all men.

Again the world needs mothers, who can inspire their sons and daughters and lead them to all they have dreamed of for their future. Back of every good and great man stands a good woman. Only by the miracle of God, says one, will the soul of the child rise higher than the soul of the mother. True mothers dream dreams for their children. Somewhere out of the past rise memories of what they wanted to be, but never reached. In their children they have a second chance in attaining their ideals. Oh, the tragedy of it, where mothers have be-

come so engrossed in social levities, in fashions, in clubs, in cars and cards that they have lost the realization that, "life is more than meat and the body than raiment." Yes, the world needs mothers NOW who have so kept their own lives that they can still clearly discern the eternal verities. Great mothers are not selfish. They will be mothers to the motherless of the community and the world. The instinct of possession, protection and caress, the primitive emotion of the heart, must overflow to the lives of the neighborhood's neglected, that the motherless of every state may be blessed by the motherhood of the world.

But this is not all of the program for motherhood. Out of this generation must come mothers who shall be able to lead America's youth, drifting as some may be, to the saving heart of the world's Redeemer. They must build the Rock of Ages into the stream of life of



MOTHER

"All that I am or hope to be I owe to my angel mother."—Abraham Lincoln.

"All that I have ever accomplished in life, I owe to my mother."—D. L. Moody.

"I attribute all my success in life to the moral, intellectual, and physical education which I received from my mother."—George Washington.

"If I am thy child, Oh, God, it is because Thou gavest me such a mother."—St. Augustine.

"If I prefer the truth it is due to my mother's teaching."—Chrysostom.

"My mother's kiss of encouragement made me a painter."—Benjamin West.

"The holiest thing under heaven is a good mother."—Voltaire.

"The world owes its gratitude not to me, but to the mother who inspired me."—Victor Hugo.

"My conversion took place—oh, momentous hour—at my mother's knee."—Charles H. Spurgeon.

today, that our sons and daughters may cling to it, and live. Teachers many, may teach, preachers by the thousands may preach, but unless a consecrated motherhood have the gift of God, the coming generation comes to the battleground of activity and responsibility without being fortified and prepared for their place. Praying mothers are still needed to win men for Christ Jesus.

The concluding statement is prompted by a verse gleaned several years ago from Ralph W. Emerson—

"What is Civilization?  
I answer the power of good women.  
Let us have the true woman,  
The adorning, the hospitable, the religious heart,  
And no lawyer need be called in  
To write stipulations;  
The cunning clauses of provisions of the strong investiture,  
For the woman moulds the law-giver and writes the law."

No nation can rise higher than its mothers. The unit of national life is not the individual but the home; and the home is what mothers make it. The American home is by far the most important of her institutions. From the family came the school, the church and the state. The preservation of the high ideals of the American home will depend much upon the keeping of an exalted conception of the glory, the influence and potency of motherhood. Historians have said without hesitation, that the fall of the great Roman empire began with the decline and fall of the Roman home.

Friends may forsake us. Fortune may vanish. Ambition may die of despair, and hope forsake us. Tears may flood the vision and sorrow crush the heart. But when all have gone, there will always be—God and Mother.

Warsaw, Indiana.

## Conscience

By Benjamin F. Owen

TEXT: Happy is he that condemneth not himself in that thing which he alloweth. Rom. 14:22.

We often hear conscience spoken of as the voice of God within us, and so it is in a sense. For God has put conscience in all of us, just as he has put reason, to guide us in the right way. Conscience is a sort of judge set in our hearts to tell us when we are right and when we are wrong. Conscience tells us this—whether we wish it or not—when we do the thing. Reason makes us know it is wrong to tell a lie, but conscience actually speaks when we do tell a lie. The work of conscience is to make us content and happy when we do right, and discontent and unhappy when we do wrong.

Paul says, Happy is the man who does not condemn himself in what he allows himself to do. In other words, who never allows himself to do what his conscience tells him is wrong. He indeed is a happy man; happy in the peace of the mind which a "good conscience" always brings, happier still in the knowledge that God is leading on in the narrow way, and upholding him by that grace and strength which can never fail him, even unto the end. But we must not be mistaken, and think that when a man tries to follow his conscience, he is sure to be happy at once. As long as there is a struggle between right and wrong, as long as we are only learning to obey conscience, and only learning to choose the right and refuse the wrong, so long we must not expect that peace which is the fruit of a long-tried faith and a steadfast walk with God. The happy man is he who chooses the right path fully, freely, heartily, without wavering, and without regret. He only knows by his own experience that religion's ways

are indeed "ways of pleasantness, and her paths are peace."

When we tell people that this is the true way to be happy even in this world, a great many do not believe us in the secret of their hearts. They feel secure in that so much grief must be encountered before happiness. Then Satan, and the world, and their own corrupt hearts, point out to them a much shorter way or road to happiness. Sin is a pleasure for a time. The wicked may enjoy this life more than the good, for a time. God never promises his servants enjoyment of this world. It is not for that we are called out.

Now if happiness lies, as we have said, in a "conscience void of offence," how can those who never obey their conscience at all have any sort of happiness or enjoyment? The good man's happiness results from not allowing things to condemn. In other words, a good man's conscience never hurts, conscience' voice is dumb, because it has nothing to say, it rebukes not because it has naught to rebuke. Love reigns supremely. In a bad man conscience is quiet, and does not prick him because his conscience is dead. He has smothered it and killed it, and so it troubles him no more. How fearful this deadly calm, this peace where there is no peace.

Most persons live in a state between these two. They do not always obey conscience, and yet conscience is not quite dead in them. It pricks them and troubles them sometimes. They often have a feeling that they are doing wrong; they are giving way to temptation; not living up to their profession; neglecting duties, or at least all is not what it should be with them. Well for them, if they have that much conscience left. Good, if conscience has still power to make them uneasy and discontent with themselves.

How easy it is to stifle and deaden this gift of God. Each time we refuse to follow conscience we weaken its power. Refuse to listen now, it will not cry so loudly next time. Neglect its warnings a little while, it will cease to warn at all, and grow hard and dumb. This is one of the many bitter fruits of sin. Every sin we indulge, not only leaves guilt behind, but also helps to deaden conscience, and to make it harder to turn and repent. It is not the number of their sins that rob so many of heaven. It is the hardening, deadening effects of one sin on another that really destroy the soul. Wilful sin destroys its thousands, but deadness of conscience its tens of thousands.

Conscience must be true. Some people think and speak as if conscience were almost the same as God's Holy Spirit speaking to us, and therefore sure always to be right. They are sure they cannot be wrong, if they can say, "My conscience is easy, or bids me." Conscience can only tell us whether we are right or wrong, according to our knowledge. One man goes one way, the other another way. One feels his conscience tell him to be honest; the other says his conscience does not condemn him because he is a little shady in his dealings. One decides that the out-and-out life of faith and fellowship with Christ is the preeminently worth while and right thing; the other takes a more compromising course and says, please do not be too serious. Both, of course, cannot be right. So we must take care to have a right judgment in all things, and a true as well as a tender conscience. Conscience may deceive us, if we do not remember this.

Therefore, with God's help, never refuse to obey conscience. Obedience is the only way to keep it alive and tender. Conscience may in some things be ignorant or mistaken, but it is, under God's direction, our best guide.



Dedicate conscience to God and we shall not go far wrong in plain and practical matters. Then if we want an inspired rule by which we may gain the blessing of a happy and peaceful life, let us remember this, "Happy is he that condemneth not himself in that thing which he alloweth." Nappanee, Indiana.

## God's Judgements Are Sure

By Thomas Gibson

"The mills of God's grind slowly,  
Yet they grind exceedingly small,  
Though with patience he stands waiting,  
With exactness grinds he all."

How applicable are these words to the judgments of God. Men are formulating new concepts of God, to suit their modern ideas. Recently, I read about a man who made a comparison between the God of the Old Testament, and the God of the New Testament, and he said, "The God of the Old Testament was a God of wrath, fond of sacrifices, ordering a man to kill his child, but the God of the New Testament was a God of mercy, who said, I will have mercy and not sacrifice. It is a foregone conclusion, this man knew little about the God of the Old or the New Testaments. He is the same God. He is the same yesterday, today and forever, unchangeable in character, and everlasting in duration. "I am God who changeth not." The same God, with the same attributes, besides love, and mercy, which are his chief characteristics, he is also a God of wrath, vengeance, and indignation, after a while the "cup of his indignation is going to be full, then he will make individuals and nations drink of the wine of the wrath of God, poured out without mixture into the cup of his indignation."

If that man had read his Bible, he would have found, he was the same God who slew Aaron's two sons for practising deception, that slew Ananias and Sapphira for the same sin.

Most any Sunday school child knows that God never intended Abraham to slay his own child. It was a test of Abraham's faith in God being able to provide the sacrifice. The wisdom and foreknowledge of God saw that Abraham's faith "accounted that God was able to raise him up, even from the dead, from whence also he received him in a figure" (Heb. 11-19). Isaac was a type of Christ, being raised from the dead figuratively. Sometimes God is slow in meting out judgment to impenitent evil doers, but ultimately "his mills which grind slowly, grind with exactness." God was longsuffering to Pharaoh when he oppressed his people, and put heavy burdens on them grievous to be born. But eventually judgment was meted out to him. Belshazzar had many warnings to flee the wrath of God, but failed to heed them, but at last his profane feast was a warning of his death. God's indignation was kindled against Belshazzar, his lords, his wives, and his concubines, when they desecrated the vessels that were taken out of the temple of the house of God, in drinking wine from them in their impious feast, in their mirth and revelry. Reminded of what his father did, was a stern rebuke to him, and though his son, "O Belshazzar, hast not humbled thine heart, though thou knowest all this, but hast lifted up thyself against the Lord of heaven." In that night was Belshazzar the King of the Chaldeans slain.

"The mills of the gods grind slowly, but they grind surely, and with exactness." He is the same God that destroyed the city of Sodom and Gomorrah, and saved

righteous Lot and his family, "because the men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. 13-13).

It was the same God that caused a volcano on Mount Pelee, on the island of Martinique, to erupt with great violence, wiping out a whole city, except one soul, who was a prisoner in a dungeon, because the inhabitants of the city, a few days before the disaster crucified a pig in mockery of the crucifixion of Christ. "Christian Herald," August 30, 1902. "It is a fearful thing to fall into the hands of the living God." The demands of the God of the New Testament, are as exacting, and his judgments pronounced on wicked and sinful men are just as severe. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" says Jesus.

"The mills of the Gods grind slowly, but with exactness grind they all." May his longsuffering, goodness, kindness, and gentleness, yet lead many to repentance, before "the great and notable day of the Lord," when Jesus, the incarnate God of the New Testament, "shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1-8).

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6-7). This law obtains in both the material, and spiritual realm.

1816 Woolsey Street, Berkeley, California.

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## SIGNIFICANT NEWS AND VIEWS

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### CAN RADIO BE "REFORMED"?

It is interesting to note the increasing volume of criticism of contemporary conditions in reference to radio. It is to be hoped that many more folks will soon become conscious of the fact that "isolated periods of decency do not make amends for insufferably long stretches of maladroit advertising and pseudo-entertainment." Dr. Lee deForest, who is credited with being the "father of radio," and at least has been one of its most eminent inventors, recently was moved to ask this question: "Why should anyone want to buy a radio or new tubes for an old set, when nine-tenths of what one can hear is the continual drivel of second-rate jazz, sickening crooning by degenerate sax players, interrupted by blatant sales talk, impudent commands to buy or try, actually imposed over a background of what might alone have been good music?" This is truly significant.—Reformed Church Messenger.

### WET JOURNALS FIND THE GOING DIFFICULT

Perhaps it is true that most of the people of the country are wet. But if that is true they certainly are not the kind who believe enough in their convictions to support magazines seeking to advance the wet propaganda. For wet journals find the going difficult.

Some months ago it was Plain Talk which decided to quit. A lot of good things could be said about that magazine. But, as the months went by, it became more and more evident that by "plain talk" it meant any kind of argument in favor of booze. It passed out in the wave of publicity of special articles to show how much liquor can be secured in the leading cities of America. Plain Talk got lots of applause. But apparently nobody wanted to buy it.

The recent announcement of two weekly magazines that they will hereafter be published monthly is further evidence of the difficult way of the wet press. The first is Life. Most of us used to read it. It had clever fun—clean fun. You felt free to leave it on the library table where the children could get a look at it. But Life finally reached the place in its development where it thought that the only legitimate kind of joke was the one which ridiculed those who were in favor of the eighteenth amendment. It had a

lot of fun doing it. But it evidently couldn't sell subscriptions on that basis. So it decides to publish monthly.

And now comes the announcement that **The Outlook** will be published monthly in the future. Shades of Lyman Abbott and Theodore Roosevelt! What an influence for social righteousness this periodical exercised but a few years ago. But it went wet. And now wet? It sought support of the wet interest and wet money. It turned to the DuPonts for financing. It called for those who favored liberalism in regard to Prohibition to rally to it. Perhaps they did rally, but they forgot to bring their checks for subscriptions.

There are a lot of bad investments in America in these hectic days. But we would place the investment in a wet periodical as about the worst.—Church Management.

#### WHEN IS WAR NOT WAR?

The answer means much to individuals and business in China. If insurance companies have their way, the Sino-Japanese clash is war. Holders of policies against property damage insist on official interpretation of the situation. The insurance companies contend that wars are "acts of God" and as such nullify insurance claims. Though China and Japan may not call it a war now, later on when the ex-soldiers start organizing for adjusted compensation, etc., etc., they will realize that it was a war.—Pathfinder.

#### "HARRIMAN NATIONAL BANK AND TRUST COMPANY"

"The Band of Personal Liberty, Fifth Avenue and 44th Street, 59 Liberty Street, New York"

"Pap"

This is the heading of an article sent out carrying the date of February 20, 1932. The sheet goes each month to bankers, chambers of commerce, public libraries, etc., to all the customers of this particular bank. This particular article is a dissertation on "hoarding." In it the following sentences appear:

"A personal investigation in New York results in general agreement that it is the bootleggers who are hoarding (stimulated by the Capone incident), and every safe deposit in the larger places can tell the same story. The prohibition law is at the bottom of the bulk of our economic condition. The proof is the exclusion by trial and error of all other possible causes. The use of liquor can be, should be, restricted; but the law as it stands is like a focal infection in the body working against all the labors of a physician to cure a disease. There is an economic and a moral side to prohibition. We are suffering in both. We think the evils of lying, deceit, law-breaking, murder, caused by the endeavor to flee this law, point, not to a futile attempt to enforce it, but to amendment. The economic gain would be immeasurable. It would end hoarding, increase employment, profit the treasury, and serve and benefit the people. To these ends, and an end of hoarding, 'baby bonds' as an instrument were as effective as a bent pin against a coat of mail."

Any financial institution guilty of so gross a misstatement of economic facts, guilty too of demagoguery so patent, deserves to be widely published in terms of its own propaganda. The man who is opposed to prohibition has a perfect right to state his case. The institution that favors repeal is justified in using every legal means to accomplish the result desired; but the "national bank" that stoops to the stuff the article herein quoted contains will receive in the long run just about what it deserves from people who do their own thinking and who expect from their bankers honest thinking.—Daniel A. Poling in C. E. World.

#### WHERE THE LINK IS

There is no relationship between prohibition and organized crime. The tie is between liquor lawlessness and organized crime. Prohibition does not produce crime, but liquor lawlessness has brought about disregard for laws, fairly and honestly enacted by the people themselves. That man is as much a criminal who breaks the prohibition law as is one who commits theft or arson. Liquor is the mother of crime and criminals.—F. L. D. in American Issue.

#### DEALING WITH CRIME

Many times we must think and speak of our crime problem. There is trouble at both ends of the line. There is not sufficient emphasis and training in home, school and church in early years, and the enforcement of the law upon the criminal when caught is

pretty largely a farce. Supine judges and indifferent prosecutors are too prevalent. The criminal even caught in the act has a "fifty-fifty" chance of going free. It is not a local problem, it is universal. We noticed a headline in a village paper giving the news about a recent term of criminal court. The heading read, "Mercy Tempered With Justice." The judge is one of the finest of men as we happen to know, but we have all become inoculated with the idea that punishment must be light.

We are not in sympathy with the idea in some states that prisoners are to be coddled. We believe that the warden of Sing Sing Prison, New York State, is a most excellent and able man, but we think he has erred in providing for those in his custody better and more amusement and far more comfort than they would earn outside. Just stiffen up a little in catching and convicting criminals and in holding them to strict rules when imprisoned.—The Presbyterian.

#### A SCHOOL FOR PEACE MAKERS

At Northwestern University, Evanston, Illinois, will be held June 20th to July 2nd the Mid-West Institute of International Relations, which will give the opportunity for twelve days' study, under experts in their respective fields, of world relationships and the tremendous questions of the times—War Debts, Disarmament, the Manchurian struggle, and the like. This Institute is arranged by the American Friends Service Committee, which has already successfully conducted similar Institutes at Haverford College, Haverford, Pennsylvania; and which has recently been called upon to conduct child-feeding work in the distressed coal-mining districts.—The Baptist.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

I Samuel

The book of First Samuel opens with an account of the godly Hannah. Like Mary, the mother of Jesus, like the interceding Monica, and like the devoted Susannah Wesley, the mother of Samuel was a praying woman. Her soul was a tuneful harp gently played by the ever nimble fingers of the Spirit of God. What melody resides in her prophetic song.

"The Lord killeth, and maketh alive:  
He bringeth down to the grave, and bringeth up  
The Lord maketh poor, and maketh rich:  
He bringeth low, he also lifteth up.  
He raiseth up the poor out of the dust,  
He lifteth up the needy from the dung hill,  
To make them sit with princes  
And inherit the throne of glory.

Nor does her paean of praise end here:

"They that strive with the Lord shall be broken to pieces;  
Against them shall he thunder in heaven:  
The Lord shall judge the ends of the earth;  
And he shall give strength unto his king  
And exalt the horn of his anointed."

This great hymn of thanksgiving is the result of answered prayer. Hannah, though barren, is favored by the ever-reigning Jehovah. The Lukan hymns of the New Testament are little, if any superior, to the lofty spiritual tone of this woman's prophetic utterance. Well might the angels have wished for the privilege of announcing, as they once did over Bethlehem's moonlit fields, the absolute sovereignty of a God who may be rejected, but never dethroned! That, in brief compass, is the abiding message of the writing which narrates part of the historic story of the Dark Ages of Israel.

#### I. THE HISTORY OF THE BOOK

1. Author. Probably Samuel and others.

2. When and Where Written. Near Samuel's death. In Palestine.
3. To Whom Addressed. Israel.
4. Occasion. The end of judgeships and the beginning of the kingdom.
5. Authenticity. Pure history.

## II. THE OUTLINE OF THE BOOK (Biographical)

1. Samuel: After the Heart of Innocent Children. 1-7.
2. Saul: After the Heart of Pagan Kings. 8-15.
3. David: After the Heart of Israel's God. 16-31.

## III. THE THEME OF THE BOOK

The theme of our present study is wrapped up in the meaning of the word Samuel in Hebrew. "Asked of God" is its English equivalent, and "Asking" may be easily recommended as its theme. Scripturally stated it stands thusly:

"Make us a king to judge us like all the nations,"  
and (the consequence)

"They have rejected me, that I should not be a king over them."

Samuel must have wept in silence when he heard this request of the oi poloi.

## IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Kingdom, King, Asking.
2. Key Verses. 10:25; 26:21.
3. Key Chapters. 2, 10, 12, 31.
4. Key Ideas. Not theocratic rule, through priests or judges; but monarchical rule through kings. Adaptation and advancement.

## V. VALUE OF THE BOOK

This book evinces how God rules among men in spite of their short-sighted requests, their blistering failures, or even their glowing successes. The Psalmist reveals the method of the Eternal in this case.

"He gave them their request;  
But sent leanness into their soul."

And Saul became the object lesson through which the Almighty did his teaching. His kingship was a decensus ad infernos. Jehovah may be made to speak now what he uttered later in Hosea: "I gave thee a king in mine anger, and took him away in my wrath." Hos. 13:11.

## VI. THE CHRIST OF THE BOOK

Christ is the seed of David ever and always. Greater than Samuel, he is our Prophet, Priest, and King. Both lived well-ordered and blameless lives, the one of almost perfect human order, the Other of Perfect human and divine order. Samuel was a great judge; Christ is our Supreme Judge. Read Luke 1:31-33.

## VII. THE LESSONS OF THE BOOK

1. ELI. The aged Eli is a really pathetic figure. He was as honest as Diogenes, but failed to turn the wick of truth high enough in his lantern to light the way for his sons. They were "Sons of Thunder" who never were converted and pulled the wool over the eyes of their placid, kind, but too affable father. They were crooked and sensual and devilish, quite like some modern preacher's sons. They flirted with the Sapphira's of their day in the midst of the worship and regarded the edificatory sermons as so much "tommy-rot and poppy cock."

2. SAMUEL. He was a judge of stern integrity, fearless and feared. As a Nazirite he lived an abstemious life and developed a strong, resolute will. He added prayer to his daily regimen and was a Seer with open eyes. He founded the School of the Prophets and taught young men wisdom and honourableness. When he died the nation mourned.

3. SAUL. Poor Saul! That is about all we can say for the handsome sheep-herder who had a greater chance than even Abraham Lincoln to make good, but, unlike the Great Emancipator, failed because he could neither keep the common touch nor stand unbridled authority. He began well and ended life in hopeless defeat; his regal years were full of self-inflicted misery, hate, and jealousy. Luxury and pride, chronic anxiety over affairs of state and sleepless nights spent hunting David "like a partridge in the mountains,"—these rendered him incapable of being a competent and useful king. Over his grave "under a tree at Jabesh" should stand a marble marker with the following epitaph deeply engraved—undying words from his own lips—"I have played the fool, and erred exceedingly." What a pity Saul could never have become another "Paul." Poor, poor Saul!

## Outstanding Texts of the Bible

By Dr. G. W. Rench

Rom. 12:10—"Be kindly affectioned one to another with brotherly love; in honor preferring one another." Moffatt gives this rendering: "Put affection into your love for the brotherhood; be forward to honor one another." The gospel has been likened to a "pilgrim from heaven" bringing harmony to every heart and home. To every heart this pilgrim comes; to the door of every home he knocks for admission. And HARMONY is the great concern of God. In his material universe the planets in their orbits are never too slow or too fast; otherwise there would be a wreck of worlds. But human bodies also need to move in their heavenly appointed courses with God's precision. Otherwise there will be wrecks too. And what is more disastrous in time or eternity than a wreck of homes? Men are interested in studying all sorts of laws, why not a little study in the law of obedience to God's HARMONY? A conservative church-leader has said that three-fourths of the church's time, money, and energy are wasted in keeping Christians at peace. That is a startling statement. If all who have named the Christ as their personal Savior, would obey the law of Christian HARMONY, all this time, money, and energy could be spent in bringing the lost to Christ. And what is that law of Christian harmony? "In honor preferring one another." A great evangelist has put it like this: "I will sink myself out of sight for the good of the cause of Christ." At least, where this law holds first place in the hearts of men, there is very little discord.

And now I have my chance to say, there are three classes of weak Christians. (1) Those who are weak in the faith; (2) those who are weak in practice; and (3) not to be too precise, we can say those who are weak in moral conduct. The principle difficulty of those who are weak in the faith is, that they insist on substituting opinions for the faith. The kind of clothing, the color of the skin, the kind of music and musical instruments, the sleep of the soul after death, millennialism, Calvinism, Armenianism, the non-existence of matter, again and again have in various forms been contended for as though they were THE FAITH set forth in the Word of God. The fact is one can believe or disbelieve these things and yet get to heaven. These things are opinions. With many, custom becomes law. Not in the very distant past, baptism performed anywhere else other than in an open stream was thought to be quite out of place. When baptistries were introduced, that church officer who declared that such a device might be all right if the water was no warmer than 60 degrees, but he regarded it as unscriptural if the water was warmed to 70 degrees, has had a great many followers—and in a great many different ways. What is to be done with such who make custom law? Bear with them, if honest, until they put away their childish notions.

Then there is the Christian who is weak in practice. The Bible says for them to pray, give, meet with the brethren, grow in grace, add to your faith virtue, and to virtue knowledge, and so on; they do none of these things, thus breaking the harmony of God with a precious soul. These weak Christians have relatives in the church, and their indifference to the great law of harmony spreads, producing more discord. What is to be done with such trouble-makers? Well, what would Jesus do with such to bring about harmony in his body? Paul directed Timothy to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." And this last expression has much to do with bringing about the desired change. Moffatt says on this passage, "I adjure you to preach the word; keep at it in season and out of season, refuting, and exhorting men; never lose patience with them, and never give up your teaching." 2 Tim. 4:2. May I ask, Have you found a better way? Harmony, however, is worth while in the sight of God and his church.

Also, there is the Christian who is weak in morals. He is easily moved toward the right when he is with the right crowd, and just as easily moved toward wrong when with the gang who pulls that way. He is a problem for the sincere minister. But is he not a problem for God? After walking to the banks of the river in Paris four times to plunge in and end it all, and had raised the cup of poison to his lips three times, but some Unseen arm held him in check, Wm. Cowper afterwards wrote, "There is a fountain filled with blood"; for the "blood" saved.

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## NATIONAL SUNDAY SCHOOL ASS'N. MAGAZINE SECTION

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## American Standard Bible to be Revised

New Haven, Connecticut, January 28—A revision of the American Standard Bible will be published in 1941, according to an announcement made today by Dean Luther A. Weigle of the Yale University Divinity School, who is Chairman of the American Standard Bible Committee of the International Council of Religious Education.

"The American Standard Bible Committee was appointed in 1929 and has held a number of meetings in the last two years exploring the need of a further revision of the text of the American Standard Edition," Dean Weigle said, "The past forty years have been especially fruitful in the discovery of manuscript materials which constitute resources for the better understanding of the New Testament. At a three-day session held last week-end at Union Theological Seminary, New York City, the decision was reached to undertake a thorough revision of the present text, and the ten-year period until 1941 was set as the time within which the Committee hopes to complete this work. No release for publication will be made by the Committee before that year. This will be forty years after the publication of the American Standard Edition of the Revised Version in 1901, sixty years after the publication of the Revised Version of the New Testament by the English Revision Committee in 1881, and three hundred and thirty years after the publication of the King James Version in 1611."

The revision of the King James Bible was undertaken in 1870 by a committee of sixty-seven English scholars, collaborating with a committee of thirty-four American scholars, who labored for ten and a half years upon the revision of the New Testament and fourteen years upon the revision of the Old Testament. It was agreed that in case of differences between the English and American Committees the readings preferred by the English Committee should be chosen, but the American Committee was left free after a term of fourteen years to issue an edition containing the readings which it preferred. The American Standard Edition of the Revised Version of the Bible containing these readings was published in 1901, being copyrighted to protect the integrity of the text. This copyright is now held by the International Council of Religious Education, an organization of some forty Protestant denominations which are co-operating in all matters affecting Christian religious education; of adults as well as children. The Council appointed a committee of fifteen scholars, known as the American Standard Bible Committee, in whose hands it placed full control of the text of the American Standard Edition, with power to make such revision and changes or emendations as its judgment should determine. As in the case of the previous revision committees, all changes in the text must be agreed upon by a two-thirds vote of the total membership of the Committee.

The present membership of the Committee is: William P. Armstrong, Princeton

Theological Seminary; Julius Bower, Union Theological Seminary; Henry J. Cadbury, Bryn Mawr College; Frederick C. Eiselen, Garrett Biblical Institute; Edgar J. Goodspeed, University of Chicago; James Moffatt, Union Theological Seminary; J. A. Montgomery, University of Pennsylvania; A. T. Robertson, Southern Baptist Theological Seminary; James Hardy Ropes, Harvard University; John R. Sampey, Southern Baptist Theological Seminary; Andrew Sledd, Emory University; J. M. Powis Smith, University of Chicago; J. R. Taylor, University of Toronto; C. C. Torrey, Yale University; and Luther A. Weigle, Yale University. Ex-officio members of the Committee are Dr. Harold McAfee Robinson, Chairman of the International Council of Religious Education and Dr. Hugh S. Magill, General Secretary of the International Council, who is secretary of the Committee.

Revision of the Bible becomes necessary, Dean Weigle pointed out, as English usage changes and modern research in Biblical literature progresses. The aim of the English Committee was simply to "adapt King James' Version to the present state of the English language without changing idiom and vocabulary," and to avail themselves of the further knowledge of the original text and its meaning which the growth of Biblical scholarship throughout a period of nearly three hundred years had made possible. They sought to make only such changes as were necessary for "greater accuracy, clearness and consistency." The Revision of the New Testament was published on May 20, 1881, and two hundred thousand copies were sold in New York on that day.

In 1901 an American Standard Edition of the Revised Version was published containing the readings preferred by the American Committee. It is now proposed to revise this American Standard Edition in the light of the manuscript materials which have become available in the last two decades.

(The Brethren Church will await with great interest the work of these scholars. They represent every wing of theological conviction and their efforts will be greeted with the usual scorn, indifference, and approval. These three attitudes will prevail if the world stands ten years hence. —M. A. S.)

## Good Equipment and Efficient Methods Now in Use

Ways and means that many schools are using to increase attendance, interest, and efficiency

(Continued from last week)

### A SUPERINTENDENT OF PROGRAMS

By Jennie E. Stewart

Almost any Sunday school large or small will find a superintendent of programs a useful officer, relieving the general superintendent, teachers, and department superintendents of a load of detail work that usually falls to their lot just when they have the least time to devote to it.

The superintendent of programs does not necessarily do all the drilling nor attempt to look after the whole matter of planning and putting on a program, but she is the official head, the supervisor, and general planner, using as her assistants the different departmental heads, the musical director, teachers, and such others as she may find with available time on their hands.

It is seldom wise to try to use too many helpers on any one program, so she wisely selects from among the older department helpers her committee for putting on the Thanksgiving program; from the young people's and the children's workers for the Easter, Children's Day, and Christmas programs, having a different personnel for each occasion, so as to pass the honors and the responsibility around.

The superintendent of programs should meet with the governing board of the school at the beginning of the year and have them decide with her which special days shall be celebrated by the school in a body, and which by departments only. She can then go ahead and plan for her year intelligently.

The denominational publishing houses like to have their schools use the missionary material they put on for special days, and most of them furnish this free if the school

takes up a missionary offering, in connection with the program, for the cause upon which the material is based. The superintendent of programs has only to send for this in time, select her committee, and set them to work upon it. But if she decides —the school voting to do so with her—to use other materials, the Sunday school journals are full of it. We save all ours from year to year and can always find a wealth of material from which to choose for any of the big Sunday school days.

Many times the material can be so divided that the different departments can look after the drilling of their own section with only one grand rehearsal at the last for unification and co-ordination.

Sometimes the superintendent of programs allows one department superintendent to act as presiding officer at one program a year. This makes for good feeling and creates interest. She finds she has enough to do herself in looking after the announcements several Sundays before the event, and in attending to details on the great day itself.

Where programs are carried out in different departments simultaneously, the superintendent of programs meets with the different heads and helps plan their programs, but leaves most of the detail of preparation to them; but she must see that they are properly announced and that the preparations are not being neglected.

The superintendent of programs may use as much time as she has available during the intervals between programs trying to seek out new material among the Sunday school folks and develop it through smaller department programs for use when the time

(Continued on page 16)

## STUDYING THE SUNDAY SCHOOL

## LESSON

at the  
Family Altar  
with  
Thoburn C. Lyon

## JACOB AT BETHEL

Lesson for May 15)

Lesson Text: Gen. 28-10-17; Golden Text: Gen. 28:15

## Daily Readings and Comments

## MONDAY

Rebekah's False Council. Gen. 27:5-17.

Rebekah was partial to Jacob and sought to win for him the coveted blessing, even by deceit and trickery. In so doing she undoubtedly brought much added suffering into the life of Jacob, for God would certainly have brought about the same end in his own time and way. Today we need to pray that we may be spared from the false council of our best friends: "You are a fool to give up this opportunity just to do the work of the Lord!" Even so, let us be glad to be fools for Christ's sake, and in so doing we may find the coveted blessing—and find it in God's own way.

## TUESDAY

Jacob's Deception. Gen. 27:18-29

We are made to think of Judas as we read these verses. In order to win his ends, Jacob had to lie not once, but repeatedly, and finally kissed his father with a kiss as traitorous as the kiss of Judas. In view of the sin by which he obtained the blessing it is little wonder that he had to suffer so much before God could give him his blessing. Perhaps if we were willing to wait for God to bring it about we might win his blessing sooner.

## WEDNESDAY

Jacob at Bethel. Gen. 28:10-17

Jacob was already beginning to feel the weight of his sin. He had been forced to flee for his life, leaving his doting mother, and his home, and was here forced to sleep out in the wilderness, alone. His must have been a lonely and forsaken feeling. How like our God, to come to him at such a time with comfort and encouragement! "When other helpers fail, and comforts flee," then it is that the Help of the helpless abides with us. How we ought to love and serve a God like that!

## THURSDAY

Elijah at Horeb. 1 Kings 19:9-14

God had appeared to Jacob in a dream. He came to Elijah simply as a "still small voice," giving him his message of encouragement and strength, and commissioning him to new service. It is well to note that God does not make his presence felt just for the novelty, or to afford some new experience; he has a definite message for us, a service he would have us perform. Whenever he has made his presence especially real, let us consider well what service it is he desires of us. Dare we pray that he will make his presence real just now, and commission us for service?

## FRIDAY

Isaiah in the Temple. Isa. 6:1-10

Isaiah, too, had a vision of God, leading up to new service for him. Note that when he saw the sinless One his first thought was of his own sinfulness. This was followed

by cleansing at the altar of the Lord, and then the call to service was heard. Let us pray for a fuller realization of our need, for a complete cleansing, and for courage to exclaim with Isaiah: "Here am I; send me!"

## SATURDAY

Jehovah Our Keeper. Ps. 121

What a message of encouragement this Psalm would have been to the lonely Jacob! It is the God whose word created the heaven and the earth who has covenanted to help us. Not only does he guard our steps from day to day, but he preserves us from all evil, and shall preserve our souls—from this time forth, and even for ever more. Nothing more could be added; all that we are he has covenanted to guard. How could we worry, or fret, if we really believed all this? Let us lift up our eyes and our hearts unto him!

## SUNDAY

The All-Seeing Providence. Ps. 139:1-12

Many a church member engages in things he hopes his pastor, or his neighbors, or his wife, will never suspect. If the presence of God could somehow be made real to these people they would realize that it makes little difference whether men know their misdeeds or not: there is ONE who sees and knows not only our deeds, but our very thoughts. What a difference it would make in the world if this were really understood and believed! To the sinner this is a dreadful thought, one that fills him with terror; but to the Christian, what comfort to know that he knows all, the heartaches as well as the joys, and that there is no place in all the earth, nor even in hell, where we can be away from his presence. What a wonderful Savior is Jesus, my Lord!

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.

GLADYS M. SPICK,  
General Secretary  
and  
Treasurer  
2301 13th St., N. E.,  
Canton, Ohio

## Stewardship Suggestions

The following plans for presenting stewardship to Christian Endeavor societies have been issued by the Summit County, Ohio, Christian Endeavor Union.

1. Have the subject of stewardship in all its phases of time, money, talent, and life-work presented each Sunday evening in a ten-minute talk by some outstanding practising stewards from among the older members of your church.

2. Start a stewardship reading-contest among the members of your society. The Layman Company, 35 North Dearborn Street, Chicago, Illinois, publishes thirty-six splendid pamphlets on stewardship which can be purchased for only forty cents a hundred. A sample package containing all their publications can be secured for fifty cents. Get this sample package; select four of the best and most suitable pamphlets, and get enough copies to supply your entire membership. Pass one pamphlet out each Sunday evening during the month. Plan a system of credits for those who read the pamphlets. Read Layman's leaflet No. 27 for an excellent reading-contest plan.

3. If you are especially ambitious and aggressive, you might sponsor a stewardship campaign for the whole church with the permission and cooperation of your pastor and church officials, the pastor preaching one sermon or a series of sermons on the subject and the Christian Endeavor societies promoting a stewardship reading-contest among the church members.

4. Present a playlet in a Sunday or mid-week stewardship service. "Thanksgiving Ann," "The Contract," and "Aunt Margaret's Tenth," from the Layman Company, and "Starting Right" are suitable. These can be secured from your denominational publishers or the International Society of Christian Endeavor.

5. Start a study class in stewardship, using the book, "The Way to the Best" by Robert P. Anderson.

6. Close the stewardship campaign with a decision service on the last Sunday, in which an appeal is made for Lifework Re-

cruits and for Tenth Legion members. Have all who have made a serious decision sign the pledge cards as either Lifework Recruits or Tithers. Report the names with addresses to the county Christian Endeavor union.—C. E. World.

## MOTHER AND I

By Geneva May Bowman

(One of our young friends and an Intermediate Endeavorer, living at Whittier, California, sends us the following verse, saying, "This poem expresses my idea of a real mother." This is Geneva's second attempt at writing poetry for publication. She is 14 years old.—EDITOR).

*There's a girl that grew up on this rugged old earth, to become a dear mother to me, And as I look into that smiling face, the fragrance of Jesus I see.*

*I love no one better, save Jesus himself, whom I can claim as my own, Because when I've cares, she will wipe them away; when she smiles all burdens have flown.*

*Yes, she has the power to drive care away, she can cheer up this young heart of mine,*

*And after my mother has doctored me up, I have no more heartaches; I'm fine.*

*And best of it all, this is yet to be said, my mother spends some time in prayer.*

*The burdens she has, and my burdens too, she takes and leaves all with Him there.*

*She knows the Lord Jesus, she walks by his side, and if death ever steals her away, I'll know that she's with him in glory on high, and that I'll be there too some day. But we have the hope that death will not part, but that Jesus will come by and by, That together we'll go at the first trumpet blast, to our home that is waiting on high. Oh! we will spend all our time with our Lord, and there we will happier be. There will be no unrest, no grief and no pain; but sweet peace for her and for me. Whittier, Calif.*



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**R. PAUL MILLER**  
 Home Missionary Secretary  
 Berne, Indiana

### "The Form of the Fourth"

By Florence N. Gribble, M.D.

Daniel 3:25, "And the form of the Fourth is like unto the Son of God."

Over our spirits has come, as it were, a cloud. We do not define it as discouragement. We do not believe in discouragement. But nevertheless this fact remains: Fire has wrought great havoc at Yaloke!

Shall we be less able than King Nebuchadnezzar to discern the "Form of the Fourth?" As we read Miss Emmert's inimitable article in a recent issue of the Evangelist, we make a brief summary of our extensive losses.

Yes, the "wood and the stubble" of valuable buildings have been consumed. The cooking utensils and the kitchen of one home—the dishes and the silverware of the other—have also been devoured by the flames. Our libraries, our letter-files, our medical volumes in part have also been burned. All that was in the food-closets was swept away. Much of the missionaries' clothing perhaps some of the bedding was destroyed. Detailed lists of personal losses have not yet arrived.

But in the midst of it all, walking with the dear missionaries and the stalwart native Christians unflinchingly through the fierce fire so suddenly kindled was "the Form of the Fourth!"

Because HE was there, the brick walls and stone foundations yet stand! Only yesterday I was informed that in such a fire in the homeland only a portion of the bricks could have been salvaged from the fallen walls. Even the brick work over our doors and windows is intact.

Because the "Form of the Fourth" was there, the church, nearer to the flaming school house than the dwellings; and the hospital in the line of exposure next to the burning bush, and teeming with native patients are "remarkably" spared. How can we sufficiently praise him?

Because the "Form of the Fourth, like unto the Son of God," was there, no tools nor machinery were lost. The garage, the automobile, the storage-house for gasoline, the storehouse, and, thank God, the saw mill are spared.

Because the "Form of the Fourth" was there, no money orders, no drafts were lost. Some had just been cashed, some were received a few days later!

Because HE was there, no helmets were lost. What a catastrophe this would have been in a land where the sun's rays descend with deadly penetrating power!

Because HE was there, the dry season garden, scant though it was, remained unharmed; the cattle, the source of Yaloke's supply of milk, butter and "cottage" cheese, were not destroyed!

Because HE was there the school books and equipment and even the portable blackboards were saved from the burning building!

Because the "Form of the Fourth" was there, no one was injured, no lives were

lost! How may we adequately express our thanks for this?

"We see no gold remaining," humbly writes our dear Miss Emmert. Ah, but, removed from the scene of the catastrophe, far from the ruins of the homes we loved, we see the gold!

Because the "Form of the Fourth" was with them, the gold of our missionaries' character has endured the fire's refining. Through the very pathos of the letters shines the golden secret of HIS presence, the golden testimony of our tried ones' victory! "We have told the Lord about it," they write in sweet humility. "We are willing to endure our share of the troublous times that are coming on the world," they add with dauntless courage. "We rejoice," they continue, "that the end is drawing near . . . that we suffer in a righteous cause." Beloved, the gold in our missionaries' character has not been consumed. "Not even the smell of fire has passed on them," (Daniel 3:27).

Because the "Form of the Fourth" was with them, the dross has but been refined from the characters of the native Christians who participated in the trial.

Who can doubt but that they too felt his presence, "on the roof of the schoolhouse, a seething mass of fire, trying to beat it out"?

Was it not because with these modern Shadrachs, Meshachs and Abednegos, risking their lives 'in those seething flames,—the roof as dry as the last of a very dry season could make it," (Seven times hotter than it was wont to be heated) Daniel 3:19—was it not because with them walked the "Form of the Fourth" that our missionaries have been enabled to write: "No one was injured, no lives were lost?"

Was it not because the "Form of the Fourth" was with them that the "vast majority of the natives rushed into the burning residences, carrying out everything (possible) from the houses?" "When a grass roof begins to burn it is dangerous for the cords burn, and the whole mass falls to the ground." "They worked nobly and risked their lives to save our property," write our missionaries.

Yes, the "Form of the Fourth" was with the Yaloke Christians, both white and black as they passed together through this testing. But for us, removed from the scene of the disaster, what does the Yaloke catastrophe mean?

In eternity, we shall thank God for the Yaloke fire,—we shall thank God for the rich harvest of consecrated possessions, and consecrated lives, which have come forth from this trial because as a brotherhood we have discerned in the fiery furnace the "Form of the Fourth" which is "like unto the Son of God."

phe spell for us? Easter of 1932 has come and gone, but praise God, the resurrection spirit remains.

Because the "Form of the Fourth" is with us . . . let us rally in the face of this disaster! Let it not depress us! Let it but stim-

ulate our courage, our resolution, our determination, our faith. "Thou remainest," quote our missionaries. "The Lord isn't burned up yet," said Dr. Shipman of Chicago as he faced the ruins of the newly elected "Foundlings' Home" after the disastrous fire of 1876.

With victorious faith, then, let us look to see arising from the ruins of the Yaloke—that was, a better Yaloke—that-is-to-be. Let us, too, walk victoriously through this fire because the "Form of the Fourth" is with us!

"The natives risked their lives to save our property." Can not we risk our property to save their lives?—the lives of these joyous, victorious natives, and others who would be joyous and victorious like them, if they only knew our Lord and our Savior, if they could only discern the "Form of the Fourth" which is the Son of God? If so then of us, too, it may be written: "Not even the smell of fire has passed upon them." (Daniel 3:27).

May, may we not do more? May we not. (1 John 3:16) lay down our lives for the brethren?

#### MY MOTHER'S BIBLE

*This book is all that's left me now,—  
 Tears will unbidden start;  
 With faltering lip and throbbing brow  
 I press it to my heart.  
 For many generations past  
 Here is our family tree;  
 My mother's hands this Bible clasped;  
 She, dying, gave it me.*

*Ah! well do I remember those  
 Whose names these records bear;  
 Who round the hearthstone used to close  
 After the evening prayer,  
 And speak of what these pages said  
 In tones my heart would thrill.  
 Though they are with the silent dead,  
 Here are they living still.*

*My father read this holy book  
 To brothers, sisters, dear;  
 How calm was my poor mother's look,  
 Who loved God's word to hear!  
 Her angel face—I see it yet.  
 What thronging memories come!  
 Again that little group is met  
 Within the halls of home.*

*Thou truest friend man ever knew,  
 Thy constancy I've tried;  
 When all were false, I found thee true,  
 My counsellor and guide.  
 The mines of earth no treasures give  
 That could this volume buy;  
 In teaching me the way to live  
 It taught me how to die.*

—George P. Morris.

#### STEERING BY MOTHER'S LIGHT

A boat carrying a father and his little daughter was out at sea. While steering for shore, they were overtaken by a violent storm, which threatened destruction. The coast was dangerous.

The mother at home, conscious of the danger to her loved ones, lighted a lamp and started up the worn stairway to the attic window. "It won't do any good, mother," the son called after her. But on she went, put the light in the window, knelt beside it, and prayed. Out in the storm the daughter saw a glimmer of gold on the water's edge. "Steer for that," the father said. Slowly but steadily they came toward the light and at last were anchored in the sheltered harbor near the cottage.

"Thank God!" cried the mother, as she heard their glad voices and came down the stairway with a lamp in her hand. "How did you get here?" "We steered by mother's light," the daughter answered, "although we did not know out there what it was."

"Ah!" thought the son, a wayward boy, "it is time I was steering by mother's

light." Before he slept he surrendered himself to God and asked him to guide him over life's rough sea. Months went by and disease smote him. "He can't live long," said the doctor. One stormy night he lay dying. "Do not be afraid for me," he said, as they wept. "I shall make the harbor, for I am steering by my mother's light."—The Christian Advocate.

Sister Sannie Klepser at the organ, provide the church services with most acceptable music.

The Altoona Rescue Mission invited us to have charge of one evening service and several car loads responded. Also a bus load visited the good meetings at Juniata, conducted by Brother R. Paul Miller. Three times this year envelopes full of tracts have been sent to every box holder of the local post office, both city and rural.

Grace be with all them that love our Lord Jesus Christ with sincerity.

R. I. HUMBERD.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### PERU, INDIANA

For many days I have been promising the editor of the Evangelist that I would report the doings of the Peru church. The reason the report has not been forthcoming is not because there has been nothing to report, but rather that there has been so much to say that I have scarcely known where to begin. Those who have been readers of the "Witness" will know what has transpired up to the past several months, for mission pastors are expected to keep the mission supporters fully aware of what is being done with their mission offerings. But for the benefit of those who have not had access to the Home Magazine we may repeat somewhat.

During the past year there has been a decided upward trend in all the activities of the Peru church. The most outstanding movement has been the rapid increase of our young people's work. At the present time we have practically every age taken care of by some activity. The S. M. M., both senior, and junior, takes care of our girls. The Fisherman's Club takes care of our young men. The Signal Lights covers the missionary activity of the children. The Young People (young men and women), have the Christian Endeavor and the Young People's Forum. Between these organizations the young life of the church is kept pretty busy practically every night. They do not have time for outside of church activities and the whole desire of this fine bunch of young manhood and womanhood is centered in the life of the church. We have nearly fifty young men and young women around whom we are building. In the work we are seeking to do with these lives we have the backing of the older members of the church. The Young People's Forum is an organization which meets every Thursday evening at the parsonage under the leadership of Mrs. Vanator, for the purpose of getting facts pertaining to the Sunday school lesson and then have a half hour of real Bible Study, suited to their needs. This group meets at the same hour that the adult group meets at the church under the leadership of the pastor. In this manner we are coming in contact with about fifty persons in Bible study each Thursday night, for each group averages about twenty-five.

The increase in the Sunday school is very gratifying and by having the unified service each Sunday morning, beginning at 9:30 and closing promptly at 11 o'clock we are able to have practically every member of the Sunday school in the morning church service. Our average runs nearly 170 now. Sunday evening services are, we believe, more largely attended than any church in

Peru, according to the size of the congregation.

The one thing that it gives us great pleasure to report is the result of our Week of Intensified Evangelism, which was conducted from Sunday, March 20th to Easter Sunday, March 27th. In this week there were twenty-one confessions, all of whom have united with the church, nineteen by baptism and two by relation. Since that time there have been four additional confessions, three of which have been baptized and one received by relation. This brings the total for our effort up to 25. The pastor was his own evangelist and the people here had a great prayer life, with the results coming by the power of God. We give him ALL THE PRAISE.

Brethren, we covet your earnest prayers for this very promising work.

FRED C. VANATOR, Pastor.

### MARTINSBURG, PENNSYLVANIA

Spring is here and the gardens and fields are being planted, but were it not for the calendar we scarce would know that winter has passed. Of course we have had snow and some cold weather but yet a most wonderful winter. Surely a blessing to the unemployed who have little money to buy food and fuel.

We have been on this field but a few months and although it takes time to become acquainted yet we find lots of good people in the community and are beginning to love our own people more and more.

Our fall communion was well attended, many coming from a distance to be present at this service.

In February we held a two weeks' meeting with my Bible Chart Lectures. Mrs. Humbert acted as song leader. The audiences increased the first week until we had almost a full house. Then the flu struck our community and the second week was not so well attended. One person was baptized on the last Sunday afternoon, for which we thank God. This makes two persons who have been baptized since our last report.

At the election of officers, Brother Harry Replogle was again chosen to pilot the church in the capacity of moderator. One Sunday morning, our Sunday school superintendent, Brother J. E. Dilling, announced a surprise. It proved to be a check of \$250.00 from an isolated member. This greatly reduced a small debt on the church building.

The W. M. S. meets monthly for devotions and mission study and two Christian Endeavor societies hold their regular meetings. Sister J. E. Dilling at the piano and

### JOHNSTOWN, PENNSYLVANIA

The writer is serving an emergency call as supply pastor. The Mission Board, unable to help this place, and the Depression—we know there is a Depression in Johnstown, deeply affecting the membership, made it impossible to hire a full time pastor. This situation was faced squarely and the church decided to make the budget fit into the income. The continuation of the industrial panic has warranted the wise action taken at that time.

The unfortunate situation of this church, withdrawal of support by the Mission Board and the unusually large number of Protestant churches in this section of our city, has made this territory an exceedingly hard one in which to expand, especially \* \* \* in \* \* \* view of the establishment of another Church of the Brethren congregation, shortly after or about the time of our establishment here.

The condition has changed somewhat, we feel. The Sunday school has steadily climbed until it now registers on and over the 100 mark each Sunday. And the most remarkable situation of all is the fact that we always have a larger attendance at church services, than at the school session. The only church the writer has ever served in which a condition like this existed. We credit this change in attitude and spirit to the setting up definitely of a goal for every department of the church. This we set about accomplishing by charging each department with the dynamic of our Lord's purpose, that all parts of the church, Sunday school, Y. P. S. C. E., W. M. S., Class organizations, and all, were simply departments through which each age and each soul could function for God. The writer can see no sense in singling out one particular part of the church's activities and ignoring the rest, or discrediting the rest. If worship and spiritual growth are not fundamental with every one, the morning service has no business to exist, it is a parasite on the church.

We have given a number of letters since we began to supply the preaching but we have also taken in a number. Since taking up the work we have baptized 17, received five by letter and have a number looking forward to baptism.

Most of the credit for this situation which is so encouraging, is due to the leaders. We have room to mention only the heads of the various departments—Brother Lewis Hostetler of the Sunday school; Mrs. Web. Hammers of the W. M. S.; G. B. Baumgardner the Moderator; Joe Byers our Chorister; and Lester Claycomb of the Y. P. S. C. E.

Since goals of a fourfold nature are held up before the organizations to check themselves by, the members of the Second church feel that they have a real accomplishment to their credit, by comparison with their

own past records. Only comparisons with other similar institutions are odious. We can compete against ourselves, when we look back at past records. The success we have then is the most valuable, as we are learning by past mistakes and growing stronger by the conquest of self.

The Second church has set for itself a task that only it may succeed in, and in that accomplishment, we have no fault to find with what another church may do, or criticism of the kind of leadership the other church may have, but rest assured that a church is only Big when it scorns to build itself upon the disgruntled membership of another or subtly tries to undermine the fellowship and Christian confidence that men may have in each other. Whether such conduct springs from our own or another denomination, it is seldom, in the long run, profitable.

The Love Feast and Communion services of the Second church will be held on the night of May 6th, beginning at seven o'clock, Daylight Savings time. All surrounding brethren are invited to be present. There will be special preaching services Wednesday, Thursday and Friday preceding the Communion. **GEORGE H. JONES,**  
Supply Pastor.

#### ELKHART, INDIANA

Our work is going forward in a very remarkable way, the different department heads make favorable reports of their work from time to time and there seems to be a deeper spiritual interest. It is needless to tell you the material grown is not to be compared with former years—we are learning something about sacrifice and what is meant by giving till it is felt,—we are still "holding on" with a firm grip.

Our mid-week services continue to be most interesting and of deeper spiritual growth; attendance very frequently is as large as a Sunday morning service. They are conducted in the usual way, songs, prayers and Bible study conducted by the pastor.

The Sunday school is going forward, attendance larger than any previous year and the primary department needs more room. For the coming year Brother Walter Lichtenberger was elected Superintendent with Brother Lloyd Ulery assistant.

The greatest jolt our people have received in years, came to us when our pastor, Brother Duker, asked to be relieved of his work as pastor. Ten years of service, such as Brother Duker and wife gave to the church, endeared them to the church, caused them to find their way into the hearts of the people, and made this no easy task for either the pastor or his people.

He served us long and faithfully. He has mingled in our joys and sorrows. He has been with us in sickness and death, has enjoyed our prosperity and encouraged us in adversity. All these experiences over a period of ten years has made him more than an ordinary pastor.

Through his leadership and contact with people of our city in its various organizations, we are no longer a little obscure church, but recognized as one of the leading churches of the City. Through "Duke's" untiring efforts our usefulness as a church as well as individuals has been enlarged and our responsibilities increased.

After all the greatest mark of tribute we can give Brother Duker and wife for their years of service and devotion is to Go for-

ward, to hold our possessions and go on to greater victories.

While the resigning of their work cast a gloom over all, we soon rallied to the necessity of carrying forward the Lord's work and of choosing a successor to take up the work. The church extends a call to Brother H. F. Stuckman of Goshen, Indiana, and the call was accepted. He comes to us, not as a stranger; we know his strength and ability as a pastor, having served the Goshen church for nine years.

When he enters his new field may he find men and women who recognize God's work, and even the greatest among us are only servants, and the real test of service is in being a good follower. May the Father lead us in "paths of righteousness."

EDNA NICHOLAS.

#### CENTER CHAPEL, PERU, INDIANA

Dear Evangelist Readers:

Some time has passed by since our last report of the Center Chapel church. On February 14th a Bible Reading and Praying Revival began, and for two weeks soul-stirring messages were delivered by our pastor, Brother J. W. Clark. Brother Harley Zumbaugh was the song leader. Nine persons confessed Christ, one a man over three score years of age, and three consecrated themselves to the work of the Lord. Seven have been baptized and the others will be a little later.

While the gain in souls was not so many in number, we know the seed was sown and we will prayerfully await the increase as the Lord has promised. Preceding and during the revival the verses read were equivalent to almost twice the verses contained in the entire Bible. Great interest was shown each night, and several nights the crowds were so great many were turned away for lack of room. Previous to the revival our pastor urged the people to read and study their Bibles and to pray unceasingly. He stressed the reading of the Book of John.

A very good interest has been shown in the Sunday school and the attendance has been very good. We have a large number of boys and girls who faithfully attend the Sunday school and preaching services. Both the Senior and Junior Christian Endeavor are doing a fine work under good leadership. A short while after National Conference, Brother and Sister Foster came to us, showing the pictures of the African field and their curios. The talks from both of these Christian people were very interesting. We praise God for such faithful Christians.

In closing we ask the prayers of God's people, that those who are out in sin, may yet be brought to him before it is too late, also that God will give us wisdom, love and strength to carry on his great work until he comes.

MRS. GEO HUDDLESON,  
Church Correspondent.

#### FIRST CHURCH, LOS ANGELES, CALIFORNIA

How speedily time passes! We can scarcely realize that it is time to report again. We praise the Lord in that he has blessed our humble efforts during the intervening months. We rejoice in the faithful members, who have upheld our hands in prayer and have aided the pastor in every way. Any success that has come was not ours, but the work of the faithful ones added to our own as under-shepherd, in watering and God gave the increase.

Depression, financially, raised the question as to securing an evangelist to lead us in a campaign for souls. We aimed to secure one locally, but the one approved by the congregation was already dated; so it was decided that the pastor holds his own meeting. After the Official Board so decided, the pastor consented upon condition that the congregation indicate their willingness to cooperate. The vote was taken with the result that an almost unanimous support was pledged. The Church Federation urged a city-wide Pre-Easter Evangelistic campaign; we took advantage of a simultaneous effort in which many souls were gathered in this metropolis of the Western Coast. Our own efforts resulted as follows: fifteen confessions of faith, twelve of whom have already received the sacred rite of baptism; the membership was spiritually strengthened; and the entire work revived to that degree that it is visibly manifested in larger attendance and a spirit of cooperation fostered. We give God the glory and only are humbly grateful that he used us to witness for him.

It was suggested that inasmuch as the Pre-Easter effort resulted gloriously, that a Post-Easter revival continue. Evangelism has been the dominant note of our preaching since then with the result that the spirit of revival continues. Last Sunday evening, we baptized four who could not be present at the first baptismal service, and a splendid young lady who came from the Nazarene church received the sacred ordinance and will come into full fellowship with us. Our communion service was also held following the meeting in which we obeyed our Lord in the things he left us as means of grace. The attendance was large and the Spirit's presence was manifested in happy faces and devoted hearts.

Other happenings that may be of interest to the brotherhood were the following: Preceding our revival meeting, the orchestra under direction of the pastor gave a program which was appreciated by a large audience present. This organization is now about three years of age, still an infant, but walks rather sturdily. We play only for the glory of God. On the evening of Easter, the Choir under the direction of Helen Deibert, one of our own girls, and the orchestra gave a combined musical program to the edification of those present.

Our Quarterly Business Meeting was held April twelfth. Reports indicated progress in all departments of the work. Financially, we feel what the entire world feels; every special offering was lifted and folks did their best. We desired these offerings larger but our people are not swimming in wealth and thus the pastor feels all did their best. We have several families that we aid as we can. We try to remember always that "God loveth a cheerful giver." As we close this report, we are looking forward to the observance of Boys' Day, Mother's Day and Children's Day with special sermons and programs. Pray for us that God may keep us in his will.

Your humble servant,  
A. B. COVER, Pastor.

#### SECOND BRETHREN CHURCH AT LOS ANGELES, CALIFORNIA

The work of the Lord at the Second Brethren church is one round of constant activity which is characteristic of so many of our sister churches over the brotherhood. How greatly we rejoice in the victories at

so many places. It is so much more human-like to rejoice over the successes of others when success crowns one's own efforts; but in the Lord, we rejoice with others even when more meager results are realized in the local work. Too often we are tempted to fail to consider the larger interests of the cause of Christ in the whole invisible body, and of the denomination as a whole, by a shortsighted interest in one corner of God's vineyard. However, that which is nearest, personally witnessed and directly supported does command a greater interest. After all, it is the combination of the local groups with enthusiasm for their own distinctive fields that make up the larger units of which we all are a part.

In reporting our victories in this field, we are reminded of the statement of Paul in II Cor. 4:7 where he says: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." We have had disappointments by "leaning on the arm of flesh which fails us" but rejoice over the great results through his power which never fails. We are glad for the promise of God in Habakkuk when he said, "Though it tarry, wait for it, for it will surely come." While accessions in the past have been somewhat scattered, yet in the last month in our regular services, thirty-one precious souls, consisting of nineteen adults, and the rest young people and intermediates, found their way to the altar. Twenty of these have received the rite of baptism, four others await the rite, four were received by letter, while three came for reconsecration. Our anticipations are as bright as our realizations, for we have a large group of prospects, many of whom are under mighty conviction. Concerning these, we are assured that the Lord will not disappoint faith.

This faith is particularly centered in two special groups of intercessors. One, composed of the sisters of the church, meets each Tuesday afternoon from 1:30 to 3:00 o'clock, and the other composed of men, meets each Thursday evening from 7:30 to 9:00 o'clock. (The regular mid-week prayer meeting is on Wednesday evening.) Of a truth, we can sing, "Sweet Hour of Prayer." The pastor has never before experienced such sweet fellowship, nor sensed the nearness of the Divine Presence, nor has felt such power as in these meetings. It is the general feeling of those who attend these meetings that we have just witnessed the beginning of "greater works than these."

The most blessed results of these special prayer meetings are those that do not appear in numerals. Only to be in the midst is to know the full story. We cannot describe the impulses to higher and purer living, the drawing of members together in love and unity, new joy and sincerity in worship in the pew and unusual liberty and power in the pulpit. How we praise God for it all.

All the auxiliaries of the church have shown new strength and interest. The average attendance of six recent Sundays compared to the same period of last year showing an increase of 115 is an indication of this. A week ago there were 477 present. Six Christian Endeavor societies are working under splendid leadership. Two lively Sisterhood organizations are doing fine work. In addition to conducting the regular monthly meetings which have been largely attended, and striving to meet all national goals, the Women's Missionary Society, un-

der the capable leadership of Sister Lilly Monroe, has done a noble work in caring for the poor of this community, 325 garments and thirty comforts being distributed the past few months and many boxes of food distributed from the commissary supported by all groups.

We are sorry for our neglect in reporting our meeting of last October with Dr. L. S. Bauman as evangelist, and Leo Polman as song leader. What a time of spiritual refreshing that was! As for visible results, sixty-seven people responded to the invitation. About forty of these decisions were made by children in the Sunday school, practically all of whom were denied the privilege of baptism by disinterested parents. A number of these parents are now becoming prospects for the Church. Most of the adult confessions were made either by people from a distance who could not be attracted to our church, or were not faithful to their vows when confronted with the requirements of church membership. We refused to compromise for the sake of numbers. There were several valuable reconsecrations. We were happy to receive twelve into membership by baptism.

Concerning finances, we have been able to meet all bills until the present month when all the ready cash was not available for the payment on our church debt. We know that God will provide now and honor the faithfulness of this people who have been giving liberally out of their poverty. In view of the drastic cuts in wages and working hours on the part of our members, we consider what has been done a miracle from God. We are giving \$800.00 for Foreign Missions, besides making one of the largest contributions to the Home Mission board in the brotherhood.

We were very happy for the messages from, and fellowship with, our missionaries, Dr. Florence Gribble and Miss Estella Myers. They were a great blessing to our people. How sorry we are for the great loss at Yaloke! May God cause this to redound to his glory in some way! How precious Romans 8:18 must be to the missionaries in their trial! Let us know no defeat! God is able for all emergencies! His grace is sufficient! Let us pray one for another and by depending mightily on the Lord, "abound unto every good work" remembering to give him all the glory and praise.

A. D. CASHMAN, Pastor.

#### GRITTER, IOWA

We have Sunday school at 10 and preaching at 11 every Sunday morning at the Gritter school house. This undertaking is just partly Brethren. It has a Brethren preacher, a chorister who is Brethren and of the three Sunday school classes two are taught by Brethren teachers, and two use Brethren quarterlies. Because we cannot preach in our own church is not saying we cannot help hold up Brethrenism. Neither do we have to sit down on the stool of "do-nothing" for fear of being called a cut-rate preacher. Unless something unforeseen takes place, we will have something better to tell you soon.

H. W. ANDERSON,

North English, Iowa.

#### MASONTOWN, PENNSYLVANIA

A portion of the Keystone State is ready to report.

Rev. and Mrs. Floyd Sibert came to us last fall from Akron, Ohio, and began work in their new field with zeal. The attendance

and interest began to increase immediately. In January our annual revival was held, and it was one of the best ever held in the Brethren church at Masontown. One hundred souls were won for Christ. Rev. and Mrs. Sibert make a splendid evangelistic party. Rev. Sibert did the preaching, and Mrs. Sibert did the children's work and took charge of the overflow meetings, so that none might be turned away. Several from that group expressed a desire to accept Christ, and were taken into the main auditorium to give their confessions. Some who have steadily refused the great invitation for years, stepped out during the meeting, and Masontown Brethren saw their prayers answered. Men, women and children seemed eager to "see Jesus." We were made to rejoice over the large number of young men who made the great confession. The Sunday school broke all former records, and reached the high mark of 390 during the meeting. On Easter Sunaay, however, we went still higher with 428 in attendance at Sunday school. We feel we can soon be called "one of the big churches." Of the 428 present on Easter Sunday, 101 were men.

During the quarter just closed, our Sunday school has maintained an average of 215. The Wednesday evening Bible Study has averaged 101. The Christian Endeavor has a steady attendance of 150 to 200.

Each Thursday evening the young people above sixteen years of age, meet at the parsonage for their special Bible Study. They are now studying "The Acts." The attendance at these meetings averages about forty, although there have been as many as fifty-four. (We are thankful for a spacious parsonage.) These young people also attend the regular Wednesday evening Bible Study at the church. So, the young people at Masontown get three periods of definite Bible study each week. Plans are being made to provide a mid-week Bible Study Class for young people between the ages of twelve and sixteen.

The Wednesday evening services have had as many as 125 in attendance on several occasions. We have just finished a study of I John, and are now studying church ordinances, in preparation for the spring communion which will be observed early in May.

Rev. Sibert recently represented Ashland College at the inauguration of the new president of Washington and Jefferson College at Washington, Pennsylvania.

In addition to the regular activities of the church, our people are kept busy caring for the needy. It is worse here than in most places, for both banks in town closed, taking the savings of almost all the people, and there is no work. Perhaps that partly accounts for the renewed interest in the Lord's work. David said, "Before I was afflicted I went astray; but now have I kept thy word." Psalms 119:67. We are wondering if, in times of prosperity we would again forget. May the Lord keep us all true to him till the day of his coming.

MABEL G. WILSON,  
Corresponding Secretary.

#### THE SIX VISIONS OF THE APOSTLE PAUL

Paul was a chosen vessel, and in extremities he received special divine manifestations, the very help that he needed.

1. On the road to Damascus. "I have appeared unto thee for this purpose to make thee a minister and a witness." Acts 26:16.

2. At Jerusalem in the temple. "Depart: for I will send thee far hence unto the Gentiles." Acts 22:21.

3. The call to Europe at Troas. "Come over into Macedonia, and help us." Acts 16:9.

4. At Corinth. "Be not afraid, but speak, and hold not thy peace." Acts 18:9.

5. At Jerusalem in prison. "As thou hast testified of me in Jerusalem so must thou bear witness also at Rome." Acts 23:11.

6. At sea in the storm. "I believe God, that it shall be ever as it was told unto me." Acts 27:33.

These in their connection give the main points in the heavenly illumination and divine guidance of the Apostle Paul for about twenty-five years, from his conversion to his journey to Rome. They gave him understanding of the person and mission of Jesus Christ, a knowledge of his redemption for us and an insight into the Kingdom of God. It was the time of the four great missionary journeys and the extension of the Gospel far into Europe.

These were early years of preparation for later tasks to his martyrdom and triumphal crowning, but these special visions mark the beginning of new scenes in the great program of the dream of life.—E. W. Curtis.

#### GOOD EQUIPMENT AND EFFICIENT METHODS NOW IN USE

(Continued from page 11)

comes. Department leaders are human, they have their favorites and these they bring forward on every occasion. But the superintendent of programs has the responsibility of discovering the neglected talent and seeing that it is given a chance.—Sunday School Times.

Boulder, Colorado.

### OUR LITTLE READERS

#### WHEN A BOY THINKS OF HIS MOTHER

By Percy B. Prior

When he is hurt.

When he is about to go to bed his first night away from home.

When he is thirsty at night.

When he is hungry.

When he has good news to tell.

When he wants money.

When he attains honors.

When he hears something said against women folks.

When he sees a dog he would like to bring home.

When he would like to leave the baby and join the gang.

When he is losing in a family dispute.

When he thinks he is drowning.

When his mother is sick.

When he was grown to be a man.

Sydney, Australia.

#### A BORROWED MOTHER

By Flora Swetnam

Tommy Davis sat in his Sunday school class and listened while his teacher told them that next Sunday was Mothers' Day and that no boy was to come without his mother.

"But what if she can't come?" one boy asked.

"Then you must do a little extra work on Saturday, so she won't have so much to do. How many of you think that a good plan?"

Every hand went up in a hurry. "All right," smiled the teacher, "I'm going to see if you remember that."

On the way home they all talked and made plans about how they would get mother to come. All but Tommy. Tommy had no mother. It seemed to him a long, long time since she died. He lived with his aunt, but she was Harold's mother. Harold would take her to Sunday school.

As Tommy wandered along he wondered what he would do. Then he thought of such a good plan that he almost laughed out loud. He could hardly wait for tomorrow to try it. The next morning he surprised their neighbor, Mrs. Archer, by walking in and getting right to business.

"Say," he began, "have you got some work I could help you do next Sunday morning?"



Mother makes our house a home

"You wouldn't work on Sunday, would you?" she asked.

"I—I—mean Saturday," said Tommy.

"Do you want to earn some money?"

"No'm," replied Tommy. "I don't need any money. I—mean—I don't need much money."

"What is it then?"

"I need a mother to take to Sunday school, because next Sunday's Mothers' Day. My teacher told me to be sure and bring one."

"And—you haven't any mother."

"No'm. That's why I want to help you do your work so you can go. That's what she said—my teacher, you know."

"Well, Tommy, why do you want me?"

"Because," said Tommy truthfully, "I never saw you go. I thought maybe you would this once."

"Tommy, you make me ashamed," she told him. "Well, you come around here Saturday morning and I'll see if I can't find you something to do."

"And can I take you to Sunday school?"

"Bless your heart, yes."

"Thank you," said Tommy. "I'll be here early."

"If your aunt doesn't need you," she said.

"Oh, Harold's going to help her," Tommy answered. "She's his mother, you know."

Tommy ran home very proud and happy. All the week he thought of things to do on Saturday. When Saturday came he went running to Mrs. Archer's. She seemed glad to see him. He blacked the stove, swept the

porch and walk, and went with Mrs. Archer to the grocer's to help carry the things back.

When they came back, she baked a cake and let him scrape the bowl.

"Did your own mother let you scrape it sometimes?" she asked.

"Aunt Elizabeth does," replied Tommy. "I have half and Harold half. I can't remember mother much."

"I think you were five when she died," said Mrs. Archer.

"And now I'm eight. It's a long time."

When the work was finished, she gave Tommy a quarter. "But I didn't want to be paid," he began.

"This isn't pay," she told him. "Take it to Sunday school. Mothers do give their boys something to put in, don't they?"

O yes'm. Thank you. I'll be here early."

He dashed off home and showed his quarter.

"I had a dime for you," said his aunt.

"Keep it, Aunt Elizabeth," he told her. "I'd rather have this."

The next morning Tommy walked proudly into Sunday school with his borrowed mother and sat beside her till time to go to class. A lady near him noticed that he wore two flowers and asked why.

"The white one is for my dead mother and the red one is for my borrowed mother," explained Tommy.

"I'm going to let Tommy borrow me every Sunday after this," promised Mrs. Archer.

"O my," said Tommy, "won't it be great!"

University, Alabama.

The best sermon on the golden rule is an act of brotherly kindness which costs the doer something.

## ANNOUNCEMENTS

#### LANARK, ILLINOIS

The Lanark, Illinois Brethren church will observe the Holy Ordinances on Lord's day evening, May 15, 1932. Our isolated members and all of like precious faith are invited to share in these most blessed ordinances with us. C. C. GRISSO, Pastor.

#### McKEE, PENNSYLVANIA

The McKee church plans to observe the spring communion service, May 15th at 7:30 P. M. A cordial invitation is extended to neighboring Brethren.

R. I. HUMBERD, Pastor.

#### MARTINSBURG, PENNSYLVANIA

The Martinsburg church plans to observe the spring communion service May 8th at 7:30 P. M. A cordial invitation is extended to neighboring churches to observe this service with us.

R. I. HUMBERD,  
Pastor.

#### LINWOOD, MARYLAND

The Linwood Brethren church will hold their semi-annual love feast on Sunday evening, May 29th, beginning at 7:30. These services will be preceded by a three weeks' revival service conducted by Brother R. Paul Miller of Berne, Indiana. To all these services Brethren are most cordially invited. Why not have delegations from surrounding churches? Come, Brethren, help us in these services. May I kindly ask the prayers of the faithful for our success in these services.

J. L. BOWMAN, Pastor.



VOL. LIV  
Number 20

THE

May 14  
1932

# BRETHREN EVANGELIST

## FATHER AND SON

**T**HE HEBREWS, that people who knew more truth about God nineteen hundred years ago than any one else, were written a letter by an apostolic convert to Christianity who was one of their own race. We have it in the New Testament under the heading, The Epistle to the Hebrews. It seeks to arouse the Jews contemporary with Paul of Tarsus and Peter of Capernaum to the messianic significance of Jesus of Nazareth. Its opening four verses are the major principle of Christianity with reference to receiving eternal life. The introductory sentences describe God's contacts with man and refer to revelations of His will received by former generations and given to prophets. They came as occasions arose and as the eternal plans of God unfolded. Through such divers portions and divers manners of communication from the Creator to Abraham's heirs, the Jews attained a position on earth such as was enjoyed by no other people. "We be Abraham's seed," they proudly declare, "and have never been in bondage to any man." The legacy of an early covenant indeed became theirs.

### A NEW WAY OF INHERITANCE

**B**UT in these last days," this letter states, "God hath spoken to us by His Son, whom He hath appointed heir of all things." The relationship describes a new channel of inheritance. What God gave in times past through a chosen people and in fact more than was ever before bestowed from heaven on mankind, now comes through Jesus Christ.

**T**HE process of reasoning was one which our Lord Himself used when He said to the disciples, "Ye believe in God; believe also in me." There is no division of grace in the divine mind. The title to blessedness throughout all eternity is through the Son, to whom the Father has given all things. Such being the dispensation under which we live, folk must not depend on their own merit or worthiness. They shall look unto Jesus and through Him receive from the Father.

**I**T is widely published that folk are seeking eternal life. Let the Church guide them by plain words to find what they seek where God has placed it. It is in Christ, entirely in His hands and exclusively His to bestow as He chooses.—*The Lutheran*.

## Signs of the Times

by  
Alva J. McClain

### THE Evidence of Christian Experience

Christians should always be ready to give a reason for the faith which is in them. And there are many good reasons for believing in Christ as the Son of God. But if you find yourself unable to answer all the attacks of the enemy, do not become panicky. The healed blind man, you will recall, was unable to answer all the arguments of his inquisitors but he was sure of one thing—"One thing I know," he said, "whereas I was blind, now I see."

If you have had a personal experience of the saving power of Jesus Christ, you know more than all the unbelieving sceptics in the world. We have in Ashland a coal-dealer who is also somewhat of a Christian philosopher. In a little publication, which serves as an advertising medium for his business, he wrote recently:

"If some atheist should tell you that honey is not sweet, you would give him, the laugh. You had some on your fried mush for breakfast and you know. If he were to tell you that salt is poison, laugh again, for you have been using it every day for fifty years. If he tells you that to eat bread is an antiquated absurdity, laugh again and go on eating bread. If he tells you that the Bible is not true and Jesus Christ is not divine, tell him he lies and go on enjoying your salvation and eternal life."

### IF I Were Dictator

Several weeks ago two Jewish Rabbis of Cleveland spoke to their congregations on what they would do if they were dictators. One of them, Rabbi Brickner, after outlining his program of social and economic remedies, added, "There are a few small things I would regulate, too. I would eliminate competing churches, and would compel ministers to preach about problems that affect the people's welfare, instead of quibbling over texts and indulging in hair-splitting theological sermons."

Rabbi Brickner poses as "liberal thinker," but if he had the power it would be just too bad for those of us who still believe in Jesus Christ as the only Hope of a lost world. For the Deity of Christ, and his Atonement for sin, and his Resurrection from the dead, would all be regarded by Brickner as "hair-splitting theological prophecy of the future. It is one of the welfare."

Fortunately for the Christian people of this country, Mr. Brickner is not "dictator." But his utterances constitute an ominous prophecy of the future. It is one of the strange paradoxes of human history that "liberalism" at last becomes so sure of its "liberal principles" that it proposes to force them upon the world and silence all dissenters. This is precisely the movement which, according to Biblical prophecy, will finally consummate itself in the anti-Christ of the end who for a brief time will dictate the politics, economics and religion of the world. "And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb" (Rev. 13:8).

In all the Universe there is but one Jew to whose hands can be safely entrusted the power of dictatorship. That Person is Jesus Christ the Son of God. Some day and it may be soon, Christ will become the Dictator of the world. Rabbi Brickner and all the other so-called "liberals" should read the second Psalm, and "Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

### A MAN Without a Country

Leon Trotzky, who helped overthrow one of the greatest empires on earth, has become a most pathetic figure. Outlawed and exiled by his own Bolshevik associates in Russia, broken in health, he has sought in vain for permission to seek medical help in the other countries of Europe. And now even Turkey, where he has been living, wants to get rid of him, but there is no place to go.

Like Napoleon, the governments of the earth are afraid of him because he has sworn to rest not until they are overturned. Even the Kaiser found a refuge in a civilized nation, but no one wants Trotzky. The nations feel that his presence would be a constant threat to the foundations of government and society.

The tragic plight of Trotzky is an earnest of the final doom of all those who persist in rebellion against God's King, our Lord Jesus Christ. They will at last be outlawed and exiled from his eternal Kingdom. In that Kingdom there will be no place for rebels. For such there is only banishment forever to the "outer darkness." Jude describes their end with one of the most terrible sentences in Holy Scripture: they are "Wandering stars to whom is reserved the blackness of darkness forever."

### THE Optimism which is Hopeless

A writer who conducts a daily column in one of the great eastern newspapers was recently taken to task severely by a reader for criticising the present order of things politically and socially. The reader says to the columnist, "Don't you go out of your way sometimes to expound the philosophy of defeatism? Do you enjoy posing as having no hope at all?"

The columnist with spirit denies the charge, saying, "I am not a pessimist—I am happier than you, for I look forward to a higher type of civilization than the one to which you cling." ... The species of optimism which hopes for the reform of a rotten egg is the most hopeless of all."

Even newspaper writers, who know little or nothing about the Christian viewpoint, are beginning to see more clearly than some preachers that the present world-system is utterly perverted and must be rebuilt. The only difference of opinion concerns the method we must take to do the work. We believe that the creation of a new world is the work of Christ, and must begin with the re-creation of the individual souls which compose it.

### PATCHERS, Wreckers and Constructionists

In the last analysis there are but three attitudes toward the desperate plight of the world today.

First there are the Patchers, men who are still in love with the present world-system,

and who are working frantically to patch it up with various expedients. But the patches do not hold well, and the ship is sinking in spite of all they can do.

Second, there are the Wreckers, who are convinced that the old ship is no good. The quicker it is scuttled, they argue, the better off we shall be. Let it sink and build a new one.

Third, there are the Constructionists. They do not love the old system and are perfectly willing to see it pass away. But they know no new world can be built permanently without material which is enduring. Therefore, they have been at work preaching the Gospel of Christ for the regeneration of men, and in the meantime they wait for the coming of Christ who will construct a new social order out of the "living stones" of newborn men. You cannot build anything lasting out of "wood, hay and stubble." You cannot build an eternal kingdom out of ideals and principles. Such things are worthwhile only as they become incarnated in twice-born men. The Christian is the only true Constructionist.

### It Is Not Always Easy

To apologize.

To begin over.

To admit error.

To be unselfish.

To take advice.

To be charitable.

To be considerate.

To keep on trying.

To profit by mistakes.

To think and then act.

To forgive and forget.

To shoulder a deserved blame.

BUT IT ALWAYS PAYS!

—Selected.

Only by being careful of our manner of life can we be at all carefree.

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Business Manager

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Fathers Who Deserve to be Honored

A little girl paused in the midst of a Mother's Day celebration and asked, "Why don't they have Father's Day, too?" That is what many adults have been asking, realizing as they do that there is another side to the problem of home responsibility and influence. And, in truth, there is such a "day," that is, in certain localities. For a number of years there have been scattered efforts at the launching of a day in honor of fatherhood, but the Father's Day idea has not captured the popular imagination like Mother's Day, nor has there been general agreement as to the time of such a celebration, though recently there is effort to center on the third Sunday in June. We would not be arbitrary as to when such an observance should be held, but we do think it should be of such nature as to include both daughters and sons, as Mother's Day celebrations ought to include both. The Biblical injunction is "Honor thy father and thy mother," and it comes with force to all children regardless of sex. Daughters as well as sons need to show honor to father and fatherhood, and they ought to cultivate a better acquaintance with father and a better understanding of father's responsibilities and problems. It is important that both sons and daughters shall have a more intimate understanding and a truer appreciation of both parents, and also that both parents shall better understand and take more seriously their responsibilities and make larger use of their far-reaching influence.

We would not introduce any invidious comparisons as to the relative deserts of father and mother to honor. It would be folly to attempt it, if we had desire. We are quite sure it would be difficult to find a true father who would allow any competition on his part with a faithful mother for honor. The loving, sacrificial spirit of the real mother-heart is incomparable to that of any other human relationship. But after due honor and consideration has been rendered to motherhood, there remains much to be said in behalf of fatherhood. Father's influence and responsibilities cannot be overlooked in any worthy consideration of the welfare of the home and the child, and the father who sincerely seeks to do his duty is worthy of honor.

The father who seeks to give his child a clean, strong, healthy body is being true to a bounden parental duty and consequently is deserving of high honor. The heritage of good health is a priceless boon, and it is the father's first duty to do everything in his power to make it possible for his child. That means not merely guarding the little child's health and caring for it in sickness and disease, but it means maintaining a clean life and right habits on the part of any young man who hopes some day to become a father. That responsibility strikes out forever the foolish claim to "personal liberty" to indulge in strong drinks or to leave them alone, to saturate one's body with nicotine or to refrain, to take a dip into vice or to keep oneself pure, as he may choose. No man has a right to take uncleanness into his life in any shape or form if in his heart there rests the hope of becoming a father. Only they make really worthy fathers and are deserving of true honor who pass on to their offspring the very best physical heritage possible.

The father we honor is also one who does his best to discharge his legal responsibilities to his children. No father needs to be told that the law requires that he shall provide, at the very least, shelter, food and clothing for those of his household. He who deliberately refuses to make such provision can be legally punished for his dereliction. Moreover he is expected to make possible such cultural advantages as he is able. The child must be given the opportunity of at least a common school education, and the father and mother must cooperate with the state in seeing that the child takes advantage of this opportunity. The child has a claim upon his father for the provision of those things that are necessary for his physical well-being and for his development into a life of usefulness, and he who has the true father-heart will not

wait to be compelled by organized society to do his best in these ways for his offspring. Some one has expressed this phase of father's task in the following silly doggerel which was sung at a Fathers' and Sons' banquet to a tune of which it was not worthy:

"Dear old Daddy is the man I'm singin' about;  
Dear old Daddy, he's sure a regular scout;  
Mother washes all our necks,  
But Dad's the one who signs the checks;  
Dear old Daddy is the man I'm singin' about."

Of course, father's job is far bigger than that of "writing the checks," nevertheless he is the logical provider of the home, and no man who has his health and strength and self-respect wants it to be otherwise. And every child owes a debt of gratitude beyond that which he is likely to be able to pay to his father who works long and hard and sacrifices much for the largest welfare and happiness of the young life within his home.

But above everything else the father who is deserving of honor is one who seeks, to the very best of his ability, to meet the moral and spiritual needs of his children. To fulfil the noblest demands of fatherhood a man must be a Christian, and his aim as a father must be higher than merely that of having children well-born; higher even than the development of physically healthy and intellectually strong personalities; it must rise to the building of character that is morally vigorous and the awakening of a soul that is spiritually keen. He must recognize the duty of teaching his children their rightful relation to God, of bringing them up in the knowledge and admonition of the Lord, of cultivating in them the habit of divine worship and of loyalty to the church, and encouraging them in the living of the exalted life, the kind that Jesus declared should be the light of the world. If he shall faithfully teach them the word of God, prayerfully lead them to seek the will of God and carefully guide them in the way of God, and if in all his teaching he shall strive to demonstrate the truth in his own life, he shall be a faithful father indeed, worthy in the highest sense, deserving the honor of his children and enjoying the confidence of God, even as did Abraham of old.

## Are We Treating God Fair?

One of the most vexing problems that faces the church today is that of finances. Practically every congregation is finding it difficult to meet its local budget, and many are running far behind. And offerings for the general work of the church are falling off, and though the various directors are exercising the very utmost of economy, it seems scarcely possible that they shall be able to do more than hold their own, if indeed they shall not be required to retrench. The severity of the problem is due to the financial depression that lays so heavily upon all classes of people everywhere, and for that reason church leaders are exercising a large measure of consideration in order that they shall not lay upon the people burdens greater than they can bear. And it is right that they should do so.

There is also an obligation resting upon the membership of the church to exercise economy in individual affairs. In fact, economy should be the never-failing policy of every Christian in his personal affairs, whether the times be good or bad, but the duty is doubly strong in times like these. Economizing ought to begin with the individual's expenditures and not with the church's budget, but in actual practice it is just the other way around. Vast numbers of Christian people are cutting down heavily on their giving to the church while practically continuing their normal expenditures for personal pleasure and convenience. That is unfair to the church; it is an inconsistency against which people must needs be warned.

No one who really loves his Lord would require the church, which is the body and bride of Christ, to pay the cost of these hard times. And yet there are many who are thoughtlessly doing that very thing. They do very little denying of themselves the things they want, when they have the money in their pockets, but they are quick to shave off their pledges to the Lord's work. And that brings discredit upon the church and makes it the subject of much adverse criticism.

The Christian Standard is sharp in its criticism of the church at this point and thinks it is merely handing out "tips" grudgingly to the Lord. We quote it as follows:

The way in which the church of Christ finances its enterprises is nothing less than scandalous. The ordinary congregation is doing pretty well if it averages twenty-five cents per member per week. Many average down around five or ten cents apiece per week. Let us suppose the average to be twenty-five cents. Certainly many men with fair salaries or wages give on the quarter level.

That quarter will not purchase two gallons of gas. It will not cover the cost of driving an automobile three miles. It will not purchase one quart of good oil. Yet the man or woman who tosses it in the plate thinks nothing of jumping in his car for a spin of, not three miles, but ten and twenty miles. He will grudgingly toss the Lord a quarter on Lord's Day morning and then take a fifty-mile spin on Lord's Day afternoon.

There are some places where one can see motion pictures for a quarter, but in the first-run houses it is usually impossible to enter for less than thirty or forty cents and in many of them the better seats cost fifty cents. When the head of the house takes the wife he pays from sixty cents to a dollar and sometimes he takes the children as well. But how often he considers it outrageous that you suggest a dollar a week for the Lord. He can't afford that!

The average youngster demands his share of sweets and so, too, do grown-ups. Probably they should have some. But how much candy can one buy for a quarter? How many sundaes and sodas and frappes and banana splits can be crowded into one quarter? There is such a thing as high school students, children of church members, spending thirty-five and forty cents for such confections in one afternoon. Try suggesting that they give the Lord as much as they give the soda fountain and candy store.

And tobacco. If there is such a thing as a good five-cent cigar a quarter a week will certainly not provide one a day. And we understand that one does not do much better than two packages of cigarettes for a quarter. Surely no smoker has much ground for complaining if church officers waste any of his money if he does not give more than he makes go up in smoke every day or so.

How far will a quarter take one in any secret order? What sort of concert or entertainment can one attend for a quarter? How far can one telephone or telegraph for a quarter? How many street-car rides are in a twenty-five cent piece?

In the light of all these facts it can not be that those who "give" on the twenty-five cent plane really conceive of themselves as paying for value received. They can not possibly rate the work of the church so low. They must be making their contributions on some other basis.

When the traveling man in the sleeping-car comes to the end of the run he gives the porter a dime, perhaps a quarter. When the "red-cap" carries his grips he gives him the same kind of coins. When the hotel valet serves him and the waitress in the restaurant completes her service he parts with at least a dime. In the course of every day he gives away at least a quarter, if not many of them. If he plays golf he does the same for caddies and other aides.

Here seems to be something akin to the "gifts" of these church members. Gratuities they are called, not because they are always given graciously or with gratitude. They are given out of custom and to quiet the conscience of the giver or the spirit of the servant. They are said to be un-American and probably they are. There is something mean and menial about them.

But it does not seem to occur to those who grudgingly give the Lord a dime or a quarter, when they are able to give much more, that they are really just "tipping" God for about the same reason that they "tipped" the porters.

*(Continued on page 8)*

Brother J. Raymond Schutz won the nomination to Congress from the Fifth District of Indiana, as we anticipated he would. And now we predict that he will be elected at the November poll with as much positiveness as he was nominated last week.

Our good correspondent and secretary of the Northern California District Conference gives us a very readable report of their gathering at La Verne, April 3 to 10. A unique feature of this conference was the bringing of basket lunches on the part of delegates. This not only cut down on the expenses, but added to the spirit of sociability.

As we were going to press Dr. Bame came into our office with the information that the reports on Brother Stewart's health are encouraging, also that the church at Bryan, Ohio, will observe Holy Communion on the evening of May 15th. Dr. Bame, who has been supplying the pulpit since Brother Stewart became ill, will have charge of the service. It is hoped that the pastor will be able to be present also.

We are in receipt of a most gracious letter from our aged Brother Thomas Gibson, who resides at Berkeley, California. He renews his subscription to The Evangelist at considerable sacrifice, and expresses such keen appreciation of the editor's humble efforts that we wish to express our sincere gratitude in this public way. Brother Gibson also enjoys writing for the paper, and we are glad to publish a not infrequent contribution from his pen.

President Edwin E. Jacobs in his College News this week gives the program of the commencement activities, some or all of which some of the College friends at a distance may wish to attend. The College turns out the largest number of graduates in the history of the institution this year, there being 70 to receive the Bachelor Degree, the total number of graduates in all courses being 106. The total number of full-fledged college students to be enrolled this year reached the high mark of 401, and the grand total of all students in all departments was 732. The church has a right to be proud of the growth that has been realized in every way under the capable leadership of Dr. Jacobs, assisted by a most excellent faculty. The college deserves your loyal support on Educational Day, the second Sunday in June.

Brother Robert D. Crees, pastor of the church at Kittanning, Pennsylvania, writes of a highly appreciated Bible Conference conducted by Brother A. V. Kimmell, of the Philadelphia First church. Brother Kimmell proved himself not merely a successful Bible lecturer, but a leader of music also, particularly of the children's chorus. The preaching of the Word resulted not merely in the edification of the membership of the church, but in the conversion of seven souls and one reconnection. Brother Crees has been giving much attention to Bible instruction and to the training of the young people for service. He reports five added to the church by baptism previous to the recent Bible Conference week and since his last report.

Doubtless we will be supplied with a report later, but we wish to call the attention of the brotherhood to the fact that the Theological Seminary of Ashland College, held its second annual graduation exercises last week. Prof. Alva J. McClain, Associate Dean, preached the Baccalaureate sermon in the Ashland Brethren church on Sunday evening of May 1 and Dean J. Allen Miller gave the Commencement Address on the Wednesday following in the College chapel. One graduate, having completed the seven year course, received the Bachelor of Theology degree. That person was Rev. Raymond E. Gingrich, who has been serving successfully as pastor of the Fair Haven church near West Salem, Ohio. We extend congratulations to Brother Gingrich. The first graduate under the new Seminary program was Rev. Delbert Flora, who received his degree last year and is now the successful pastor of the church at Udell, Iowa. Other members of the Seminary faculty, besides the Dean and Associate Dean mentioned above, are Dr. K. M. Monroe and Prof. M. A. Stuckey. All four faculty members are appreciated by the students and are recognized by the brotherhood for their splendid Biblical scholarship. The Seminary along with the College, will benefit from the offerings made on Educational Day.

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## EDITORIAL REVIEW

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Brother C. D. Whitmer's Shipshewana announcement failed to appear last week, as stated in our Editorial Review, but it will be found in this week's issue on Christian Endeavor page.

The College Board of Trustees is asking for the lifting of the regular Educational Day offering the second Sunday in June. The goal is: **An offering from every congregation.** Let every one do his best, for the cause is worthy.

## Father and the Religious Training of Youth

By Freeman Ankrum

In the ninth verse of the twenty-eighth chapter of first Chronicles, we have the picture of a wise old man, the king of a great nation, giving some masterful advice to a brilliant son. The message comes from the lips of a king whose heart had been seared by the hot iron of remorse. Not a long list of "Thou shalt" or "Thou shalt not" was given this young man who was soon to succeed his father in a great work, and as the head of a kingdom. The instructions were simply, "Know thou the God of thy father, and serve him with a perfect heart, and with a willing mind." Then followed the enumeration of the results, good or evil, which should follow obedience or disobedience. David could not point to his own record as his record was not without its dark pages. Naturally this brings up the question of a father's part in the religious training of the youth. Solomon, soon after the advice was received, took his place as the king. Nevertheless in spite of his father's instructions he failed in the end. No one can say that the training and instruction should not have been given. The responsibility of training and teaching cannot be escaped by the parent. It is true that the realization of many a father's hope in the career of a son or daughter may never be realized. They may fall far below the standards of life that have been held before them. Some will even renounce their father's religion and their Father's God, but in so doing their blood is upon their own heads.

It will be noted that David says very little about himself in his address to his son. Neither is it necessary to go into a long explanation as to who was meant by "The God of thy Fathers." David as a father had not been too busy in times previous, to have public relationship with the God he now recommends to his son. The three sons of him who founded the Dunker Fraternity all united with the church of their father when they were sixteen or seventeen years of age. Their father's God was their God. Knowing the Founder through the written records that he has left, we would hardly conclude that the sons knew nothing about the God of their father and the demands made by him until they reached the middle teen age.

Busy youth, regardless of how many demands may be made upon it by secular education, will be as quick to grasp the religious training now as of old. Unfortunately the age in which we live has almost destroyed the old-time, self-sufficient family circles. This has become an age of specialization when we designate certain tasks and labors to specialists that were formerly done by parents. The children were formerly trained in the home along religious lines, now they are turned over to the Sunday school for an hour a week. This being more or less mass education, the full force of the individual, father-to-son training or instruction is lost.

The father must still exert the greatest influence in

the training of his youth. Though he may not be able to follow the methods of his boyhood or his grandparents, nevertheless his influence is there. They who will follow him in other lines are not adverse to following him along religious lines. Naturally a father cannot give that which he does not possess. He cannot lead unless he has an object toward which to lead. The impetuous Peter could not be brought to Christ by Andrew his brother until Andrew first found Christ. Until a certain age at least a boy's father is his hero. All too many times there comes the awakening when the boy may not look upon his father as the strong and flawless man that he had once considered him. Though in his own flesh he may be weak, if he knows the Master he will be able to point his teaching toward the one who is all strength. When the ruddy face of boyhood becomes the lined face of age, and the hair

becomes a crown of white, he is still a boy to the father. Though he may have long been out from under the parental roof and have a roof of his own, the now aged father is still solicitous of his well-being. Age has become a veneer which the eyes of the world cannot pierce and so it sees the man. The eyes of the father look through it and still sees the boy of tender age who sat upon his knee and listened to his teachings. When the years of so-called manhood come, and the lad has left the old estate he may apparently forget and ignore his father's God. The instruction has become a part of his being which he cannot escape, and which perhaps at times he may seek to hide deep within himself, nevertheless it is there.

He may stray not only to one far-country but to many far-countries, yet he cannot stray or flee from the religious instruction that has been implanted in a once tender heart. Though the

### MY FATHER

By John H. Styles, Jr.

*My father is the finest man  
In all this world to me;  
He's all that's good and brave and true—  
The things a man should be.  
There never was a better friend  
Or wiser one than Dad;  
He's just the truest-hearted pal  
A feller ever had.*

*My father's creed is faithfulness;  
He seeks to serve his God,  
His loved ones and his fellow-men;  
Content is he to plod  
Along the quiet ways of life;  
He wants no tow'ring fame  
Or mighty wealth—his goal is this:  
A pure, unsullied name.*

*My father is the kind of man  
That I would like to be;  
He's wholesome, gentle, just, sincere—  
The soul of honesty.  
I want to live a life like his,  
And oh, I want to prove,  
My right to bear my fathers' name  
And share his priceless love.*

son become old and wrinkled and gray and the old home only a memory; though there have long been two mounds in the silent city of the dead, with weathered headstones bowing over their hallowed dust, and even though it come to pass that cattle graze over the rounded mounds where once stood the house that echoed to childish laughter and children's running feet; yes, though hushed forever the mother's song and the father's admonishment and prayers, yet hidden deep under the debris or experience of years may still be found a sacred picture—a father sitting by the table, his Bible upon his knees, childish faces looking in rapt expectancy, while a mother rests in silent relaxation from the duties of the day. The wood in the old fireplace crackles and the sparks fly hissing. Tongues of flame start up the dark and cavernous depths of the old flue, hesitate as though they were changing their minds, and then are lost. The grotesque shadows parade across the somber walls, while the wagging tongue of the old clock calls out the seconds of their passing. Yawns are half subdued and quieted are the shufflings of tired little



feet, while father quietly turns the pages of the well worn and familiar old book. The clearing of the throat, the final adjustment of the spectacles and then the beginning of the chapter. Perhaps hesitating just a little at first but growing stronger and stronger, until the reader and the message become one. Interest increases upon the up-turned faces and the cares and worries flee from the tired face of the mother on the other side of the hearth, as the message of God's love is brought to them. The chapter ended, the old book is closed and carefully laid upon the stand, the glasses gently folded and placed upon the worn cover and then there comes the voice of the reader uplifted in thankfulness for the blessings of the day, meager though they may have seemed to some, and a request for safe keeping throughout the night that has enwrapped them in its dark embrace. Then the "Good nights," the flying feet, the tucking into bed. Utter forgetfulness? No; only seemingly so. This cannot be forgotten though sleep may soon visit the weary eyes.

The years between youth and old age are long, but memory leaps the gap at a single bound. The treasures of yesteryear cannot be reached as there is a door between them and us, but fond memory places a roseate glass in the door through which we may look upon those scenes of yore. Then perhaps that very son, grown to manhood, in later years in some far-off country surrounded by the husks of sin and failure, may pause to remember his father's God.

Flora, Indiana.

## "You:" A Message to Fathers

By A. W. Conner in "Christian Standard"

(Founder of the Boy-Friend Movement)

Dr. Dearing, of Oakland City College, in an address before the Indianapolis Kiwanis Club, said: "The biggest outstanding need of the youth today is a closer and more intimate contact with parents.

"We are either ignorant or blind if we do not admit there is a problem to meet regarding the youth of today. There is a great youth question. Understand, however," said he, "I am laying no charge at the feet of youth. There are only two great forces which affect youth—heredity and environment—and youth chooses neither.

"What the youth of the world needs is just you."

Well said! good Doctor; none has said it better, but do you know that when you talk about "establishing closer and more intimate contact" of fathers and sons, you are putting the "grease where the squeak is"? Who ever knew of a case where father and son were chums, companions, having daily, friendly interviews, that the son ever went wrong, if the father was all right?

Youth not only needs you, but youth wants you.

In a Boy-Friend campaign, in which over four hundred boys were attending, each boy was asked to write the name of one known man whose friendship he would rather have than that of any other man he knew.

No boy knew whom the other boys were choosing. The result was over 40 percent of the boys chose another man than their father, and 30 percent chose the same man.

Not only does youth need you and want you, but youth will get you and keep you. In the town of A the writer conducted a Boy-Friend campaign; among other things, I gave a series of talks to a large number of boys who appeared deeply interested. I was greatly pleased with the way the boys gave heed to my words. Just one year later, I came face to face with the same company of boys.

I thought, "Now is my chance to find out how many of these boys remember what I had told them." I asked a dozen leading questions; the boys twisted and turned, scratched their heads, but not a question could they answer. More vexed at my own dullness than their thoughtlessness and with some feeling, I said: "What do you fellows remember?" Quick as a flash a majority of them shouted: "You, Mr. Conner."

There it is! They did not get my ideas, but they did get me, and they were keeping me.

Every man is a giant in some boy's eyes, and no man here or hereafter can escape the reflex influence of his own personality.

Be assured the youth of today will get you; they are getting you every day. But who are you? That is a vital question.

Are you a dad that only talks to your boy when you want to lecture him? Are you a dad that only furnishes him with money after a brain-storm? Are you a dad that lives in a duplex? Are you a Mr. Jekyll or Dr. Hyde? Are you a dad that's always telling your boy what an excellent boy you were, but showing him by your daily life what a faultfinding, complaining man you are?

Are you a dad that keeps your smiles for your visitors and frowns for folks who have to live with you?

One of America's great humorists was entertaining guests at his home. Wit was flowing free and merriment running high when one of the guests turned to a little girl in the family and said: "My! my! haven't you a funny papa?" The little girl quickly replied: "Yes, when we have company."

If any of these characteristics are yours, you may be assured that you will meet yourself in the life of your own boy some day, but if, on the other hand, you are patient, considerate, striving always to understand your boy, and see all things from his viewpoint as well as your own, you will meet your better self in the princely life of your son and be able to sing with Malloch in his splendid verse:

### MY SON

"I, that had yearned for youth, my own, again,  
And mourned the wasted hours of younger days;  
I, that had sighed for spring, for summer, when  
The snows of winter covered all my ways;  
I, that had prayed for years, for only one—  
Have found that prayer answered in my son.

"He is myself again, with hopes of old,  
With old temptations and with old desires;  
He is myself again—the clay to mold  
Into the man, and all the man aspires.  
Who says that youth returns to us no more?  
He is as I was in the days of yore.

"In my own days, in my own days of youth,  
Ah, how I wished a comrade and a friend!—  
To help me keep the quiet path of truth  
And through temptation my own feet attend.  
So shall I journey onward by his side,  
His father—yea, his comrade and his guide.

"I, that have failed, shall shape success in him;  
I, that have wandered, point the proper path;  
I signal when the signal lights are dim,  
A roof to fend him from the storms of wrath—  
So we shall journey upward, I and he.  
And he shall be the man I meant to be."

Honest to goodness, men, how does your boy get you? That is the question! We must face it. There is no es-

pe; let us face it like men. Let us come down from the mount of cold-hearted indifference and alienation and get to the gang and start something. I do not mean an organization, club or lodge. Let us start a movement in the hearts of parents, a movement that will enable us to see it that "youth gets us, and gets us right."

## Studies in the Book of Revelation

By R. I. Humbert

Study No. Two

This is the only book in the Bible that promises a special blessing to the person who will read it. It does not say that we must understand it all to get the blessing. Blessed is he that readeth." And if you cannot read, get someone to read it to you, "and they that HEAR." Above all things get this book into your minds somehow.

### A Book of Prophecy

"The words of this prophecy." This is a book of prophecy and is written in sign language. A railroad guide book is also a book of prophecy. It prophecies that a train will pass through a certain city at a certain time and will arrive at another city at a certain time. It also has its symbols and signs. Here is a little star; there are parallel lines and here is a little cross,—what can these signs mean? Somewhere in the SAME book we find their meaning. The star means "daily," the cross means that the train runs daily except Sunday, etc., etc.

It is thus with Revelation. The signs are explained somewhere in the SAME book—the Bible. We find an illustration of this in Chapter 1:12, "I saw seven golden candlesticks." What do these candlesticks represent? We are informed in verse nineteen that, "The seven candlesticks which thou sawest are the seven churches." From chapter four on through the book we must find most of our meanings in the Old Testament.

### Living in the Future

The blessing of verse three is not merely to the one who will read or hear the words of this prophecy, he must "KEEP those things which are written therein."

We all live in the future. It is because of some bright hope in the future that we can better bear the burdens of the present. A boy in college, while eating soup and other cheap foods in the restaurant, would call to the other boys, "Well boys, maybe next week I will be living high and can feed you fellows with chops and oysters." That young man had a rich uncle and every day he was expecting to hear of his death and because of this prospect he could better bear the privations of the present.

It is thus with a Christian. Nothing will cut our roots loose from this world like prophecy. It is a light that shines into the darkness of the future. This knowledge will work a change in our attitude towards life and will be even as Peter says, "Seeing that we look for such things we will be diligent that we may be found of him in peace without spot and blameless."

### Reading Influences Life

There are certain things that are absolute. Step over the register of a heated furnace and you have no choice as to the results—you will get warm. Place yourself in that sphere and the warming of your body is certain. The blessing here is just beyond reading and keeping of this book, that is, it follows the reading and keeping. Place yourself in this sphere and the blessing is certain. Little can we know how much our future happiness is bound up in our knowledge of this book.

What we read determines largely the thoughts of our day. A peculiar suicide was given much space in the newspapers of the nation. Within a few days several other suicides took place in such a way as to prove that they got their impulse from reading those articles. Reading those articles wrought a curse in the lives of many, but reading Revelation will work a blessing.

"John to the seven churches which are in Asia." These were real churches but it does not mean that there were but seven churches in Asia. Seven is God's number of completeness and Revelation is God's book of completeness. Loose threads that ran all through the Bible are brought together in this book. Thus these messages, in chapters two and three, have a message for churches of all ages, as well as to those addressed.

### Promised Peace

"Grace be unto you and peace." What wonderful words. This book reveals wonderful things that are to happen—a tribulation such as never was to this time, no nor ever shall be (Matt. 24), but before a single judgment is revealed our Lord stops and assures us that when these things come to pass and men's hearts are failing them for fear, it will be nothing but peace for his people.

The earth is to rock and quake; mountains will topple over; the courses of rivers will be changed; the sea will roll high; islands will be jostled out of their places; no longer the bright sun at noonday but in its place a great dark ball, filling the world with a terrible clammy chilliness and with a horror of gloomy darkness; no longer the silver moon in the heavens but a sickly, scarry orb of blood; no longer the quiet twinkle of the stars at midnight but the stars (or meteors) shooting and hissing and burning and blazing through the heavens.

This terrible sight of a universe in convulsions will unloose the confidence of men and their hearts will fail them for fear, but before a single one of these judgments are revealed, we are assured of peace and safety to those who have taken refuge in him.

Martinsburg, Pennsylvania.

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## SIGNIFICANT NEWS AND VIEWS

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### ENGLAND'S CRIME—DUE TO PROHIBITION?

England has been held up with considerable justice as affording an example of effective law-enforcement. It is therefore all the more interesting that she is now worrying over an "alarming" increase in crime. The last year for which the figures have been made up is 1930, which shows an increase of indictable offenses within that year of nearly ten per cent. We have been told that our crime record was due to prohibition. Crime within the United States has decreased since 1930, while in England there has been an increase—and England does not have prohibition. There, as in our own country, the proportion of youthful offenders has been disturbingly large. Neither in England nor here is it some law on the statute books which leads to crime. It is the lack of a law written on the heart.—The Presbyterian Advance.

### WE ARE THE GUNS

We are the guns of war.

We are new in the story of human hate, and yet we are old. Our ancestors are the clubs with which in the long ago men slew their fellows, the arrow that sped true from one man's hand to his fellow's heart, the sword, the spear.

Into the lineage of hate bequeathed to the world through these we have entered.

For centuries we slept in the iron-mines of the world, biding our time.

We waited for man to bring us forth and at costly toil shape us to do his will.

He molded us into guns, for hate and distrust and fear in his heart.

He devoted his science to make us strong, his mathematics to aim us straight, his organizing-skill to feed us, his loving labor to save us from rust.

We speak only at his bidding. We roar only when hate overcomes his reason. We slay only when nothing but death will satisfy his inward and imperial desire.

Whichever nation wins when we are trundled forth to war, we always conquer.

The last foeman to overcome us is the Spirit of Good Will, born in the heart of youth, dedicated to the deepest values of the human soul.

We tremble only at the bidding of him who said, "Blessed are the peace-makers."

We are the guns of war.—P. R. Hayward, in C. E. World.

#### GOVERNOR MOORE THANKS CHURCHES FOR PRAYERS

A wish that "more churches would pray for their public officials" was expressed by Governor A. Harry Moore, of New Jersey, in a letter read at the session of the West Jersey Presbytery April 19.

Governor Moore's letter was in reply to a communication sent from the last meeting of the presbytery in which the executive was advised the church body was praying for him.

"I feel the need of your prayers in my administration," the Governor wrote. "I am frequently in churches, but it would be a good thing for the churches to pray for the civil leaders."

Prayer for public officials is a Christian duty emphatically enjoined by the New Testament. Paul (1 Tim. 2:1, 2) writes: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place." This includes presidents, governors, congressmen, legislators, and all civic leaders. Christians should remember this. If there were more praying for our government there would be less reason for fault-finding.—The Evangelical-Messenger.

#### IN THIS DECADE

A young man recently did us the honor to inquire, "What will be the leading characteristic of this decade? Will it be the controversy concerning Fundamentalism and Modernism?" To the latter query we replied "No." The Modernism that stirred discussions ten years ago and brought forth proportionally dictatorial Fundamentalism has largely disappeared. It rested on post-war humanitarianism. It has since become either humanism or it has ceased to attack the traditional doctrines of Christianity. It was too narrow a platform for the sincere interpreter of the New Testament. Some of its devotees have fallen into the abyss of agnostic liberalism. That controversy is now history.

Today's currents in theology are more oppositely opposed to each other than were those of a decade ago. On the positive side there is a revival of regard for the tenets of the sixteenth century. In the Lutheran Church we will relive the experiences of the first generation of Protestants. Not humanitarianism but spirituality and access to God will concern us. Indeed one is frequently startled by meeting articles and lectures that deal with the simplest and most fundamental phases of revealed religion. On the negative side there is a stark agnosticism relative to soul and the soul's faculties, Materialism, with "science" as its interpreter and dictator, has not only no room for a personal God in its reasoning, but he is in its way. A machine age dares recognize no commander of physical force and no ethical laws not resting on production.

It will be a great decade in which to live and confess Christ. We older men are confident as to the issue. The young men and the young women coming from seminaries and schools will battle for the Lord and his kingdom "right valiantly."—The Lutheran.

#### Are We Treating God Fair?

(Continued from page 4)

Let us not treat God like a porter. There are many noble Christian people who are suffering real hardship and it is with sad hearts that they find it necessary to cut down their apportionment

to the Lord's work. For them we have only sympathy. But for those who are complaining about the numerous and urgent calls of the church, while they insist on continuing a dozen and one foolish or unnecessary expenditures for personal pleasure or convenience we speak words of warning and remonstrance. Let us treat God fair.

### OUR BIBLE STUDY DEPARTMENT

#### Outstanding Texts of the Bible

By Dr. G. W. Rench

Matt. 20:27, 28. "And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Moffatt says it like this: "And whoever wants to be first among you must be your slave; just as the Son of man has not come to be served but to serve, and to give his life as a ransom for many."

In earlier days, the church taught that it pleased God for his followers to punish the body. Priests sought out the desert places where they lived in filth and degradation. By so doing they thought they were serving God. The story goes that a monk of Syria built a tower and for thirty years lived upon it. His food was sent up to him by means of a basket and rope. Here in rags and dirt he lived, often praying fifteen hours a day. Ill informed people as they passed by would exclaim: "What a servant of God is this!" But in all these years of privation and torture, he did not render any service to God.

Likewise deluded Christians wore hairy garments which punctured the body, put pebbles in their shoes, crawled upon their hands and knees, until their bodies were well nigh exhausted, thinking that by doing such it would please God. Finally the people began to ask, where is the service in torture? Martin Luther, crawling upon his hands and knees up Pilate's Stairway, in Rome, remembered Paul's statement, "The just shall live by faith." He immediately sprang to his feet, and began his great career by preaching justification by faith.

Jesus taught us in the text referred to what service is. He reversed the world's idea of service, and of greatness. Trying to be helpful to men is one thing; to walk all over them is quite another thing. The Master taught that the only way to serve God is to serve man. He was most at home among the sick and infirm. What strange contrast in his greatness as one who came not to be ministered unto, but to minister and to give his life a ransom for many. His teaching IS MARVELOUS; but HIS PRACTICE is sublime. He taught baptism in water by seeking John and the Jordan river. He taught humility, but he used the towel and the basin himself. Then he said to the disciples, "The disciple is not above the Master." One of Paul's fundamental statements is found in Phil. 2:7: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

What I am trying to say is, praying, singing, communing at the Lord's table, our Savior taught and practiced; but as acts of worship. It is highly important to worship, but Christian service consists in doing something for humanity, AND THAT SOMETHING IN THE NAME OF THE LORD. Philanthropy in the name of Christ is vital to our holy religion. Philanthropy without such religion is a mockery in the sight of God. Commercial service and Christian service are two very different things. Christian service is "entering by the door of the sheep"; Commercial service is "climbing up some other day." The devil is most happy when he can get Christians to carry flowers to the sick in the name of some Sunday school class, lodge, or Endeavor society. Just leave Jesus and his church out of our service for our fellow man, and the devil will lead in a mighty applause.

A little boy gave a penny to go into a missionary box. He wanted

it to go to help his older sister who was the wife of a missionary in India. With that penny a tract was bought, and his name written on it with a prayer that God would use it to convert some one in that heathen land. For some time the tract lay unnoticed among so many other larger gifts. But a missionary's interpreter noticed the name of the child, and decided to honor the little white child so far away. He read the tract. He was not a Christian himself, but that message from that little boy was used by an All-Wise God to bring about his conversion. Then through this strong character a great many others who at first seemed almost impossible to reach was brought to Christ.

"The pebble in the streamlet's source  
Has changed the course of many a river;  
The dewdrop on the baby plant  
Has warped the giant oak forever."

## Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

### II. Samuel

"Lift up your heads, O ye gates;  
And be ye lifted up, ye everlasting doors:  
And the King of glory will come in."

With these words the ancient chorus of Israel must have greeted David, the illustrious king of the Jews.

A voice from within the gates responded:  
"Who is this King of glory?"  
The singers shouted back:  
"Jehovah strong and mighty,  
Jehovah mighty in battle."

Under the spell of such a coronation hymn as this David no doubt quite forgot that he ever was the son of Jesse the Bethlehemite. He was no longer the shepherd, poet, and musician of Saul's court, but rather the man-of-war of the people. Truly he was a representative character whose masculinity carried with it the usual virtues and vices which accompany verility. Men and women loved David in spite of his weaknesses. He had a great heart and a comely figure, was cunning in action and prudent in matters of state. For these considerations alone he was greatly admired.

David, so the continued story of the Second Samuel leads us to believe, forgot God, but God never forgot him. His eye was on the Eternal much of the time, but not all of the time, and when he faltered the eye of the Eternal was more fixed than ever upon his mind and heart. In fact, what better testimony of that fact can be found than his famous song close to the end of this book. Did he ever sing sweeter than this?—

"With the merciful wilt thou show thyself merciful,  
With the perfect man thou wilt show thyself perfect;  
With the pure thou wilt show thyself pure;  
And with the perverse thou wilt show thyself forward.  
And the afflicted people thou wilt save:  
But thine eyes are upon the haughty,  
That thou mayest bring them down."

Who was it that was merciless, imperfect, impure, perverse, haughty, but David? Is this not, at once a self-written revelation and indictment of the career of "sweet psalmist of Israel"? Furthermore, is not this the key to the passion of his entire life? In spite of great weaknesses, did he not press hard after the heart of God? To ask these questions is to answer them.

In 1869 Elizabeth P. Prentiss wrote a penitential hymn of several stanzas which admirably depicts the spirit of David as he stooped to kiss the smiting rod:

"Let sorrow do its work,  
Send grief and pain  
Sweet are thy messengers,  
Sweet their refrain,  
When they can sing with me,  
More love, O Christ, to thee,  
More love to thee,"

Were David here to play this beautiful gospel sentiment on his harp, tears of gratitude would no doubt course down his cheeks in remembrance of God's grace.

But I must continue the song:

"Then shall my latest breath  
Whisper thy praise;  
This be the parting cry  
My heart shall raise,"—

What praise did David whisper in death? His immortal words constitute a theme rich enough for an angel symphony:

"And he shall be as the light in the morning,  
When the sun ariseth,  
Even a morning without clouds;  
As the tender grass springing out of the earth  
By clear shining after rain."

"Shining after rain." Ah! there is the secret of the triumph of David. Through his Spirit God triumphed over him.

### I. THE HISTORY OF THE BOOK

1. Author. Probably Samuel, or Nathan.
2. When and Where Written. After Samuel's Death. In Palestine.
3. To Whom Addressed. Israel.
4. Occasion. The establishment of David as king in Israel.
5. Authenticity. The book is historical.

### II. THE OUTLINE OF THE BOOK

1. The Triumphs of David. 1-10.
2. The Trials of David. 11-24.

### III. THE STORY OF THE BOOK

Second Samuel is a continuation of First Samuel. It records the major facts of the reign of King David. It begins with his accession to the throne and ends with his death. During a period of forty years he ruled successfully and gave Israel its really great Heroic Age. His triumphs and troubles are related in emboldened lines and no attempt is made to cover the weaknesses of the Psalm Singer. He must be judged in the light of the Psalter and the historic annals of the Old Testament. He shines brightest in the Psalm Book, however.

### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. King. Mighty Men.
2. Key Phrases. II Sam. 22:25-27; 23:4.
3. Key Chapters. 12, 22, 23.
4. Key Ideas. Defeat in Triumph. Triumph in Defeat.

### V. THE VALUE OF THE BOOK

Aside from its historical and literary value, the book of Second Samuel evinces how God views a man like David. It proves that "the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." Furthermore it proves that "I triumph still, if thou abide with me."

### VI. THE CHRIST OF THE BOOK

David was a direct ancestor of Christ. He stood midway between Abraham and Christ. The afflictions of the Bethlehemite serve as a background of prophetic truth pointing to the cloudless day for men, Israel and creation, when Christ shall appear anew. The eighteenth Psalm may well be studied at this point. As David was central in Israel's government, so Christ will be central in the Kingdom Government that shall have no end. Unlike David, he will be a sinless and perfect King.

### VII. THE LESSONS OF THE BOOK

1. "Be sure your sins will find you out." "As you sow so shall ye reap."
2. "Every angel of joy and of sorrow swept, as he passed, over the chords of David's harp, and the hearts of a hundred men strove and struggled together within the narrow continent of his single heart." (Trapp).
3. "David's giving himself to ease and pleasure was the root of all his wretchedness. Standing water gathers filth. As the crabfish seizeth upon the oyster gaping, so doth Satan upon the idle." (Trapp).
4. David was a shepherd, a born musician, a profound lyric poet, a great man-of-war, a powerful administrator, a worthy statesman, a choice friend, an excellent father, and a man after the heart of God.

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N.

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## The Conversion of an Educated Person

By D. R. Piper

We are accustomed to compare the conversion of the hardened sinner with that of Saul. The parallel extends as far as the fact of a cataclysmic experience common to both, but ends there. With the drunkard there are the chains of physical habit to be broken, and there is the already broken will to be restored and directed Godward. But with Saul of Tarsus the chains were those of mental habit, of a hard and fixed philosophy of life reinforced by a high degree of education. He was not the victim of self-indulgence as in the case of the person who sins against himself, nor had his life been surrendered to misanthropic motives as in the case of the man who has repeatedly sinned against society. What stood in Saul's way, and led to his wrong course, was his lifelong intellectual training in a strict religious faith, augmented by unusual moral enthusiasm; good traits gone wrong and strengthened in their wrongness by education.

Probably the nearest parallel we could find in the world today would be that of an educated Mohammedan or Hindu converted to Christianity. In America our nearest parallel is that of a person educated in the sciences who is convinced that all religion is a refined survival of superstition.

What would have to happen first in the conversion of such a person would not be a profound sense of personal sin, but the overwhelming consciousness of having made a terrible mistake, of having directed the whole course of his life by erroneous conclusions. Is not that what happened to Saul? The sense of past guilt came overwhelmingly, but so far as the record goes, it came later. Then we find Paul saying that he had been among the worst sinners in the world. But at the moment of revelation, there on the Damascus road, Christ smote Saul of Tarsus with the sudden profound sense of his terribly mistaken course. This Christ whom he had been persecuting was not after all the founder of a heretical cult, but the very Son of God who could speak to him out of the blazing light of heaven. Saul's plea was not for pardon, but for direction: "Lord, what wilt thou have me to do?" This was, however, a real surrender. It was the surrender of a man who had been misguiding his own life, to a Christ who could give him right guidance.

Such a surrender in itself involved a cleansing from sin, for the essence of sin is the exaltation of self or of anything else above God. But there is a distinct difference in the mental remaking at conversion of an educated man who has given himself in good conscience to a false conception of the universe, and that which takes place in a person who has ruined his life by weak-willed self-indulgence. That the mental reconstruction must be more profound is illustrated in Saul's case by his need of that long period of solitude in which to orient his thoughts to the new conception of life which

was involved in the revelation of Christ as his Savior.

To put it differently, religion takes the supreme place in one's life at conversion, and all one's other knowledge must be tested by it and adjusted to it. One's philosophy of life can no longer be a success philosophy in the worldly senses, or a fatalistic philosophy, or a scientific philosophy, but a spiritual philosophy. Aside from its cleansing from sin, faith in Christ works its most profound change in the believer's intellectual life. His world is no longer a solar system, it becomes a Christo-centric system. Christ must be "all and in all" not in some mystical sense, nor merely in the sense that he commands one's greatest loyalty, but specifically in the sense that he is the exemplar of life's ideals and the key to one's whole philosophy of life. Paul later summed this all up in a single phrase, "For me to live is Christ."

Obviously, for the educated person who has a well-defined interpretation of the universe, as the Pharisees had and as scientists today are supposed to have, such a change requires a readjustment so profound that it is nothing short of mental revolution. If the planets today should decide to desert our sun, and to center their activities about some other orb, that would require a change in the cosmos comparable to the mental change which must take place within an educated pagan whose whole life must be recentered about a spiritual faith.

Manifestly, this change is more profound in an older person than in an adolescent whose mental habits have not become fixed. It is also far more profound in an educated person who has a definitely thought-out philosophy of life to which he has committed himself, than in one who has drifted mentally and thought nothing through for himself. Jesus said that it is hard for a rich man to enter the kingdom of heaven. Do you think, if he were with us in the flesh today, he might say that just as strongly of the educated person who has adopted a "purely scientific" view of the world?

For one thing, intellectual achievements, as a minister recently remarked, "produce a thicker shell through which the Spirit has to penetrate. For another thing, the plain variety of sinner may violate God's law but rarely denies God outright; while the intellectualist often builds up a stone wall of philosophy between himself and heaven, or else holds to a working code that politely "bows God out of the universe."

This is not intended as an invective against science or education, any more than Christ's words were an invective against wealth. But conversion requires the subordination of both wealth and knowledge to the ends of Christ's kingdom.

What would happen in the mind of a person thoroughly trained in modern scientific knowledge when he passed through the experience of conversion? Would he, or should

he, abandon science and renounce all the learning he has acquired? Is that what Paul did? Instead, we see him "passionately persevering" in the use of his knowledge. But he has recentered it about Christ. He now reinterprets its meaning in terms of his new-found faith. He is completely freed from his bondage to the Law. He no longer pivots his life on a chain of knowledge binding him to that legalistic center-post. He also recognizes the limitations of his knowledge, how powerless it is, and how many things there are which it cannot explain. What "the law could not do," Christ has done for him.

Now that is a picture of the readjustment of all thought and knowledge to the Christian faith. We must expect the scientist to reinterpret scientific facts and discoveries in terms of the spiritual truth of the Christian Religion. He no longer makes culture or science, the center of his mental universe. He realizes its limitations. He sees the great spiritual truths which science does not explain. He feels the spiritual forces which are in God and Christ, above science. And he interprets his faith in terms of his familiar knowledge, making it do service to Christ.

We have dwelt on this in order to see clearly that this mental revolution plays a far greater part in most present-day adult conversions than we are accustomed to think, especially in this educated paganism which we euphemistically call civilization. For a highly-educated adult, or even a half-educated adult who is committed to his modicum of knowledge, it requires an experience so profound that it unsettles all learning, makes fluid all the past values which the individual regarded as unchallenged. This is why adult conversion often comes only after some profoundly disturbing experience, such as long illness, great sorrow, heavy loss, or other misfortune which breaks down mental barriers and brings with it a feeling of utter helplessness and a childlike willingness to seek and know the truth.

This may also help to explain the profound peace of mind which follows conversion. We are accustomed to credit this largely to the lifting of the load of sin, and the consciousness of reconciliation with God. And rightly so. But in addition it stops mental conflicts. It brings the peace of inner harmony. It creates out of the former chaos of theory and knowledge the order which comes when the spiritually integrating power of Christ relates all things to himself as the center and goal of our being.

Do you think that a little emotional preaching would ever have converted Saul? Will it suffice for a modern, educated pagan? Can you name any man-made method that will suffice? When you realize the profound psychological change which must take place in an adult to make him mentally a Christian, you see that only the power of God can bring it about, and you abandon the attempt to explain conversion on purely psychological grounds. It may not come just as it came to Saul, but if the power of God is not in it, it is not conversion.—Adult Bible Class Monthly.

The new Department of Commerce building in Washington was built at a cost of \$17,500,000. Designed to house 5,400 workers, it has six interior courts to insure plenty of light and fresh air. There is a completely equipped hospital in one section of the building.



# STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
With  
Thoburn C. Lyon

## JACOB AND ESAU RECONCILED

(Lesson for May 22)

Lesson Text: Gen. 33:1-11; Golden Text:  
Eph. 4:32

### Daily Readings and Comments

#### MONDAY

Jacob and Esau Reconciled. Gen. 33:1-11

The whole account makes us realize how Jacob dreaded, and even feared, to meet his brother. No doubt, through all the long years of his exile his conscience had been heavy with the thought of the wrong he had done, and now every thing was done that might aid in placating the wrath of his brother. We too have an elder Brother against whom we have sinned in times past; we may avoid his presence now, if we will, even as Jacob so long stayed away from Esau and the home of his father, but there is coming a time when we must meet him. How much better to be reconciled now! And praise God, we know he will not come to meet us in his wrath, but in full forgiveness and love, with joy at the reconciliation.

#### TUESDAY

Dealing with Offenders. Matt. 18:15-22

Our topic for today takes for granted that we will want to forgive those who have offended, and is particularly concerned with our way of dealing with offenders. Whenever we neglect any of the principles of God's Word we suffer, and it cannot be estimated how much needless suffering has resulted because Christian folks have reversed, or have neglected altogether, the procedure outlined in verses 15-17. Let us search the Scriptures, that we may know his will more fully, and let us strive always to do his will.

#### WEDNESDAY

The Unmerciful Servant. Matt. 18:23-35

This story of Jesus is so very pointed and plain that it needs no comment whatever—only meditation: have I been as the unmerciful servant? This principle is expressed many times in the New Testament, as in the familiar phrase of the Lord's prayer: "Forgive us our debts as we forgive our debtors." We dare not harbor an unforgiving spirit, and until we have forgiven our brother, "even as God for Christ's sake hath forgiven" us, we dare not face our Lord.

#### THURSDAY

Kindness Enjoined. Zech. 7:8-14

We need not turn to the New Testament to find kindness and brotherly love enjoined, although many people seem to feel that this quality is lacking in Old Testament Scriptures. In this passage note especially that if we hear God's voice and willfully turn away and refuse to heed, he will refuse to hear us when we call to him in time of need. Note too that it was the refusal of God's people to heed that made the land desolate: is it not true that the widespread desolation throughout the nation and throughout the world today is due to this very thing? May we and all God's people turn to him anew and heed his words with gladness, that we may again receive his blessing.

#### FRIDAY

Forgiveness Enjoined. Col. 3:5-14

If we remember that we ourselves, in time past, have walked in evil ways (v. 7), perhaps we should have more patience and a more forgiving spirit toward those who now walk in such ways. The meat of the whole passage is in v. 13: "Even as Christ forgave you, so also do ye." Without love and forgiveness (charity, v. 14), we are not yet perfect. Let us pray for more of the spirit of love and peace and mutual forgiveness that Jacob and Esau manifested in our lesson for this week.

#### SATURDAY

Winning our Enemies. Luke 6:27-38

Verily, this is "a hard saying: who can hear it?" The thought is not that we should wantonly abandon all our goods to the un-

righteous, but rather that when we do good merely among our friends we have still rendered no Christian service. Sinners daily serve their friends. God commendeth his love toward us in that while we were not friends he died for us: we should have the same unselfish love for our enemies. God help us to dedicate ourselves anew to truly Christian service, seeking to save that which is lost.

#### SUNDAY

God's Forgiveness. Matt. 6:9-15

Thank God this prayer was not intended only for the people of another age! What a perfect gem it is, and how we need to emulate and practice its simplicity and directness! Would that men would consider well all that this prayer means, and that we would pray more often after this manner! Let us pray that he may deliver us from the evil of an unforgiving spirit.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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C. D. WHITMER, 217 E. Duball Ave., South Bend, Ind.

## Spiritual Coins and Counterfeits

By C. D. Whitmer

### 12—"Principles vs. Precepts."

Principles are seeds of power, and progress. Precepts are but props of weakness. Principles in life are like the bits of colored glass in the kaleidoscope. Though few in number they are capable of producing infinitely varied and beautiful results by the revolution of circumstances. Precepts are like the denominator to a fraction. Multiplying them only decreases its value.

Johnny Lazybones is in the grammar school, and every evening he asks his mother to show him how to do his examples. She, patient and good-natured mother that she

is, has done all her boy's examples for him since he entered the primary school, and he has copied her work, to the marvel of his teachers and the benefit of his standing in his classes. Yet Johnny has less power to understand the problems now than he had at first and his mother sighs as she says, "The poor boy seems to have no head for arithmetic!" Poor boy indeed. But the fault is with his mother more than with him. Her mistaken kindness has nearly ruined all the head he had at first. If she had refused to tell him every step, and had explained the principles, letting him work them out for himself, he might have been a genius today instead of the dunce that he is.

Johnny has a host of imitators in the Christian church. Not that they are all lazy. Far from it. Many of them are really zealous, conscientious disciples. But they are the victims of a mistaken ideal. They have been trained by a false method of spiritual culture, and so long as they adhere to this false method their zeal cannot save them from ultimate disaster. They are accepting a counterfeit gospel in place of the true coin and conscientiousness on their part will not transform their loss into gain.

They are the disciples who seek for a definite "Thou shalt," or "Thou shalt not," by which to decide every question of life and conduct. They find it in the Bible if possible. If not, then in the rules of their church or the advice of some older disciple. When all other means fail they treat the Bible like a heathen oracle and extort an answer by blindly touching its pages and reading the passages thus pointed out.

Such methods do not produce strong, virile sainthood. They do not develop spiritual intelligence and power. They do not increase the fruitfulness and influence of the church. Their only result is a manifestation of spiritual pettiness that is closely akin to frivolity. They keep the disciple in a state of perpetual infancy.

#### ATTENTION!

#### ENDEAVORERS:

School days are drawing to a close, and vacation will soon be here,—where will you spend your vacation?

Haven't decided; in fact, have scarcely thought about it.

Well, then, how about  
S H I P S H E W A N A ?

What's at Shipshewana?

The Young People's Camp and Training School.

Just how would that benefit me?

It would give you spiritual, Intellectual, physical and recreational training.

When is it held?

July 17 to 24. And I advise you to begin now to lay your plans to attend.

C. D. Whitmer,  
Publicity Superintendent.

Jesus embodied all righteousness in two principles. Love to God and love to man, and bade his disciples solve life's numberless problems by those. What result? "Blunders?" Yes, blunders many and failures more. But in spite of blunders and failures,—nay, even by the aid of these, growth, progress, strength, manhood. That has been the history of the church. It must be your history, my young friend.

Don't you remember how you bungled and fumbled over that difficult problem in "quadrates" when you were in the high school? The teacher refused to help you, and made you work it out for yourself, and when, after more than a week of hard think-

ing, you conquered it, you knew that you had taken a long stride in your knowledge of algebra.

Why not do the same in the School of Christ? When some hard question of duty thrusts itself upon you don't search for precepts, don't ask your pastor or Sunday school teacher. They have problems enough of their own. Think the matter out for yourself in the light of the Gospel principles. You may blunder sometimes, and get a figure wrong here or there, but practice will quickly make you perfect, and every question thus answered will mark a forward step in your spiritual life. It will stand for a definite increase of wisdom and power.

In the quality of the converts he rejoices and adds this testimony: "The best specimen of a Christian hero I ever met was one of the native missionaries."

It was James Chalmers, the pioneer missionary to New Guinea, that captivated Stevenson's imagination and turned him into a hero-worshipper. Writing to his mother on board the *S. S. Lubeck*, between Sydney and Tonga, he says: "We have a very interesting party on board. Messrs' Chalmers and Hunt, of the London Society, and Mr. Brown, of the Wesleyan. Chalmers and Brown are pioneer missionaries, splendid men, with no humbug, plenty of courage, and the love of adventure. I have become a terrible missionaryite of late days: very much interested in their work, errors, and merits. Perhaps it's in the blood, though it has been a little slow in coming out. No, to be sure, I always liked the type. Chalmers, a big, stout, wildish-looking man, iron-gray, with big bold black eyes, and a deep straight furrow down each cheek. *Etat* forty to forty-five."

Over and over again Chalmers is mentioned in his letters. To his close friend, Sidney Colvin, to whom most of the "Vallima Letters" were written, he says: "I wish you to get *Pioneering in New Guinea*, by J. Chalmers. It's a missionary book, and has less pretensions to be literature than Spurgeon's Sermons. Yet I think even through that, you will see some of the traits of the hero that wrote it; a man that took one fairly by storm for the most attractive, simple, brave, and interesting man in the whole Pacific."

A year later he writes to professor Baildon: "I could hardly change (life) with any man of my time, unless perhaps it were Gordon or our friend Chalmers: a man I admire for his virtues, love for his faults, and envy for the really *Al* life he has ... I shall look forward to some record of your time with Chalmers. You can't weary me of that fellow: he is as big as a house and far bigger than any church."

Little wonder then that Stevenson confided to Chalmers himself in a letter written shortly before the latter's death: "But, oh! Tamate! If I had met you when I was a boy and a bachelor, how different my life would have been."—*Missionary Review of the World*.

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## MISSIONS

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### Robert Louis Stevenson and Missions

By Rev. J. W. Burton, Melbourne, Australia

There is little doubt that the first state of Robert Louis Stevenson, in relation to Foreign Missions, is that of many an uninformed writer today, and the manner in which his point of view was changed is one of the romances of literature. The quiet, persistent pressure of facts completely changed his attitude, and the bohemian "R. L. S.," who has charmed a world with his stories, poems and essays, actually became a Sunday school teacher in a Samoan mission school, and a supporter of missions to the day of his death!

"I suppose," he writes, in a paper read before a missionary meeting in Sydney in 1893, "I am in the position of many persons. I had conceived a great prejudice against missions in the South Seas. I had no sooner come there than that prejudice was reduced, and then at last annihilated. Those who deblatrate against missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done, they will see a race being forwarded in many different directions, and, I believe, if they be honest persons, they will cease to complain of mission work and its effects. At the same time, and infallibly in all sublimary matters, they will see a great deal of harm done. I am very glad to think that the new class of missionaries are by no means so radical as their predecessors. I have spoken to many missionaries, and I have pleasure to say that the most intelligent among them are of one opinion, and that the true one. They incline to think that it is best to proceed by little and little, and not by much and much."

It was in the Marquesas Islands that Stevenson first came into touch with the missionary on the spot, and his picture of the Pere Simeon, is one of the finest he has ever drawn. "I had feared to meet a missionary, feared to find the narrowness and the self-sufficiency that deface their publications, that too often disgrace their behavior." But in Pere Simeon he found man truly serving in the Spirit of Christ, whose business it was "to smooth the pillows of this dying family of man." ...

It was, however, during his long residence in Samoa, where he built himself a beautiful home at Vallima, some four miles from

Apia, that he came into the most intimate and sympathetic touch with missionary work, and there the missionaries were among his closest and most valued friends. Of the Rev. W. E. Clarke, a London Missionary Society missionary, he writes: "The Excellent Clarke up here almost all day yesterday, a man I esteem and like to the soles of his boots; I prefer him to anyone in Samoa, and to most people in the world; a real good missionary, with the inestimable advantage of having grown up a layman. Pity they can't all get that!"

Stevenson grew impatient with those easy critics of missions who blame without discrimination the heroic efforts of these comparatively unknown workers: "Those who have a taste for hearing missions, Catholic or Protestant, decried, must seek their pleasure elsewhere than in my pages. Whether Catholic or Protestant, with all their gross blots, with all their deficiency of candor, of humor, and of commonsense, the missionaries are the best and most useful whites in the Pacific."

### The Story of the Cock and the Hen

By Mrs. Orville D. Jobson

(Fourth of a series of African Folk Stories, collected and selected by Sister Jobson, missionary of French Equatorial Africa, and published at intervals in *The Evangelist*.—EDITOR.)

Once upon a time in the very old days the cock and the hen were jungle fowls, and did not know village life at all. They lived in the jungle and were feared by all the animals, because they had large red combs on their heads, and they said that these combs were full of fire.

Now all animals are very much afraid of fire, so the cock and the hen ruled the jungle, because if ever one of the animals displeased them they said: "If you do not do what I want I will burn you with my comb. Do you not see that it is red-hot?"

One day the old mother Leopard came home and found that the fire in the kitchen had gone out, and she said to her little cub: Run to the cock's house and ask him to

give you a few bits of glowing charcoal to make our fire."

The cub went obediently but he found the cock fast asleep, and he was afraid to wake him.

The mother Leopard said, "Take a little dry grass and creep up softly to the cock and light the grass from his comb." But the cub was afraid to go alone, so his mother went with him. They crept up to the sleeping cock and hen gently and put the dry grass against their combs, but it did not light, and the grass was not even scorched, and the mother Leopard put out her paw and touched them, and the combs were quite cold, although they looked red-hot.

Then she knew that the cock and hen had been telling untruths all these years, and she said. "Now I know that you don't tell the truth. Your combs are quite cold; there is no fire in them. The animals will not fear

you any more; I am going to tell them all about it."

The cock and hen did not wait to hear what the animals in the jungle thought about it. They packed up their things and ran away to the village, and since that day they have never returned to the jungle. They have always lived with men, and they like being safely shut up at nights, for even now the Leopards have not forgotten and kill them if they find them out at night.

Bozoum, Par Bangui,  
French Equatorial Africa.

## INDIA SUNDAY SCHOOL UNION

The annual report of the India Sunday School Union presents a year of unusual progress. Miss Elizabeth Moreland joined the staff. She is allocated to that work for three or more years by the American Free Methodist Mission. Many deputation visits were made to various parts of India by Dr. James Kelly, Secretary of the British Section of the World's Sunday School Association, during his two months' stay in that country.

Note:—The Examining Board should at all times thoroughly question the candidate concerning this message, in order to define its meaning clearly to the candidate and ascertain beyond question if he accepts it.

7. What experience have you had in Christian work?

- In Sunday School?
- In Christian Endeavor?
- In Gospel Team work?
- In preaching?
- In other ways of serving the Lord?

8. In what way has the Lord blessed your Christian work?

9. What educational preparation have you?

- Common School?
- High School?
- Collegiate?
- Seminary?
- Otherwise?

10. What further educational preparation do you plan?

11. How much of your educational preparation have you taken at Ashland College or Seminary?

12. Do you plan to take additional educational preparation at Ashland?

13. Do you promise to devote full time to the Christian ministry?

14. Have you been called to become the pastor of a church?

### MINISTERIAL EXAMINING BOARD—

Chairman, Charles H. Ashman.

Secretary, Jos. L. Gingrich.

W. C. Benshoff.

### KITTANNING AND BRUSH VALLEY

The Kittanning Brethren church has just had such a great blessing that we simply must pass on the news to others. We have just closed our First Annual Bible Conference. Brother A. V. Kimmell of the Philadelphia First church was the Bible Lecturer. The meeting lasted only a week, from April 16 to 22, but the results will last for many weeks. The whole church has received a new vision, a renewed love for the Bible, and a deeper interest in the study of the Word of God. Brother Kimmell used in most of the lectures a chart portraying the dispensations of the Bible which helped to clarify the plan of the Bible. A question-box was used and created much interest. One feature of the meeting was the Sunshine Choir of about 40 children, who sang choruses under Brother Kimmell's direction and attended faithfully almost every night. Three male quartets from different churches sang on various nights. Other churches sent delegations several evenings, the Brush Valley church being represented splendidly Wednesday evening. The Bible Conference closed with the Communion Service. Even though the meeting was not evangelistic, God honored the preaching of his Word and seven young men and women made the great confession besides one reconsecration. We expect all of the seven to be baptized and become members of the church.

During the past few months we have completed the study of the Book of Romans in the prayer meeting services at both churches. The Christian Endeavor Expert classes that have been studying throughout the winter have closed with eight graduating from the Brush Valley church and four from the Kittanning church. A Teacher Training Class is being conducted at Brush Valley by the Sunday School Superintendent, Brother C. L. Hooks, while the pastor is teaching one at West Kittanning.

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

#### Commencement Events:

Baseball at Ashland; Heidelberg, May 21; Otterbein, May 24; Wooster, May 28 (May Day).

Friday, May 27, Junior-Senior Banquet.

Saturday, May 28, 10:00 A. M., Redwood Stadium, May Day Exercises. Sophocles' "Electra."

Saturday, May 28, 12:30 P. M. Alumni Banquet, at La Charme.

Saturday, May 28, 8:00 P. M., High School Auditorium, Senior Class Play—"Broken Dishes."

Sunday, June 5, 3:00 P. M., Baccalaureate Service, Park Street Brethren Church, President Edwin E. Jacobs.

Wednesday, June 8, 10:00 A. M., Chapel, Recognition services.

Wednesday, June 8, 8:00 P. M., Park Street Church, Class Address, Dr. B. O. Skimmer, State Superintendent of Schools of Ohio; followed by the President's Reception in the church parlors.

Thursday, June 9, 10:00 A. M., College Gymnasium, Annual Class Day Exercises.

Junior Recital, College Chapel, 8:00 P. M., May 17, Misses Tieman, Helbert, and Reed.

Graduate Recitals. College Chapel, all at the hour of 8:00 P. M., as follows:

Misses Gardner and Mason, May 25.  
Misses Jesson and Berkheiser, May 31.  
Misses Neff and Webster, June 1.  
Misses Steele and McKinley, June 2.  
Misses Kime and Hoppes June 6.

#### Graduates:

Bachelor's Degree .....	70
Two Year Education .....	29
Piano .....	2
Voice .....	1
Public Speaking .....	4
Total .....	106

#### Total for the year:

The College of Arts and Sciences .....	401
Summer School, 1931 .....	322
Special Departments .....	105
Grand Total minus all duplicates .....	732

This is the largest graduating class in the history of the institution. Seventy with the Bachelor's degree is a large number and makes Ashland one of the ranking colleges of Ohio.

Mr. Herman Hoyt, of Ashland, of the pre-seminary course, is the valedictorian.

Miss Geraldine Ryan, of Ashland, of the arts course, is the salutatorian.

Friends of the College are cordially invited to attend the above named events.

Educational Day has been set for the second Sunday in June. The Board of Trus-

tees at their last annual meeting again authorized its observance. Printed matter will reach the various churches soon.

EDWIN E. JACOBS.

### STATEMENT OF FACTS FROM MINISTERIAL EXAMINING BOARD OF THE PENNSYLVANIA DISTRICT CONFERENCE

Inasmuch as certain misrepresentative reports are being circulated in the Brethren Church concerning the work of the Ministerial Examining Board of the Pennsylvania District Conference of Brethren Churches, we present the following facts which we are prepared to prove:

1. No worthy candidate for the Eldership has been rejected solely because of lack of sufficient educational preparation.

2. No candidate has ever been rejected just because he has never attended or graduated from either Ashland College or Seminary.

3. The final rejection or acceptance of any candidate for the Eldership in our District rests with the local congregation. The Board, after careful examination, only recommends to the local church.

4. The Ministerial Examining Board serves absolutely under the direction and control of the District Conference, annually reporting its work in writing for the approval, revision, or rejection of the Conference.

5. The Standard for Examination of Candidates for the Eldership in our District adopted at the Conference held in Pittsburgh, Pennsylvania, in October, 1930, according to which all candidates are examined is as follows:

1. "Do you feel definitely called of the Lord to the Christian Ministry?"

a. In what way has this call come?

2. Has your local church recommended you to the Ministerial Board for examination?

a. When and in what way?

3. How long have you been a Christian?

4. How long have you been a member of the Brethren Church?

5. Are you married?

a. Is your wife in accord with your becoming a minister?

b. Are you the husband of more than one living wife?

c. Are your children Christians? Members of the Brethren Church?

6. Do you believe in and accept the Message of the Brethren Ministry?

In March we published the first edition of "The Brethren Herald", quarterly parish paper designed to bring a message to people we could not personally reach. It has been received with much favor in the entire community. Since our last report there have been five baptisms and accessions to the Kittanning church, and one to Brush Valley. On May 15, the Blanco Brethren church has to have a Brethren preaching service for the first time in many years. Will you pray that this church may be revived, reorganized, and given a new vision of the work of the Lord? We praise him alone for the victories that have been won.

ROBERT D. CREES, Kittanning, Pa.

#### REPORT OF THE NORTHERN CALIFORNIA DISTRICT BIBLE CONFERENCE

Once again we desire, through the columns of the Evangelist to report the annual Bible Conference of the Northern California Brethren churches, which convened in Lathrop between the third and the tenth of April. Although the arrangements for the conference were perhaps a little less elaborate than in previous years, the fellowship enjoyed was of the highest type, the messages inspiring, the attendance very good, and the general results strengthening to all three churches participating.

Heretofore we have planned for all-day sessions during the entire week with two meals each day served by the hostess church, and financed by the conference. Realizing the wisdom of cutting down expenses as much as possible, and still desiring to have the same social and spiritual contact, we arranged for afternoon and evening sessions only, asking those who came from a distance to carry with them a basket lunch for evening refreshment. If we were a bit dubious about the feasibility of the plan at the outset, our doubts were truly without foundation, as every one cooperated. The informality, of all helping to do their bit, made for the happiest time of fellowship, the plan working out most satisfactorily. The members of the Lathrop church were most generous with their hospitality, causing all who attended to feel perfectly at home. They spoke many times of the blessings they felt they had received and there is no doubt that the benefits were reflex, for as you give, so shall you receive.

We were indeed happy to have our dear Sister Gribble accept our invitation to be the principal speaker on our program. As she has so gloriously fulfilled the great commission of our Lord as given in Matthew 28:18-20, the program committee thought it very fitting to select the word "Witnessing" as the general theme for the conference. Several inspiring, heart searching messages were given by those who took part in the program. Brother Wine, from the Church of the Brethren in Empire brought a very fine expository message along that line of thought. Short talks on "Witnessing in the Home" and "Witnessing in the Business Life" were given by lay members. Some very worth while thoughts were brought out and were much appreciated by all.

Rev. J. Wesley Platt, pastor of the Manteca church, and Rev. N. W. Jennings, pastor of the church at Turlock were untiring in the efforts they put forth, to make the conference a spiritual blessing to all who availed themselves of the privilege of attending. I wish it were possible to pass on to the readers of the Evangelist some of the thoughts presented by these servants of

God. The two first messages brought by these speakers had for a general thought, "The Death and Resurrection of our Lord." They had in mind the hope of putting resurrection life and glory into the conference, a desire which was definitely realized. Other discourses presented dealt with such subjects as, "Ye are Witnesses of These Things"; "Be Your Own Best Self" and "Seven Foundations or Fundamentals." The latter subject was presented under seven distinct heads. Genesis 1:1 and John 1:1 were chosen to prove these points; first, In the beginning, God; second, God created; third, God spoke; fourth, God came; fifth, God redeemed; sixth, God is here; seventh, God is coming again. Judging from the type of subject matter, one would realize that real spiritual food was not withheld.

It was with deep regret that Dr. Gribble was not able to appear on the program as many times as was arranged. She spoke Tuesday evening and expected to speak again on Wednesday afternoon, but was taken very ill with a serious cold and was not able to be out again until Saturday. On Thursday an anointing service was held for her by Brothers Platt and Jennings. To the faithful, believing child of God, this service is always a blessing, and truly the grace of God was manifested in a wonderful way, in restoring our sister. The happy, trusting spirit of Sister Gribble was an inspiration. She assured us she had had a happy time with the Lord in her illness, and no doubt her prayers did much toward the successful outcome of the conference.

The entire day, Saturday, was given over to the young people. Dr. Gribble brought them a message in the afternoon.

Sunday, we were happy to have with us Rev. Roger Darling, who spoke both in the morning and evening. Brother Darling served as pastor in this district for so many years he is greatly loved, and never fails to have among his listeners many of his old friends. Even though Brother Darling is not working entirely in the Brethren Church, he is still a Brethren, and we appreciate and are thankful for his loyal support.

Dr. Gribble brought her last message, "Why the Waste, For the Glory of God and the Testimony of Jesus Christ," on Sunday afternoon. Almost all, if not all, of the churches in the brotherhood have perhaps heard her speak along this line, so you know how she moves her audience with the tender message she brings to you. When we hear truths presented by a person so spirit-filled, one who has sacrificed so much and is willing to give more, we are moved to weigh ourselves in the balance. Are we doing all we can to witness for him in the home land, and through our prayers and material gifts to help carry on the work she has given her life to?

The Conference closed Sunday evening. We had indeed been blessed. To the little church and her faithful people in Lathrop we extended our thanks for their hospitality. Ere I close this little article I want to add just a few lines which I am sure will interest many readers of the Evangelist. The Lathrop church will soon celebrate its seventy-fifth anniversary. It is the oldest Brethren church in California, and it was through the faithful sacrifice and the desire of its early members to witness for Christ, by establishing other Brethren churches in this beautiful state, that we have such a strong constituency in Los Angeles and vicinity. From a little acorn sturdy oaks

have grown, so from the little church in Lathrop, seed sown has brought a real harvest. A short history of the work of these early pioneers was given by Sister Lois Shank, one of the three surviving members who helped to carry on the work of expansion. We are small in number in the Northern District, but we are proud to claim as one of our number the mother church of California.

If the Lord tarries, the Conference for 1933 will be held in the Turlock church.

Resolutions adopted at the close of the Conference are herewith submitted for publication, along with the annual report.

#### Resolutions Passed by the Northern California District Conference, Meeting in Lathrop, California, April 3d to April 10th

Whereas, it has pleased the Almighty God to give us the privilege of assembling again in Conference, and

Whereas, we have immensely enjoyed the Christian fellowship that has been manifested in all the services, therefore be it

Resolved, that we, as a Northern California Conference, especially thank God for giving us the privilege of having our dear Sister Gribble with us, and hearing her inspiring messages, but deeply regret that illness has prevented her from attending all the services, and be it further

Resolved, that we, as a Conference extend to Brother Wine thanks for the fine fellowship and splendid messages given by him, and be it further

Resolved, that we wish to express our appreciation to Brothers Platt, Jennings and Darling for their contributions in the way of messages, which were an inspiration to all, and be it further

Resolved, that we especially thank the Turlock Brethren for their attendance and support to all the sessions of the Conference, and be it further

Resolved that we, as a Resolution Committee, heartily endorse Brother Platt's report, and commend his work as a member of the Home Mission Board at the National Conference at Winona Lake, and be it further

Resolved, that we approve of the suggestion that a fund be raised to help defray the expense of a delegate to represent Northern California Conference at the General Conference each year, and be it further

Resolved, that we as a Conference spend much time in earnest prayer to God to guide us as a church in our local and national problems, and finally,

Brethren, whereas the blessings mentioned have been but a small portion of what we have received, we present these resolutions with the recommendation that they be accepted, to the glory of God.

#### RESOLUTION COMMITTEE:

Paul F. Gibson,  
Melvin Stoner,  
Freda Wolfe.

MRS. CLARA LUNDAHL,  
Conference Secretary.

#### TOO BUSY TO LIVE

(Commended to Persons Afflicted with Huryitis)

He hadn't time to greet the day,  
He hadn't time to laugh or play;  
He hadn't time to wait a while,  
He hadn't time to give a smile;  
He hadn't time to glean the news,  
He hadn't time to dream or muse;

He hadn't time to train his mind,  
 He hadn't time to be just kind;  
 He hadn't time to see a joke,  
 He hadn't time to write his folk;  
 He hadn't time to eat a meal,  
 He hadn't time to deeply feel;  
 He hadn't time to take a rest,  
 He hadn't time to act his best;  
 He hadn't time to help a cause,  
 He hadn't time to make a pause;  
 He hadn't time to pen a note,  
 He hadn't time to cast a vote;  
 He hadn't time to sing a song,  
 He hadn't time to right a wrong;  
 He hadn't time to send a gift,  
 He hadn't time to practice thrift.  
 He hadn't time to exercise,  
 He hadn't time to scan the skies;  
 He hadn't time to heed a cry,  
 He hadn't time to say good-by;  
 He hadn't time to study poise.  
 He hadn't time to repress noise;  
 He hadn't time to go abroad,  
 He hadn't time to serve his God;  
 He hadn't time to lend or give,  
 He hadn't time to really live;  
 He hadn't time to read this verse,  
 He hadn't time—he's in a hurry.

—Grenville Kleiser, in Churchman.

Justice in judgment is a much-needed christian virtue. A modest slowness in forming opinions denotes a really fine and strong character.

#### N PARTNERSHIP WITH HIS FATHER

I heard somewhere of a bishop who had been traveling over the country preaching for fifty years. One morning he came down for breakfast at a hotel and was seated at a small table opposite a young man. Before the bishop could unfold his napkin the pleasant young man had said, "Good morning." "Good morning," replied the bishop.

There was a moment's pause and then the young man said eagerly, "I am a traveling man."

The bishop thought of the thousands of miles he had traveled in his ministry and said, "So am I."

"My line is jewelry," pursued the young man.

The bishop thought of Malachi 3:17, "And they shall be mine, saith the Lord of hosts, at that day when I make up my jewels," and answered, "So is mine."

"This is my first trip," said the young man.

The bishop replies, "I have been traveling for the same firm fifty years."

"I represent my own house, for I travel for my father," continued the young man.

"So do I," said the bishop earnestly.

Then said the young man eagerly, "I am determined to make good, for when I go home I want to carry father a good report."

"So do I," responded the bishop prayerfully.—Selected.

## OUR LITTLE READERS

### FOLLOWING DADDIE

By Florence Jones Hadley

"Harold, Harold, where you going? Come back, dear," and Louise Wade called anxiously from the doorway to her little son of

three years old, who was valiantly trying to follow after his father, who had gone out to the field.

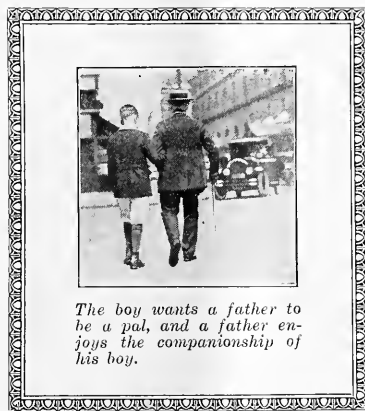
Harold stopped, then started on again, calling back, "I'm dess goin' after my Daddie. See, muver? I can walk dess where Daddie does," stretching his tiny legs to place each foot in the tracks ahead of him.

"But you must not go, dear. See how muddy it is. Come back and mother will show you a better way. Come," reaching out her arms persuasively.

The child shook his head as he plunged on. "I guess my Daddie knows the very bestest way, and I am goin' where my Daddie does." On he went, his tiny feet sinking deep in the mud of the path.

Mother started and picking up the child who resisted with all his little might, stood still on the muddy road. "Look, dear, see how deep the mud is? Mother's boy could never get through there."

The child looked a long minute, then.



*The boy wants a father to be a pal, and a father enjoys the companionship of his boy.*

"Can't I go where my Daddie goes? Is mud dess for big folks, mamma?"

The mother felt something like a stab in her heart at the artless but searching question, but before she could answer the little fellow straightened as he declared, "When I get big I'm dess goin' where my Daddie does. Can't I, muver? I can go in the mud, too, for my Daddie dess likes the mud. When I get so—big—I can go, can't I muver?" and his blue eyes shone with pleasure at the thought of following Daddie, even through muddy ways.

Mother said nothing, for there was nothing she could say that would not let her little son know that his Daddie, while the best of men, as Louise valiantly declared to herself, was not careful enough of the paths he took through life.

He took the path that led to where "the boys" met for a good time, taking a few drinks just for the fun of breaking a foolish law and getting away with it, as he declared with a relish. And he laughed at his wife's remonstrances, saying that a man must be a man, not a sissy to sit down with his embroidery or the latest novel. Oh, yes, to be sure, there were some very questionable stories told at the meeting place, stories that he would not repeat to her, but were all right for men folks.

Then, John was apt to be careless in his conversation, saying things she did not wish her child to hear, bits of harmful gossip, even "swear words" would slip from him so easily, "just to make it emphatic," as he

would say laughingly, pinching her cheek as he reproved her for her foolishness.

Louise was thinking of all this, and to her they were the mud and the mire that her little one had declared he would go through just to follow Daddie. For did not Daddie know the very bestest way?

That night as Louise sat with the little fellow cuddled in her arms, sleepy, although he would not admit it, she was thinking it all over, for all day long the thought of "following Daddie" rang in her ears until she found it had set itself to a little tune.

As the lids dropped over the blue eyes at last, in spite of the determination to keep awake till Daddie went to bed, Louise looked down on the sweet, innocent face, seeing again the muddy path, the tiny feet trying to set themselves in each step made by the father's larger feet, she heard the promise that when he was "so—big—" he would follow Daddie, come what would, for his Daddie knows the very bestest way. Then she told the story to John, who had laughingly offered a penny for her thoughts.

It was a very sober Daddie who listened until the story was finished. "And it was easy then," concluded Louise, "for I was there to keep him out of the mire, but I may not always be there, and it will depend on you, John. Harold is going to follow you, he says, and he is of such a determined nature that I do not doubt that he will keep his word. Oh, honey, what about it?" and the tears came with a rush as she turned to her husband.

For a long minute John was silent, then, slipping his arms around her, he answered, "Daddie is going to take the very bestest path he knows, little girl, and it will not be through the mire, either. From now on, there is to be a new path, one that our little one can follow with clean feet and pray God that mother may long to be near to see to it that Daddie keeps his path straight and clean. Going to follow Daddie, is he? Bless his heart, what a little sermon he has given."—The Presbyterian Advance.

## ANNOUNCEMENTS

### DALLAS CENTER, IOWA

The First Brethren church of Dallas Center, Iowa, will observe communion service Sunday evening, March 15, at 7:30 o'clock. We invite all of like faith to enjoy this service with us.

AUSTIN R. STALEY, Pastor.

### ASHLAND, OHIO

The semi-annual Spring communion service of the Ashland, Ohio, congregation will be held on Sunday evening, May 15, at 7 P. M. Neighboring Brethren and all of like faith are invited to participate in this blessed service.

DYOLL BELOTE, Pastor.

### WILLIAMSTOWN, OHIO

The semi-annual communion service of the Williamstown Brethren church will be held May 15th, at 8:00 o'clock P. M. The customary invitation to all of like faith is extended.

CONARD SANDY, Pastor.

### GRETN A CHURCH, BELLEFONTAINE, OHIO

The Brethren at this place will hold their mid-year communion service at 8:00 o'clock on the evening of May 22. All of like precious faith are invited to share this service with us.

CONARD SANDY, Pastor.



# EDUCATIONAL DAY

## THE SECOND SUNDAY IN JUNE

The Board of Trustees of Ashland College has again authorized the observance of this day. The National Ministerial Association in the past also sanctioned its observance, as well as the National Conference.



### THE NEED

As the readers of the *Evangelist* well know, our gifts count as if they were interest paid on Endowment Funds at the rate of 5%. This means that every \$1,000 given counts as if we had \$20,000 in Endowment Funds.

The College lacks over \$100,000 enough permanent funds to keep it in the North Central Association of Colleges and Secondary Schools. This means that we MUST receive gifts to the amount of over \$5,000. This is a large amount to collect annually and the gifts on Educational Day must furnish the bulk of this amount.



These gifts, of course, go into the common treasury and therefore help the Seminary as well as the College. Both are closing a most successful year, but they could not if it were not for the gifts.

Let the churches make this a matter of deep concern and prayer. *Goal: An offering from every congregation.*

## THE EDUCATIONAL BOARD

### OF THE BRETHREN CHURCH

VOL. LIV  
Number 21

May 21  
1932

# THE BRETHREN EVANGELIST

## EDUCATION



### Dangerous Education

Godless education is the world's most dangerous force. Germany tried it previous to the Great War and the world suffered horribly from it. There were no private Christian Colleges in Germany. Had there been there would have been a great and influential body of cultured and capable men and women who would not have been subject to military domination as were the large group of intelligentsia who, early in the war, issued a manifesto to the world justifying Germany's position. Let Christian colleges die and worse wars than the one just closed will harass mankind. If the Christless, scientific mind controls the university laboratories where are discovered and tested the destructive forces of nature and the political powers as well, we may be sure that Satan will not fail to take due advantage in order to wage war against Christ. The educated Saul of Tarsus was a most potent and fearsome enemy of the Savior until Jesus captured his great, disciplined and cultured powers for his cause and Kingdom. In the kingdom of culture Jesus must reign. Upon regeneration and his kind of education Jesus must depend to save the world from going wholly against him.—President M. B. Adams, in Western Recorder.

### Educational Day

The second Sunday in June is the time to lift your offering for Christian Education.

**The Slogan: An Offering from Every Congregation.**

## Signs of the Times

by  
Alva J. McClain

### THE Baby Martyr

At last the dreadful days of suspense and waiting are over for the Lindbergh parents. The lost child is found, murdered evidently, the pathetic martyr of a pretended civilization which cannot control its own lawlessness. It would not be true to say that the "heart of the world" goes out in sympathy to the sorrowing father and mother. For the world contains people who evidently cannot be touched with such feelings, else there could have been no kidnapping nor murder. But there is no decent man or woman living whose heart is not touched with the tragedy at Hopewell.

### NOT the First

Nineteen centuries ago a Child was born in Bethlehem, a Child who was destined to sit as King upon the throne of David. A Roman king, ruling in Judea by the grace of Caesar, decided to make sure that there would be no competitor for his position and therefore gave orders to kill every child in Bethlehem two years old and under. Between the slaughter of the innocents by Herod and the slaughter of the Lindbergh baby by the gangsters of the modern world there is not much difference, except that no one had the power to prevent the former, but we have the power to prevent such things as the recent tragedy.

### WHAT Will We Do About It?

The entire country has been aroused with the kidnapping and murder of the Lindbergh baby. The search for the criminals has assumed world-wide proportions. The President has officially thrown the federal resources behind the search. Congress has devoted time to a discussion of the case and a bill is proposed authorizing the offer of a one hundred thousand dollar reward. Private fortunes have been placed at the disposal of the Lindberghs. Literally millions of people are demanding that something be done.

We can find no fault with this mighty surge of indignation and determination to bring the murderers to justice. All this is entirely justified. But it needs to be pointed out that America will never make any real progress against crime until we become aroused thus over every similar act of lawlessness. Not very long ago, a little group of playing children were raked with the machine guns of gangsters on the streets of New York. People read about it at the breakfast table, and promptly forgot the matter. In the sight of God, the Lindbergh child is not worth more than the baby of an unknown tenement mother. Until this country comes to the place where human life, everywhere and anywhere, is regarded inviolably sacred, little progress will be made against its destroyers.

### THE Jewel of Consistency

Many of the people of this country who are crying for speedy vengeance upon the killers of the Lindbergh child are at the

same time speaking in terms of praise regarding the "Russian experiment" and demanding that the United States recognize the Soviet government. Yet the Soviet has legalized the killing of children. In Russia, if you have an unborn child that you do not want, the government will not only authorize its destruction under certain conditions, but will furnish a surgeon to do the work. Try to remember this next time you hear of someone pleading for the recognition of the present Russian government. It will help you think straight.

### AN Eye for an Eye

There is at present a widespread demand in this country for the abolition of capital punishment, and strange to say it comes for the most part from those who claim to represent the scientific viewpoint in the field of criminology. Doubtless, the murder of the Lindbergh child will give this agitation a setback. At any rate, most people seem to feel that in case the killers are apprehended the ancient Mosaic law should be applied—"An eye for an eye." If the sentimental professors feel differently, apparently none of them so far have had the courage to declare themselves. But once the wave of public indignation is spent, as it will be, they will come forth again. They will tell you that criminals are not responsible, but should be treated as those who are diseased and sick are treated. And the criminals will laugh, and go on killing.

Some twenty-five hundred years ago the land of Israel was infested with the prophets of Baal. Archaeology, by unearthing the pitiful skeletons of newborn infants buried under their temples, have proven their rites of worship included the awful institution of child-sacrifice. Remember this the next time you read of Elijah's contest with the prophets of Baal on Mount Carmel. At the end of the contest, Elijah took 450 of them down to the brook Kishon and cut them in pieces there without mercy. It was severe justice, but it cleared the land of the baby-killers. Perhaps the modern machinery of justice needs a little of Elijah's steel.

### THERE is One Who Cares

But no matter what may be done in the interest of justice, there is no human help for the bereaved parents. All mere human words of consolation are but bows drawn at a venture. We may hope, therefore, that their eyes will be turned toward him Whose words have never failed to bring comfort of the sorrowing heart; and that they may find in him the peace that the world cannot give. There is no healing of the troubled heart apart from Christ.

Enthroned in the heavens, our Lord is just as interested in the life of a child as he was while upon earth. He who took little children in his arms and blessed them; he that made a little child the symbol of those who enter into God's Kingdom, and pronounced a stern doom upon all those who cause them to stumble; he that notes the sparrow's fall—he will not forget.

### BEST of All

This Lord of ours, to whom a little form is infinitely precious, is coming back to earth to establish his Kingdom on the earth. In his days there will be no organized crime, no kidnapped children, no parents sitting in the loneliness of sorrow. "He shall save

the children of the needy and break in pieces the oppressor. . . . And precious shall their blood be in his sight." (Psa. 72:4, 14)

In that glad day parents will not be called upon to guard their children from gangsters and degenerates, and "The streets of the city shall be full of boys and girls playing the streets thereof." (Zech. 8:5).

### AFTER SURRENDER

Is it a dangerous thing to surrender fully to the Lord Jesus Christ? God's children are sometimes actually afraid of making a full and unconditional surrender to him for fear that he may take some advantage of them after this is done. The only "advantage" God will ever take over a fully surrendered child is to bring advantages into that one's life better than one's best hopes or desires. Jacob held off from surrendering fully to God for many years—and they were weary, unsatisfying years, even in the midst of temporal prosperity. But Jacob finally "let go and let God," and new blessings began. He was to meet his brother Esau the next day; he knew that Esau had promised to kill him, and word had now come that Esau was coming to meet him with four hundred men. This was one of the circumstances undoubtedly used of God to bring Jacob, in fear and trembling, to his long-delayed surrender. And what happened when day dawned and the dreaded "collision" with Esau came? "And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept." Somehow God had gone ahead, as he so often does, and had changed the heart of the older brother. Who can say that Jacob's surrender was not a factor in opening the way, in God's mysterious working, for this miraculous change? So the two brothers met, not in hatred and possible murder, but with the old-time love like two little children again. It is always safe to surrender to God. The only danger is in failing to surrender.—Sunday School Times.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Support of Education the Duty of All

Educational Day, the second Sunday in June, has been set apart by General Conference as a time for the lifting of an offering for the support of the educational interests of our church as represented by Ashland College and Seminary. By means of these institutions the church has gone into the business of education, and she is not without warrant for doing so. We say, without hesitation, that it is a phase of the church's true task and that every church and Christian is duty bound to support it.

The teaching responsibility is set forth in the Great Commission. The church is commanded not merely to "go" and "make disciples" and "baptize", but also to "teach"—"teaching them to observe all things whatsoever I commanded you." Teaching is divinely enjoined. We sometimes forget that. We are wont to stir up enthusiasm about the "going" and the "making of disciples", and we are insistent upon the "baptizing" of all converts according to the truly apostolic mode. And this is all good. But we are all too prone to pass by the "teaching" responsibility with little thought or concern. And that is not good, nor is it wise. We are not in harmony with the divine plan when we leave education out of our program, nor are we laying a strong and enduring foundation on which to build a church. Knowledge gives power and fortifies against error, while ignorance undermines and weakens. And they are both wise and obedient to the will of God who give serious attention to the spread of knowledge, the building of intelligent personality and the training of young people for larger service.

Not only must education needs be done, but it is important that it shall be done under Christian environment, from the Christian viewpoint and in harmony with denominational standards. It is difficult to over-emphasize the importance of this consideration. The world is needing Christian youth today in its places of leadership as never before, and one of the most effective means of producing that kind of leadership is by Christian education. The chances are many times greater of getting the right kind of education. The chances are many times greater of getting the right kind of education at a frankly Christian school than at a large state school that makes no pretense of imparting religious instruction and Christian idealism. Moreover the noblest and most useful Christian leaders have been those who cherished, and developed a loyalty for, the viewpoint and practices of a denomination. Denominational loyalty means strong convictions, and men of such convictions are the kind that the Christian world needs today and the kind that the church needs to give it power and aggressiveness. If the church has something to stand for, let it build convictions to that end, and guard against an educational environment that would tend to neutralize such convictions. That can be done effectively only in a school where denominational ideals prevail. Only a church-controlled school can insist on a Christian viewpoint being presented in classrooms and a respect for denominational tenets fostered. That gives reason for the maintenance of a denominational college and places upon every member of the church an obligation to support it.

Another very vital reason for the church's engaging in educational work is for the training of its spiritual leadership, particularly its ministerial and missionary forces. The church cannot carry on its mission without such leadership, and it is important that that leadership shall be trained, if it is to do the most efficient work. Paul recognized that at the very beginning and admonished young Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And the great apostle exemplified a high degree of such preparation in his own mental equipment. The need was never greater for a thoroughly trained ministry than now, and the church has wisely made provision for such training. The college and seminary are dedicated to that end and young men and

young women are invited to come and there be prepared for the greatest work that God has given into the hands of humankind. And they are coming and are being trained, and God is calling these young disciples into his fields of service and honoring them with success. That training must be continually made possible to those whom the Lord shall choose. The school must be maintained. That is the duty and the challenge of every member of the church.

The time is at hand when an offering should be taken for the promotion of the educational work of our church. The time may not seem very propitious, from a human point of view, but God's needs cannot wait on man's convenience. This is the time that has been set, and loyalty requires cooperation. It does not specify the amount; God does not require impossibilities of us, but merely that we shall do what we can. Everyone can do that, and be found in the way of duty. If every one will do what he can—not the very least, but the best,—the Lord Jesus will crown that effort, whether it be small or large, with his blessing and we shall have victory. Let every member of every church make an offering to the educational phase of the church's divinely appointed task.

## Some Challenges of the Christian Standard

### PART III

The last section with which we dealt had to do with ritual, or elements of worship. It must be done sincerely, and not as a mere matter of form, if it is to be acceptable worship in the sight of God. We are now ready for the section beginning with the 19th verse of the 6th chapter of Matthew.

Jesus continues to set forth the righteousness required of members of the kingdom, but here the Christian is shown in his proper relation to the things of the world. What will a man set his heart on? What will he put first in his life? It may be that he will give first attention to gathering and accumulating the treasures of earth. These are good in themselves, but they are not good enough to put at the very center of life. They are passing and cannot be depended on. It is better to set the heart on spiritual realities, upon the values of heaven, for they abide and no one can take them from us. It makes a difference, a vital difference, as to what one spends most of his time seeking, and what one places highest value upon, for that determines the character of his life. Continual seeking after worldly treasures makes the heart cold and greedy and materialistic. Character is formed by, and is found upon the same plane, as the affections of the heart. We become what our treasure is.

Jesus further stresses the value of the spiritual as against the worldly and selfish by referring to the eye and its clearness of vision. What are we using our eyes for? What are we in the habit of seeing with them? The things of spiritual significance, the larger use, the things of eternal worth? Or nothing but materials and commercial values and things to be possessed? Is our vision clear and penetrating, with possibilities of service, or is it beclouded with selfishness and dulled by material possessions? It will make a vast difference upon our lives as to which it is. Jesus' words are striking: "The eye is the lamp of the body: so, if your Eye is generous, the whole of your body will be illumined, but if your Eye is selfish, the whole of your body will be darkened. And if your very light turns dark, then—what a darkness it is!" (Mofatt). The man who has no eye but for things that are selfish, who is always seeing and coveting things of material worth, is like a person without a light standing in the midst of darkness; he gives out no light. But he who has a vision for spiritual things,

and sees with eyes that are generous and unselfish, he is full of light and his whole being radiates a benign influence.

There are no two ways about it, he who persists in setting his heart on the world, desiring the things of the world, must give up the things of the kingdom. He who worships wealth cannot worship God. To choose one means to deny the other; to hold to the one means to give up the other. They are like two masters; they cannot both be served at the same time. As Moffatt translates it, "You cannot serve both God and money."

In the remaining verses of this chapter our Lord rebukes the spirit of anxiety and concern on the part of the child of God for the common provisions of life. This is the same spirit of over-concern for the things of this world against which Jesus has just been speaking, differing only in the circumstances. In the one case the mind of the individual is given over to his abundance of worldly goods and in the other he is occupied by his lack of them. Both have their minds set on material things and not on God. Both are forgetful of him and thereby dishonor him. Whether absorbed with thoughts of the treasure one is laying by in store, on the one hand, or of that with which one hopes to obtain the necessities of life on the other hand, in either case the Lord is forsaken and his goodness and mercy treated with contempt. Be not anxious about such things as food and clothing. "The Lord knoweth that ye have need of these things." He who notes the sparrow's fall will not fail to provide for every need of his children. Do not worry, but "seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

(To be continued)

## The Catholic Lament for Religious Liberty

We are strong believers in religious liberty, that is, the right of any person or group of persons to worship God according to the dictates of his or their own consciences, and without molestation. But the guarantee of freedom of worship does not carry with it any insurance against criticism of the conduct of the worshippers or of the doctrines they may hold. If a religious group sets forth teachings that seem to others to be false, or if they aspire to ends that affect the common welfare, there should be perfect liberty to expose the error and to point out the truth, and men should be privileged to exercise themselves in every possible and proper way to prevent the leaders of such erroneous cults and ambitious organizations from getting into positions of public trust where they may work against the welfare and liberty of the masses.

This applies very definitely to the representatives of the Roman hierarchy. They cry about the lack of religious liberty, but it is hard to believe it is a sincere cry, for they have perfect liberty to exercise themselves in really religious ways. We are rather inclined to think that the bed-rock foundation of their lament is the fact that the temper of American Protestantism stands squarely across the path by which the Catholic hierarchy would reach the place of political dominance in this country that it exercises in South American and many European countries. Protestantism has reasons to know that such dominance would mean the supplanting of religious liberty with papal control and religious tolerance with arrogance. And because Protestantism is disposed to guard against such an eventuality, we are hearing Catholic leaders complaining against religious prejudice and asking for liberty. That, we think, may be the answer to the question which puzzles The Presbyterian of the South, who, commenting on the demand of a Roman Catholic speaker at the recent Goodwill Conference at Washington,

(Continued on page 8)

## EDITORIAL REVIEW

Brother J. L. Bowman informs us that the communion service for the congregation at Linwood, Maryland, previously announced for May 29th has been postponed till June 5th. Neighboring Brethren are invited.

Two district conferences are to be held in June,—the Southeastern District Conference is scheduled for June 14 to 16 and the place of meeting is Roanoke, Virginia; the Ohio Conference is to meet June 14 to 17 at Bryan.

The Brethren Sunday School Institute of Western and Central Pennsylvania is to be held at Berlin, where Brother N. V. Leatherman, general secretary of the National Sunday School Association is the pastor. The date is May 24th, and the program is one continual offering of good things from morning till night.

Dr. K. M. Monroe, secretary of the Seminary faculty, writes of the recent Seminary commencement exercises, concerning which we made comment in a previous issue. He also recalls his Bible lectures before the union meetings of the Brethren Christian Endeavor societies of Cambria county, conducted in the First church of Johnstown, Pennsylvania.

The treasurer of the Southeastern District Mission Board gives the apportionments of the various churches for district mission work and he is desirous that the churches concerned shall pay their amounts promptly. The treasurer is Brother George A. Copp of Strasburg, Virginia. We hope these churches may be able to come before their conference with their apportionments all paid.

In a personal communication from Brother Homer A. Kent of Washington, D. C., he says, "We are happy to announce the arrival of a little son into our home, May 10th. His name is Wendell Eugene. Both mother and baby are doing well." We rejoice with and congratulate Rev. and Mrs. Kent at this blessing of God upon their home.

The churches of the Ohio district are urged to endeavor to have their mission apportionments paid up to date by the first of June, when Brother R. A. Hazen, financial secretary-treasurer, will close his books and print his report for the district conference. You do not want your church marked in arrears with its apportionment, if it is at all possible to pay up. Do it now.

Attention of members of the Southeastern District Conference is called to their conference program published in this issue. Some good things are in store, and when Conference speakers go prepared to give something good, they like to have a goodly attendance there to receive it. Besides the district talent, Prof. Alva J. McClain is to be present as the special lecturer.

Brother E. M. Riddle reports a meeting he recently held at the Dutchtown church eight miles out from Warsaw, Indiana, resulting in thirteen confessions, twelve of whom have been received by baptism and one remains to be baptized. The church was much revived by the services. The prayer meetings and the singing by the young people were the features of the congregation's efforts.

Our correspondent from Allentown, Pennsylvania, reports an enjoyable communion service recently held, when Brother I. D. Bowman and his wife were present and Brother Bowman added to the spiritual enrichment of the occasion by his teaching. The congregation helped their pastor and his wife celebrate their twenty-fifth wedding anniversary. We, too, congratulate Brother and Sister Christiansen and wish them many more years of happiness and service together.

On the Sunday school page Prof. Stuckey supplies us with detailed information about the Young People's Camp and Training School to be conducted by the National Sunday School Association in cooperation with the Indiana Conference. The place is Shipshewana; the dates, July 17 to 24; the conference is planned for young people of high school age and older, and young folks from any part of the brotherhood are welcome; besides information is given concerning schedule, expenses, and about every other phase of the institution that you might desire. If your questions are not all answered there, write to Prof. M. A. Stuckey at Ashland, Ohio.

The Summit Mills congregation of near Meyersdale, Pennsylvania, recently enjoyed a season of spiritual refreshing under the evangelistic leadership of Brother R. Paul Miller and rejoiced to see twenty-six souls make the good confession, twenty of which were baptized on the last day of the meetings. Brother Willis E. Ronk, who shepherds this congregation along with his Meyersdale charge, says this revival was conceived in the minds and hearts of the people rather than urged upon them by their pastor. That speaks well for the spiritual earnestness and concern of the membership, and also for the spiritual nurturing they have been given by the minister. Brother Miller greatly enjoyed his services with this congregation with its strong, substantial members and its splendid young people.



# The Teaching of Religion in a College of Arts and Sciences

By President Edwin E. Jacobs, Ph.D.

As is well known, by far the majority of the more than six hundred colleges of arts and sciences in the United States were church-founded. It has come about, however, in the course of events, that in not a few cases, the church control has either been completely severed or at least greatly reduced. I note that now in referring to these colleges, many publications designate them as "church connected" colleges. I have come to speak of them as "church-founded" colleges, which seems to me to be the better designation. The reasons for the above-noted conditions are several, but two are prominent.

First of all, in many cases, the controlling church has lagged behind educationally and did not share the scholastic ideals which these church-founded colleges came to possess. Whether right or wrong, the colleges became restless under restraint and sought more freedom in presenting what they thought to be the truth. One needs only to read the history of culture from the early centuries on down to find that the discoveries of Galileo, Kepler, Copernicus, and others were not accepted by the rank and file of the people of Europe. Even so great a man as William Harvey, the discoverer of the circulation of the blood, which by many is regarded as the greatest discovery ever made within the field of biology, rejected the works of the above-named men, as did also William Shakespeare.

Within the more recent past, the great English universities at Oxford and Cambridge, maintained a freer atmosphere. And this atmosphere was more or less transferred to the early American universities. Meanwhile, as before indicated, many church colleges were founded with the avowed intention of giving some form of Christian education. It should be noted *en passant* that in many, perhaps most of these colleges, the education of ministers of the church was the chief aim. It should also be noted that since the complete training of the Christian ministers is no longer the major function of these church-founded colleges but has been transferred to the theological seminaries, the atmosphere and spirit of these colleges have also more or less changed.

So it has come about that many church-founded colleges have become more or less severed from the control of the denominations which gave them birth.

But a second reason appears. In addition to the changing function and scholastic ideals, there has been a reversal in the religious convictions and attitudes of many of these colleges. And therein is the crux of the entire matter of what we have come to call "Christian education." While driving the scholastic horses with a tight rein, the rein over the religious half of the team was rather more lax. Many of these colleges did not teach the Bible at all, or else taught it from a purely secular standpoint. It was history, literature, philosophy, or even science, but was not in any

sense the revealed Word, which the founders of the college thought it to be. Instead of "teaching religion", they taught "about religion" with the evident result that many of the courses were unfruitful in the way of personal conviction. When a teacher does not hold convictions, what can you expect of the pupils?

To be added to this, there has been, as everyone knows, a liberalizing tendency in practically every field of human activity,—government, the family morals, and amusements, so that by far the majority of students set out from home for college with ideals far more liberal than those of their grandparents, who may have in certain cases, been the founders of the very college which these young people expect to make their alma mater. And it often happens that the parents of these boys and girls demand a stricter mode of religious life at college than they were willing or able to enforce at home.

My own personal opinion is, that Christianity at church colleges can and ought to be taught with power and conviction. This is much easier to say than to do, for the several reasons above noted, but headway can be made, but it can not be made by setting up Bible departments as distinct and conflicting departments of the school. (I am not speaking here of Seminaries but of departments). These departments may be necessary for the purpose of administration but from the standpoint of truth taught there need not be, and certainly should not be, any dissention. Proper training, a scholarly bearing, a broad outlook, and a sympathetic understanding on the part of the teacher, will have a telling effect in classroom work in Bible study as it does in every other department of a college of arts and sciences. A cringing, apologetic, and inferiority attitude, no less than one of narrow bigotry, will defeat the purpose of any course, whether religious or otherwise. The courses ought to be approached as in any other department, with the conviction that the subject matter is both true and important and then from that angle proceed to set forth the various aspects of truth.

To believe that Christian education in the sense in which I conceive it, is an easy subject to handle, is to fail to understand its difficulties, but I maintain that the Christian approach should be maintained in all subjects. I am fully aware of the difficulties in our own college where they are doubtless less than in some other colleges, but aside from this angle of education, it is hard to see why several hundreds of liberal arts colleges should exist. Otherwise, they would be just another cog in the educational machinery of the country.

As I see education today, I am firmly convinced that the church-founded college can offer the advantages of a liberal education under more nearly Christian surroundings than any other form of educational institution. And

## ASHLAND COLLEGE

An accredited college, under the leadership of President Jacobs, seeks to remain true to the ideals of its founders, and continues in the control of the church.



when the junior college (a delusion greatly loved these days), which is after all but two more years of high school continued under high school conditions, is set up, then nothing will be left for the Christian college to do but to stand back and look on. And may some unseen power save us from that melancholy day!

## What Ails the Church?

By H. M. Oberholtzer

Both friends and foes are inquiring today, "What ails the church?" There seems to be something very seriously wrong. Our expectations are not realized. We are often disappointed and sometimes almost discouraged. Of course, nothing ails the Christian church as far as its foundation and principles are concerned. It was divinely instituted. It is founded upon the rock of God's eternal truth that cannot be moved. Jesus said that its foundations are so secure that "the gates of hell shall not prevail against it." The true church, composed of the newborn and Spirit-filled, is Christ's and he will defend and protect it against every evil power and influence. Nothing can corrupt or destroy it. It is "the ground and pillar of truth" and, although assailed from within and without, it will gloriously triumph. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

But when it is asked, "What ails the church?" It is the company of believers in Christ that is organized into various denominations and local groups that is considered. Many are Christians only in name, yet they are said to belong to the church. Many are a hindrance rather than a help. Some are "spots in our love-feasts." Yet, with all of its weakness and imperfection, it is the greatest religious body on earth and its influence in the world has been the most beneficent. However, we cannot be boastful, for we must admit with shame that the church has come far short of attaining or accomplishing what is justly expected of her. There is evidence of something seriously wrong.

When we are sick and call a physician he first considers symptoms. He will probably feel the pulse, take the temperature and ask various questions that will reveal to him the symptoms that will help him to render a correct diagnosis and administer the proper remedy. Let us, in the case before us, also consider the symptoms that we may discover the ailment and to wisely prescribe the remedy.

One of the most noticeable symptoms of ailment in the church today is the small attendance at public worship that prevails so many places. I know that some churches are boasting of large attendance, but many churches with a large membership do not have the proportionate number of members attending services that some of our smaller churches do. I know, too, that a large attendance does not always indicate a healthful spiritual condition, and that it is not the most important objective. It is indeed better to have a small group of God-fearing, devoted and faithful worshippers than a large number of formalists and hypocrites. Yet, I am convinced that our many absences from public worship is a sure index of serious ailment. Empty seats stare at us in brazen mockery every Lord's Day, casting a gloom over our worship, dampening the fervor of our praise and the ardor of the gospel message and giving mute but forceful evidence that there is something seriously wrong. Many seem to have no scruples against Sunday visiting or any other desecration of the Lord's Day. A visit with a friend on

the Lord's Day may not be out of place, if it does not interfere with the worship of God, for which the day is intended, but too often it does interfere and becomes the chief cause of empty seats. The automobile is a convenient vehicle to take people to church and will bring the church close to those who are miles away, but too often it is headed in the wrong direction. The summer slump is becoming increasingly disastrous, and is being prolonged into the autumn. We are worried with plans and schemes to restore the lost interest of church members and have scarcely recovered from one slump until another is upon us. But small attendance is not our ailment, it is only a symptom.

The absence of young people from church services in many places is particularly noticeable and the question arises, what ails the church that she does not interest and hold her young people? It is claimed that modern youth cannot be interested with the simple gospel message and that they demand entertainment, amusement, excitement and thrills. Efforts have been made to satisfy these demands. Hymns have been set to livelier tunes; choirs, choruses, orchestras and bands have been organized; moving picture machines have been installed, with picture programs instead of sermons; parlors have been furnished for social enjoyment; gymnasiums have been installed and athletic contests promoted; even dancing floors and billiard tables have been provided by some churches. Thus with much expense and concern many have sought to interest and hold the young people, but competing with the devil and the world in this way is very difficult and ends in failure. If now and then a church seems to hold its youth by such methods, they are not helped spiritually. I am inclined to believe that our young people are just natural young people and that they are reflecting the spirit and influence of their homes. As a rule they are not as much to blame for their lack of interest in the church as their parents. This, therefore, is only a symptom pointing to a serious ailment.

Again it is asked, "what ails the church that it is so hard to raise money to promote its interests?" Social, commercial, political and other organizations raise large sums to promote their interests and do it easily and cheerfully. Raising church funds is often the meanest drudgery which very few are willing to undertake. To mention giving for the support of the church or the promotion of missions is offensive to many church members. It must not be done often and then just as briefly as possible, lest the sensitiveness of the selfish and greedy be irritated. Most people have had to cut down their expenses recently to live within their income, but some make their first and biggest cut on their church support. Many are not sharing in the financial burden. They say they cannot. Perhaps so, but how about the poor widow that gave her two mites? Often the pledges do not cover the budget. Offerings fall off. Deficits occur and are hard to meet. Money is by no means everything, nor the main thing, but giving is usually a fair index of the spiritual health of the church. A depleted church treasury is therefore only a symptom rather than an ailment.

These, as well as other symptoms that might be pointed out, all suggest serious spiritual ailments, the most significant of which perhaps is the lack of faith. "Without faith it is impossible to please God." It is impossible largely because without faith one lacks the spiritual urge to obedience and sacrifice. People work and fight for that in which they truly and firmly believe. We need a strong, determined, unflinching and unwavering faith in God, in Christ, in the Bible and in the church. Too many profess

to believe in Christ as their own personal Savior and as the only Savior for lost humanity, but their indifference and inactivity belie their profession, or at least indicate a very weak faith. Like Peter, when Jesus was taken to his trial, they "follow him afar off," and therefore repeatedly deny him, perhaps not in word, but in their conduct. Doubtless this accounts for many absences from public worship, for stinted giving and for the ineffective and inefficient lives of many. Let us draw near to Christ and yield ourselves more unreservedly to him. Let us abide in him that he may abide in us. Let us seek that courageous and constant faith that results from true consecration and from personal experience and knowledge, like that of Peter and John after Pentecost, when in the face of the threats of their persecutors, they said, "We cannot but speak the things that we have seen and heard." Theirs was a can't-help-it faith. With such faith one cannot help but go to church on the Lord's Day, and he is moved by an inner urge to win others to Christ, to pray much, to give liberally, to study his Bible daily and to honor his Lord in every way possible. Such faith surmounts difficulties, endures hardships and triumphs over depression. "This is the victory that overcometh the world, even our faith" (1 John 5:4). Without it we fail.

Furthermore, where faith is lacking love is also lacking. The most important commandment of all is to love God with all the heart, mind, soul and strength. Jesus said, "If a man love me, he will keep my words." Love "beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." "If any man love the world, the love of the Father is not in him." "The friendship of the world is enmity with God." Then away with worldliness and carnality. "What shall it profit a man if he shall gain the whole world and lose his own soul?" "The world passeth away and the lusts thereof," for "the whole world lieth in wickedness." Why are we so fascinated with the pleasures of this life? Why can't we love God from whom all blessings flow? Let us subdue the flesh and renounce the world and the devil and submit ourselves wholly to God. We have a hard time trying to serve God and to be spiritual, when we at the same time yield to the flesh and the world. We blunder, we fail, we are disgraced and discouraged. Half-hearted service makes one miserable. Let "the love of God be shed abroad in your heart," until you "become rooted and grounded in love," and it will be your chief joy to do his will. Then no task will be too hard and no sacrifice too great. Love makes all burdens light.

But how shall they believe and how shall they love, if they do not know? How pathetic were the words of Jesus to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink." But she did not know. Too many church members do not know Christ though they have Bibles and go to church frequently. "Ye shall know the truth and the truth shall make you free," free from doubt, from fear, from selfishness, from worldliness and from all sin. Too many are merely bystanders and onlookers, but not intimately related to Christ and therefore do not know him. "Oh, how you'll love him when you know him." And how faithfully you will serve him. Another ailment then is lack of vision. "Where no vision is, the people perish." (Prov. 21:18).

These ailments are traceable, in large part, to the lack of religion in the home. In this modern materialistic age very few homes find time or inclination for daily family worship. Most people seem to be carried away in the mad rush for material gain and worldly pleasure, and their luxuries and extravagances have almost smothered out their

spirituality. They seem to have but little concern for their spiritual welfare. Prayer, the Bible and the church must give place to other interests. Even the Lord's Day is devoted more to recreation and pleasure than to worship. Frequently the church and its leaders, even the pastor, is openly and freely criticised in the home, creating suspicion, discontent, doubt and indifference and opening the way for neglect and sin. No wonder that the faith of many is weak, that their love lacks fervor and that their vision is obscured. This also accounts very largely for the failure of the church to hold its young people. Too many homes are not supporting and co-operating with the church, but are rather opposing and hindering the influence of the church. Vanity, self-indulgence, carnality and worldliness hinder and destroy spirituality. When children and young people are not carefully instructed, guarded and directed in true Christian living in the home, the church has a difficult task to hold and interest them. Often the inconsistencies, hypocrisies and deceptions of parents destroy the confidence of their children. There are other causes for our failure to hold the young people, but the lack of spirituality and of sympathetic cooperation in the home is perhaps the greatest. It is true that there are many homes that are truly Christian, where God is revered, the Bible read and the church upheld, but it must be acknowledged that the breaking down of religion in the home is all too prevalent, which is an indication of and a contributing force to the approaching great apostasy foretold in the Scripture.

The remedy is not far to seek nor hard to find. Let faith in God be established in our homes. I refer to something more than the mere assent to the reality of God and the rightness of his cause. I refer to a deep-seated, heart-felt faith, a sin-renouncing, a flesh-subduing and world-conquering faith and trust in God, that produces unquenchable love, undaunted courage and unselfish service. The members of such homes will regularly attend the services of the church, faithfully participate in its activities and generously give for its support. There is no doubt that if all our homes were centers of whole-hearted faith in God and genuine devotion, our church financial problems would be easily solved. The children and young people from such homes would early yield their hearts to Christ and find their greatest delight in faithfully serving him.

There may be other ailments and other cause for our alarm and distress. Even the ministry may be to blame for not giving proper instruction and spiritual guidance or for unfaithfulness in home and personal visitation. But I dare not make this article too long with further discussion. We may all be to blame. Let us all draw near to God and seek the fullness of his indwelling and abiding presence that we may be more faithful and diligent in his service and found faithful when Jesus comes again..

Sidney, Indiana.

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## SIGNIFICANT NEWS AND VIEWS

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### THE BIBLE IN SCHOOLS

The Ontario Grand Chapter of the Orange Order of Canada at a recent meeting held in the city of Peterboro passed a resolution urging the reading of the Scriptures every morning at the opening of school, and closing with the reading of the Lord's Prayer. There are many people who might rightly be dubious about the teaching of the Christian religion in schools because of the many varieties of faith and belief and the multitude of "isms" that pass current with many people for Christian truth. But to the reading of the Scriptures without comments by the teacher there are surely few

who would object. Carefully selected passages of Scripture read in the ears of the pupils each morning might be productive of untold good. The mind is plastic in school days, and what is heard and learned then is retained. To start off the day with a passage of the Bible, and to bring before boys and girls, young men and young women some of the "wonderful words of life" might be for many the most important part of their education. There are many children attending our schools who from one year's end to the other never hear or read the Bible. Their highest and best interests are thus neglected, for any system of education that does not include in its curriculum a knowledge of the Divine Word, and minister in some way to the spiritual side of human nature, is an utter failure. Even the reading of the Scriptures in the ears of the pupils of our public schools every morning would have an incalculable moral and elevating effect on the pupils' minds. If for no other reason than as a factor in education such a suggestion should be supported.—The Evangelical-Christian.

#### DO NOT BE MISLED

We should like to see in every section of our country a warning and protest against the high-powered, highly-financed propagandism, with little regard to fairness, argument, or fact with which Prohibition is being assailed at the present hour.

Much of this propagandism is sheerly psychological in its purpose and effect. It is not based upon calm judgment, or upon any appeal to reason, but has as its purpose the development of a mass movement against Prohibition. In such propagandism there is an obscuring of the issues, a misrepresentation and vilification of the "dry" movement and its leaders, and an utter irresponsibility in the statement of alleged facts.

The Prohibitionist who recognizes that there is another side to the matter cannot object, and never has objected, to fair argument, nor even to anti-Prohibition propaganda. The "wet" should be as free as the "dry" to uphold and advocate his cause by legitimate ways and means. But he may well fear the stampeding of public opinion by denunciation and by false and irresponsible statement.

So, we say, and we urge that the word should be passed on: Accept no statement or plea for what it professes to be. Test and analyze every statement. Inquire and search for the facts. Do not be too ready to conclude that Prohibition is a failure, or that the legalization in any form of the liquor traffic would be a success. We had full experience of such legalization and it never succeeded. Meet the pleas and alleged statements of facts of "wet" advocates with open mind, but with relentless critical challenge and judgment.—The Congregationalist.

#### PLAGUE OF LOCUSTS IN AFRICA

Countless billions of locusts, moving inexorably forward at the rate of 100 miles a day, are laying waste great sections of West Africa and adjoining parts of the Union of South Africa. In some places, farmers living in the affected districts said, the insects seemed to be moving in a cloud 500 miles wide and three times that long.

Attempts were made to attack them from motor trucks, but they soon outdistanced the trucks. Airplanes also were used without effect, and the authorities declared all they could do was to wait until the locusts began to breed and then attack the swarms separately.—The Evangelical-Messenger.

#### THE INFLUENCE OF WOMEN

In the very vigorous campaign put on to obtain for women the right of suffrage, one argument urged and repeated with greatest emphasis was that women would vote to check the liquor traffic. To a degree that promise has been fulfilled, and we think that in 1928 woman voters did a great service for prohibition. But we have been amazed that so many women are such violent "wet" advocates. There are a few that out-do the men in their demand for legalized intoxicants. We could name a few who seem a little less than crazy on the subject. We do not question their right to agitate on either side they choose, but really a woman "wet" seems to us as something incongruous. Some of these women have children. We do not think their grandchildren, if they ever have the joy of possessing them, will say with pride when they grow up,

"My grandmother was a vigorous, outstanding advocate of liquor." They may say it, but not with joy and pride. We men are inconsistent. We want wives, mothers, sisters, sweethearts, friends to be better than we are.—The Presbyterian.

#### JUDGE SABATH'S OPINION VINDICATED

Attention was called recently to the danger of wives and husbands playing bridge—or playing as partners in bridge games—as set forth by Judge Sabath of Chicago, who held that it was a prolific source of divorce. In New York a game of bridge, in which a husband and wife were partners, led to more tragic results. In an argument between them after the party was over the wife threw a pair of scissors at her husband, the wound from which became infected and produced his death. The judgment of the judge as to the dangerous aftermath of such participation in bridge has in this case a tragic vindication.—The Presbyterian Advance.

#### The Catholic Lament for Religious Liberty

(Continued from page 4)

D. C., that Protestants, since they are in the majority in this country, shall give his church religious liberty, says, "Just what he meant by that is hard to understand." Then he goes on to remark, and truly, that "One of the cornerstones of this country is religious liberty, that every man may worship God according to the dictates of his own conscience, with no one to hinder him or make him afraid. He seemed, too, to overlook the fact that it was the Protestants who, in the founding of this nation, gave to the Catholics, as well as to other religionists, the religious liberty which they claimed for themselves."

Our contemporary is right, this clamor about religious liberty is unjustified. Catholics have all the religious liberty that any other religious group possesses, and no one is seeking to deprive them of it. But they are discriminated against politically for certain positions because of the preposterous claims of the pope to the right to exercise temporal power. Liberty loving Americans do not wish to jeopardize their freedom by putting into the highest office of the land a man who may be tempted to play into the hands of the arrogant bishop of Rome.

### OUR BIBLE STUDY DEPARTMENT

#### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

##### I Kings

Written and oral history are but the lengthened shadows of the men and women who have lived nobly or ignobly on the earth. Hardly in any book of the Old Testament do we find such an excellent illustration of this fact as in the books of "The Kings." Everybody is interested in kings and queens; thousands of subjects have died for their ruling sovereigns and will continue to do so as long as the world stands.

First Kings is a part of Second Kings. Originally the books were one narrative like the writings of Samuel and the Chronicles. But in our Bible they appear in separate parts—almost equally divided. In fact, the period of history between Samuel and Solomon is but an account of the royal government under Saul and the royal exploits of David.

Matthew Henry has an interesting comment on the family and lineage of David. "There is in these books special regard to the house and lineage of David, from which Christ came. Some of his sons trod in his steps, and others did not. The character of the kings of Judah may be thus briefly given:—David the devout, Solomon the wise, Rehoboam the simple, Abijah the valiant, Asa the upright, Jehoshaphat the religious, Jehoram the wicked, Ahaziah the profane, Joash the backslider, Amaziah the rash, Uzziah the mighty, Jotham the peaceable, Ahaz the idolater, Hezekiah the reformer, Manasseh the penitent, Amon the obscure, Josiah the

tender-hearted, Jehoiakim, Jehoiachin, and Zedekiah, all wicked, and such as brought ruin quickly on themselves and their kingdom. The number of the good and bad is nearly equal, but the reigns of the good are generally long, and those of the bad short."

In the far-famed reign of Solomon and the building of the temple the Jews witnessed their Golden Age. It is hard to estimate the prosperity of that day in statistical terms; it is sufficient to say that riches and luxury abounded and religious and moral decay set in. The vast empire of Solomon, with all its pomp and splendor, was soon doomed to disintegrate and pass into the hands of petty and unscrupulous kings.

#### I. THE HISTORY OF THE BOOK

1. Author. Perhaps Jeremiah or Ezra, the Scribe.
2. When and Where Written. Perhaps during the exile, around 550 B. C.
3. To Whom Addressed. Israel.
4. Purpose. To trace the history of the Hebrews through their greatest prosperity to the division of their kingdom.
5. Authenticity. The writing is real history.

#### II. THE OUTLINE OF THE BOOK (Biographical)

1. David. 1-2.
2. Solomon. 3-11.
3. Rehoboam and Jeroboam. 12-14.
4. Ahijah and Asa; Baasha and Omri. 15-16.
5. Elijah and Elisha. 17-19.
6. Arab and Jezebel. 20-22.

#### III. THE NARRATIVE OF THE BOOK

First Kings opens with an account of the last days of David. Solomon, his son, by Bathsheba, is made king and establishes a reputation for greatness and wisdom. His chief exploit was the building of the temple with the aid of Hiram of Tyre. It was dedicated in the midst of great ostentation and display. The close of his reign was marked by great wealth, voluptuousness and idolatry, and severe chastisement and hectic sorrow. The kingdom was divided and a history of the good and bad kings is given. Elijah is introduced as the prophet of God who figures largely in the lives of the notorious Ahab and his even more terrible wife, Jezebel. The book ends abruptly and is continued in Second Kings.

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Kings. Royalty.
2. Key Verses. 2:12; 11:13.
3. Key Chapters. 8, 18, 21.
4. Key Ideas. Kings and Kingdoms; Apostasy and Ruin; Godliness and Blessing.

#### V. THE VALUE OF THE BOOK

This writing evinces how man's failure in governing the affairs of a nation—a theocratic Israel, a monarchical people—is off-set with the undying fact of the never-failing government of God. God is never dead; he ever lives and reigns. Man may not recognize that fact, but God uses man's distress and disaster to glorify himself. He uses the temple and also the ash-heap cities. Kings may abandon their thrones, but God never abandons his.

#### VI. THE CHRIST OF THE BOOK

Christ is presented in First Kings as greater than either David or Solomon. When he came to the hilly slopes of Bethlehem's plain, we see David's greater Son and Solomon's Peer. The Kingdom of Christ will not be divided and shall stand forever. Read Daniel. Also consult Isaiah 9:7.

#### VII. THE MESSAGE OF THE BOOK (As found in the meanings of the respective names in the Hebrew tongue. The Scripture passages include important messages.)

1. Solomon. (Peaceable). I Kings 2:11. 12.
2. Rehoboam. (The People is Enlarged). I Kings 11:1-10.
3. Jeroboam. (The People become Numerous). I Kings 14:6-16.
4. Ahijah. (Jehovah is a Father). I Kings 11:38, 39.
5. Asa. (Physician). I Kings 15:11.
6. Omri. (Untaught, or Impetuous or like a Sheaf). I Kings 17:25, 26.
7. Baasha. (Offensiveness). I Kings 16:1-4.
8. Elijah. (My God is Jehovah). I Kings 19:14.
9. Elisha. (God is Salvation). I Kings 19:19-21.
10. Ahab. (A Father's Brother). I Kings 21:17-29.
11. Jezebel. (Unmarried, Chaste). (Irony). II Kings 9:22.

## Outstanding Texts of the Bible

By Dr. G. W. Rench

John 18:37—"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Moffatt puts it thus: "So you are a king?" said Pilate, "you!" "Certainly," said Jesus, "I am a king. This is why I was born, this is why I came into the world, to bear testimony to the truth. Everyone who belongs to the truth listens to my voice."

A great religious convention had assembled in this country. At one of the sessions a cablegram was received from another assembly in Europe. The message was opened and read in the midst of the great American audience and contained these words: "MAKE JESUS KING." The enthusiasm knew no bounds. Men cheered, and then wept for joy at the prospect. It was no new announcement to the world; but these three words coming over land and under water were about as important as any ever received.

Jesus says, "To this end was I born." The angels so announced it at his birth. The idea was already a favorite with Paul, for he had declared to his brethren, "For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25). Political conditions in Palestine were such that, at the word of Christ, the whole Jewish nation would have sprung to arms to make him king. But his was not to be an earthly kingdom. There were greater things than kingly palaces and a throne room; but the greatest facts in human experience are sin, grief, misery and sorrow. Jesus came to deal with these and be their remedy and comfort. Who but the Son of God could master such troubles?

But in a very large sense, man can do but little to make Jesus king. The Scriptures teach that it is the "Eternal Purpose of God to Make Jesus King." Whatever man does about it—whether he helps or hinders—that fact is settled in the divine economy of grace that Jesus is to be king. It would be to the everlasting credit of man, if he joined heartily in God's program in carrying out such a decree. But this one item in the plan and purpose of God in which man was not consulted. If God is the worthy Father of the race, as many believe he is, then he can plan for man's future happiness as he has for man's present and past happiness. Has he not met every condition so far?

But why argue? Every follower of God's plan must join in that movement, or take the consequences of his own folly. And the first step will be to make Jesus king over our own lives. Nothing short of this arrangement will satisfy. It is not that man can not join in such an enterprise. He can, if he will. Is the Son of God not represented in the Scriptures as standing at the door and knocking for admission? "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). That is his attitude. No door will be forced. "If any man open the door" is the entreaty. He expects to be treated civilly, at least. Don't disgrace him! He is a royal Guest. Give him the best room, not some obscure corner as though ashamed of his presence. What earthly ruler would stand for such uncouth treatment?

"Behold a stranger at the door!

He gently knocks, has knocked before;

Has waited long, is waiting still,

You treat no other friend so ill."

If Jesus is to be king over our lives, then the principle of submission must obtain. And there is battleground in the whole religious problem of the soul. Talk about submission to Jesus in some quarters, and men will smile as though you were out of your mind. Like Peter upon a certain occasion when the Master was getting very close to him, exclaimed: "Thou shalt never" \* \* \* And yet, he is seeking the throne room. Unless there is submission on the part of the citizen there can be no government. Unless there is submission on the part of the soldier there can be no army. The lack of submission to the expressed will of the church has overthrown many a congregation. And it will do so again. The vision of the "seven golden candlesticks" is significant, and expressive—a wonderful symbol. But in the midst of the seven candlesticks was "one like unto the Son of man." Submission to HIM!



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# NATIONAL SUNDAY SCHOOL ASS'N. MAGAZINE SECTION M. A. STUCKEY, EDITOR, ASHLAND, OHIO

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## Brethren Young People's Camp

Shipshewana Lake, Indiana  
July 17-24, 1932

Promoted by  
THE NATIONAL SUNDAY SCHOOL  
ASSOCIATION OF THE BRETHREN  
CHURCH

In Cooperation with the Indiana District  
Conference

### Description

This Camp and Training School for Brethren young people is being conducted by the National Sunday School Association in co-operation with the Indiana District Conference. While most of the young people and their accompanying adult leaders will probably come from the Indiana churches, the camp is open to Brethren young people from every part of the brotherhood. During the present year it will be held together with the Bible Conference.

### Location

The camp site is pretty Shipshewana Lake, which is sixteen miles east of Goshen and twenty-two miles east of Elkhart. South Bend is thirty-six miles to the west while Warsaw and Peru are forty-two and eighty-five miles respectively to the south. Brighton is fifteen miles and Bryan is fifty-five miles and Huntington is seventy-five miles to the southeast.

### Dates

The conference is to open on Sunday, July 17th. There will be a night program for young people. On the next day, Monday, July 18th, registration will take place. However, it will be advisable for some students to come on Sunday and worship at Shipshewana in order that all things may be in readiness for an early camp opening. The camp ends on Sunday, July 24th. At all events, let it be remembered that all students must be present by July 18th.

### Who May Attend

The camp conference is planned for young people of high school age and above and their adult leaders. It is hoped that there may be something near an equal representation of both girls and boys. Churches should keep this in mind in selecting their representatives. No church is limited to any particular number of delegates. It will help to have each group accompanied by some sympathetic adult leader.

### What They Should Bring

The campers will lodge in cottages or tents. The girls will be housed in the Girls' Lodge. Tents will be provided. Each camper should bring linen and blankets and camp pillow. Camp clothing may be worn. Each student should bring his or her bathing suit, athletic equipment, Bible and notebooks.

### Daily Schedule

The morning program will consist of morning watch, class periods for instruction and chapel worship. Dinner, as well as the other meal hours in the dining room of the

Hotel, will be a time of joyous, wholesome fellowship. The first part of the afternoon will be spent in rest and reading. Directed recreation, consisting of hikes, games and contests will follow. Then to the lake for boating and swimming. Evening vespers will turn the heart to worship. The Bible Conference Program will close the day and prepare busy, happy people for refreshing rest.

### Leadership Course

One type of course will be offered, from which each camper will be required to choose according to directions which will be announced by the dean. The courses will meet for one period each daily.

13. The Principles of Teaching—III—Rev. W. I. Duker.
14. Sunday School Organization and Work—III—Rev. S. M. Whetstone.
15. Life Work Guidance and Social Activities—III—Prof. R. R. Haun.
16. Expert Christian Endeavor—III—Rev. E. M. Riddle.
17. Biblical Archaeology—III—Dr. K. M. Monroe.
18. Bible Study and Doctrine—III—Prof. M. A. Stuckey.

### Extra Courses

- c. Practical Church Music—II—Mrs. M. A. Stuckey.
- d. Bible Studies for Intermediates—Miss Helen Garber.

### The Camp Staff

Administrative: Dean, M. A. Stuckey; Business Manager, W. I. Duker; Dean of Boys, R. R. Haun; Physician, Dr. M. D. Price.

Instructors: W. I. Duker, S. M. Whetstone, K. M. Monroe, E. M. Riddle, Mrs. M. A. Stuckey, R. R. Haun, Miss Helen Garber, M. A. Stuckey, and others.

Rev. F. C. Vanator of Peru, Indiana, has been asked to have charge of the chapel and vesper music this season.

### Expenses

This year each camper will pay \$8.00 for the whole camp expense. Such items as registration fees, room and board are included in this amount. This will be collected by the business manager who will assign campers to their lodging place. Last year some students bought books; this year there will also be students who will desire books. However, to eliminate the cost involved in purchasing books, it has been planned to have the instructors present outline studies to their pupils. This will save considerable expense to the churches that have already cooperated in this work. Additional expense will be what the individual makes it. Churches will make a good investment in assisting young people to meet the necessary expense of camp life.

### Preliminary Observations

Requests from all parts of the brotherhood indicate that this school is growing in popular favor among the brethren. It is our earnest desire that it will become a training center for Brethren young people

and adults at large. Pastors and Sunday school superintendents will have problems lightened in their own parishes if they send capable and talented young people to this school for instruction. Ashland College students were permitted to attend the conference in former years are desirous of spending their vacation at Shipshewana again this year. To them it was a real treat of instruction, worship, and recreation. Let us help the youth of our church to build a greater Brethren church.

### Extra Suggestions

To those coming from a distance, let it be suggested, and especially in the case of girls, that an opportunity will be given for light housekeeping. This can only be done in a limited number of cases. Write the Business Manager relative to the matter.

Following the evening vesper service the Bible Conference will be in session for over an hour. The campers are urged to attend this very helpful hour of worship. It is voluntary, however, and absolute quiet should prevail on the grounds during that time. Any outside activity will be under strict supervision.

### Registration Blanks

Register Now. Send to Rev. W. I. Duker,  
1101 Middlebury St., Elkhart, Ind.

Name .....  
Age ..... Date of Birth .....  
Street .....  
City ..... State .....  
Church .....  
Office, if any .....  
Sunday School Teacher .....  
Courses Desired (use numbers) .....  
Plan to arrive on .....

## The Princeton Declaration on the Church and Missions

A group of leaders, deeply interested in the development of greater missionary interest in the home church, and larger spiritual fruitage in the work abroad, met in Princeton on April 12th. There were present missionaries, pastors, laymen, seminary professors and board secretaries. These did not officially represent any organizations but met informally for conference and prayer. After careful consideration of the present crisis, through which many boards are passing, the following statement was adopted.

In the next issue of THE REVIEW we expect to publish extended comments on this Statement, especially as it relates to the cause of apparent decline in missionary interest in the home churches and the supreme need of the hour. The Princeton Statement is signed, in behalf of the group, by a special committee consisting of Dr. Robert E. Spear of the Presbyterian Board of Foreign Missions, Dr. C. S. Cleland of the United Presbyterian Church and Dr. T. H. Mackenzie of the Reformed Church in America. It is as follows:

In response to the call of the Committee of Foreign Missions of the Western Section of the Alliance of the Presbyterian and Reformed Churches, a group of members and

officers of the foreign missionary agencies of some of these churches (the Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S., the United Presbyterian Church and the Reformed Church in America) met in Princeton on April 12, 1932, and

(Continued on page 15)

## STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
with  
Thoburn C. Lyon

### JOSEPH THE DREAMER

(Lesson for May 29)

Lesson Text: Gen. 37:1-11; Golden Text: Rom. 12:17

#### Daily Readings and Comments

#### MONDAY

Joseph the Dreamer. Gen. 37:1-11

There is a time, we read, for everything; a time to speak and a time to refrain. Joseph the Dreamer apparently had not yet earned these words of wisdom—and a great many of us have not learned them even yet. God had revealed great things to Mary concerning her son, Jesus, but she did not at once publish them but rather pondered them in her heart. David was anointed king, but went back to his flocks until God should call him for the place. But Joseph, in youthful indiscretion and boasting at once made his dream known. While God overruled it all for good, still it brought much needless suffering to Joseph, to his father, and to his brethren. Let us pray for wisdom, that we may know when to speak and when to refrain.

#### TUESDAY

Solomon's Dream. I Kings 3:4-15

Today, if we had an experience like Solomon's when we awoke we would be apt to say, "Oh, well, after all, it was only a dream!" Perhaps God would speak to us more often, in various ways, if we were more ready to hear. Solomon asked for wisdom, and God not only granted his request, but gave him more beside. We are reminded of the text: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Let us put first things first, and see if God does not reveal himself and his will to us more fully, and give us his richest blessing.

#### WEDNESDAY

The Centurion's Vision. Acts 10:1-8

The Centurion is a striking example of the promise that he who wills to do God's will shall know the will of God. And God is no respecter of persons: if we worship God as sincerely and devoutly as did the Centurion we may expect him to reveal his will as fully to us. It need not be a special vision, such as was given the Centurion; God may reveal his will to us through the guidance of his Spirit as we read his word, or as we commune with him in prayer. But we must sincerely desire to know. The Centurion proved his sincerity by doing that which he had been told to do; may we also prove our sincerity in the same way!

#### THURSDAY

Peter's Vision. Acts 10:9-16

God had given the Centurion a vision of his need; He now gave Peter a vision of

filling that need. So does God provide for all the needs of his children. Not only was the Centurion blessed, but Peter was also blessed in the filling of his need. Surely all of us have been given a vision of the world's need, and if we would follow God's guidance more fully, the whole world, and we ourselves, would be richly blessed.

#### FRIDAY

Obedying the Vision. Acts 26:12-20

This experience of Paul's was one of the most real and vivid that ever happened to him, and we find him telling and retelling it again and again. The difficulty with most of us is that we have drifted into the church in too formal and casual a manner; we have done nothing either very good or very bad, and the vision of Jesus our Savior is not as real to us as to Paul. Let us pray that God may give us a better vision of our own state without him and of our blessed condition with him; there will then be no question about obeying!

#### SATURDAY


Visions Promised. Joel 2:28-32

This passage is not without its difficulties in interpretation, and has certainly caused much dissension and abuse of doctrine. But we need not depend on this one Scripture for the promise of vision: read John 16:13, for example. God grant that our hearts and minds may ever be open to the guidance of his Spirit, and to no other spirit, that we may be saved from error and guided in the way of truth.

#### SUNDAY

The Favor of Jehovah. Prov. 3:1-12

Many are the ways in which God speaks to us; for example (vs. 11 and 12), he may even speak to us through chastening. But what blessings follow when we live so as to find favor in the sight of Jehovah! A few are mentioned in our Scripture for the day. Let us not be wise in our own eyes, but ever seek his favor!

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> 	<p>GLAODS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St. N. E., Canton, Ohio</p>
<p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>		

## Spiritual Coins and Counterfeits

By C. D. Whitmer

"Excuses vs. Reason"

Things outwardly similar may be wholly unlike in essence. The living rose is far removed from its waxen imitation, however perfect the workmanship of the latter. The diamond and the gem of paste have nothing in common except their appearance, and even that cannot deceive the initiated. Yet superficial observers are often led astray by mere external resemblances. How many persons, for example, fail to distinguish between a reason and excuse. They look upon the words as practically synonymous, the ideas as identical. In point of fact, however, the only relation between the two is that of outward appearance. In essential character they are as remote as the opposite poles.

An excuse is a manufactured article. A reason is a natural growth. An excuse is essentially untrue. A reason must be true, or it is no reason. An excuse reveals weakness and a lack of real manly courage. A reason removes the appearance and suspicion of evil, and makes "righteousness to go forth as the light, and judgment as the noonday." He who can render a reason for his conduct commands respect even though his action may not meet with popular approval. But there is nothing else in this world so utterly inexcusable as an excuse. It is a most senseless thing, a COUNTERFEIT COIN, without value and having no claim to respect.

Excuses are an invention of the devil; and unfortunately he never takes out a patent. On the contrary, he is best pleased when men make free use of his most brilliant ideas. Nothing can be more gratifying to him than the eagerness and skill with which men turn out excuses and place them on the market.

An excuse always implies wrong-doing or failure. Were there no wrong, there would be no excuses. The excuse aggravates the

very evil from which it springs. He who frankly confesses a wrong has taken the first and most important step towards amendment. He who manufactures an excuse for his shortcoming has forged a fresh link in the chain that binds him to perpetual evil.

Defined in plain Anglo-Saxon and reduced to its lowest terms, an excuse is a lie. It is never anything else. Doubtless, the excuse maker is often unconscious of falsehood. He has exercised the utmost care. His words have been thoughtfully chosen. He has woven in every strand of truth that circumstances furnished. Yet, after all, the product is only a lie. He may have mixed with it enough of truth to deceive himself; but others are seldom deceived. The excuse usually fails to fulfill its promise. It neither conceals the wrong nor in any degree alleviates it.

Sin and the excuse for sin are twin sisters. The first sin led to the first excuse. The sin is easily forgiven. The excuse is unpardonable; and we despise our first parent for giving it utterance. When men and women shall make an end to excuses we may look for the Millennium; nor shall we wait long for its coming. The final triumph of God's Kingdom will be heralded by a period of honesty. Confession will take the place of evasion, and hearty obedience will conquer the spirit of unwillingness. Men will no longer spend their time, their energy, and their intellectual force in concocting excuses for the neglect of duty and responsibility. On the contrary, every energy will be bent towards the earnest and cheerful fulfillment of duty, every thought devoted to most useful and effective service. Blessed is the man who never makes an excuse; for verily he is not far from the Kingdom of God.

South Bend, Indiana.

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.,  
 Long Beach, California

Send Home Missionary Funds to  
**R. PAUL MILLER**  
 Home Missionary Secretary  
 Berne, Indiana

## MISSIONS

### Answers to Prayer in the Mission Field

By Dr. Florence Newberry Gribble

Mark 16:20—"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

When we put our trust in God, when we, like the early disciples are willing to go everywhere preaching the Word, we shall indeed find the Lord working with us and confirming the words by signs following. In a very practical way what shall some of these signs be to us who now go forth as missionaries? In every way we shall find that God answers prayer. It is our purpose at this time to enumerate a few of the practical ways in which God answers prayer and confirms the word by signs following. First of all we find that he answers prayer in our going forth. Almost a classic in our Brethren literature has become the simple story of James Gribble's going forth to the Foreign Field, leaving his home with only enough money to reach New York. He stopped at the office of J. D. Adams, at that time the Secretary of the Africa Inland Mission, in Philadelphia under whose auspices he was going to the Field, to confer with him. "How much money have you, Gribble?" said Adams. "Enough with which to reach New York," replied the young man. "I like your faith," said Mr. Adams. "at present we have no funds on hand but I doubt not that the Lord will provide for you." Mr. Gribble went on to New York. Here he met Mr. Hurlburt, a director of the Africa Inland Mission. He asked the same question. "I had enough money to reach New York," was the reply. The answer was the same, "I like your faith. I have no surplus funds but I doubt not that the Lord will provide for you." That evening a meeting was held in Brooklyn. Money was handed to Mr. Hurlburt for the passage of an outgoing Missionary. This money was turned over to Mr. Gribble for his passage to England and was not sufficient for him to go further. That night Mr. Hurlburt spent an hour in the home of an old friend, Mr. Morse. These two men were very intimate fellow-laborers in the Lord's work, they had long been fellow-intercessors. "Morse," said Mr. Hurlburt, "I want you to join with me in prayer that the out-going passage of one of our young candidates may be fully paid." Morse readily complied. That night upon his knees in prayer he asked the Lord for the balance of Mr. Gribble's passage money. The Lord spoke to him. "What about that \$250.00 that you have in the bank?" Morse was surprised but willing. His only question was, "How shall I do it, Lord?" It was all he had in the world, yet so complete was his consecration that he did not hesitate. God gave the guidance that he asked. The next morning the bank was to be opened at nine, the boat was to sail at ten. Mr. Gribble was already upon the boat with passage paid to England in full faith that in some way the Lord would provide the rest of the way. An old man came rushing across the gang-plank and in breathless haste threw into his hands a bag

of gold. It was the \$250.00 which Mr. Morse had just had time to withdraw from the bank and deliver to Mr. Gribble in English pounds. The Lord had confirmed the word by a sign following.

There was a time later in the history of our work when it was necessary to go forth with shortened funds to meet a great emergency. James Gribble was in Africa, his wife was in Paris, in poor health, having received a cablegram requesting her to remain in Europe until complete recovery. She yet felt the urgent call of God to go forth to the Foreign Field immediately. Funds were not sufficient. Mr. Bennett who was going forth at this time had not himself been able to obtain passage on the boat, so crowded was it, and now he was to depart for Antwerp in faith that such passage might be secured. A check for Dr. Gribble arrived shortly after and was immediately endorsed and dispatched to him with instructions to purchase passage if obtainable. The boat was leaving Antwerp November first. November first dawned and passed, there was no reply. November second came in an agony of great suspense, there was now only one hope to get the boat at Lalpallice and yet there was a great difficulty. Even should passage have been obtainable one could not embark by lighter at the French port of Lalpallice without a ticket. November second wore on, the weary trusting one having accomplished in the forenoon all that could be done in the way of preparation, went to her room at the French Bible Institute in Nozent for prayer. On passing the office she asked the young lady in charge to come to her room for a message at four o'clock. Reaching her room she wrote the message. It was to Mr. Bennett, "Hoping to embark I shall meet the boat at Lalpallice tomorrow." Then followed hours of prayer. Hours when it seemed that Satan was met in very person. Hours when it seemed for a time that he would conquer. Yet had not God said, "Nay in all these things we are more than conquerors through him that loved us?" Four o'clock came at last. The praying one arose to respond to the expected knock at the door—it came. Picking up the telegram upon the table she went to the door. To her astonishment the young lady held in her hand another telegram. The recipient tore it open and read these words, "Your ticket is being sent you by aeroplane." It was necessary to leave in the morning. Willing hands did the necessary packing. That evening there arrived at the Institute a young Missionary who was also embarking at Lalpallice and who had been especially prepared as a companion for the difficult train journey. The next morning the little party left the house. In the hall gathered the Institute students for the final word of prayer. Simultaneously the door-bell rang, the morning mail had arrived and in it the ticket which had flown from Antwerp on the wings of the wind. The students sang "God Will Take Care of You." There was not a dry eye as the little

party went forth. Again God has confirmed his Word by signs following. The wonderful sign of answered prayer.

We have known the Grace of the Lord as he has graciously vouchsafed to answer prayer in illness. In 1914 a long journey was undertaken to the hospital at Mengo, Uganda in order that health might be restored to the Medical Missionary who could find no help and no succor in a land where no colleague in the medical work was to be found. One stage of the long journey, during which the patient was carried three hundred miles upon an iron bed, was made by rail. At the railway terminus a rest house had been offered to the missionary party. Owing to sleeping sickness regulations it was impossible to take porters upon the train. The bed of the patient was put in the box car at the rear of the train and as the missionaries looked to God for the supply of the imminent need, porters to carry the bed of the sick one to the rest house as well as to carry their other belongings, a calm, sweet assurance came into their hearts that God would answer this very prayer. Arriving at the railway terminus Mr. Gribble jumped from the box car to look for the answer to his prayer. A courteous English gentleman stepped forward to greet him. "Have you any need of porters?" he said. "Yes" was the reply, "my wife is ill, we have been given the privilege of the rest house some distance from here, I need porters to carry my wife's bed and my goods to that point." A look of surprise and almost of amazement came over the gentleman's face. Then he spoke. "This afternoon I had a strange impression. I felt that I must meet this train with some of my employees. I felt that someone would be arriving on the train who would need porters. I tried in vain to rid myself of this impression. Finally I yielded and calling my employees together I said, 'Boys, how many of you are willing to meet the evening train after hours today?' These twenty-one have volunteered." As he spoke he pointed to twenty-one of his black employees standing at a respectable distance. "How many porters do you need?" he said to Dr. Gribble. "I need just twenty-one," humbly replied the man who was receiving such a remarkable answer to prayer. Then the Englishman spoke with increased astonishment, "I am not a Christian man," he said, "but I shall hereafter believe that God hears and answers prayer." Can you and I doubt that even in these days as we go forth to preach the Word of God he will confirm his call not only in our going forth in health, but also in illness through the sign following of answered prayer?

But to the Christian worker more than the financial provision for our going forth, more than answered prayer for healing, and for shelter in illness, is prayer answered for conversions. We can take space here for but one illustration. In the early days at Bassai when Mr. Gribble was working there alone, he was employing a large number of Kare workmen, many of whom understood the Baya language. To them daily, as he gathered them together for prayer, he talked to them of Jesus who is mighty to save. The first of these workmen to respond was named Yakanenze. The Holy Spirit worked deeply upon his heart, convicting him of sin. He longed to know the Word of God more perfectly. Fearing the ridicule of his fellow workmen, Yakanenze, like Nicodemus of old, came to the Missionary at night with the old, old question of

salvation. Then again he was told the story of Jesus and his power to save. "What must give up?" he asked. "You must be willing to give up all," replied the Missionary. Anything which stands between you and seeking to reveal Jesus to others." Yakanzenze knew that the Missionary had but one wife. "I'm already married," he said, but I have purchased another wife and had thought soon to take her." Polygamy is one of the greatest questions and one of the most intricate which the Christian church must face in Oubangui-Chari. "What does your religion teach me about this second wife?" said Yakanzenze. "It teaches," said the Missionary, "That God would give one man one wife and one wife alone." It was too early to give the teaching which we later gave, that one wife was the type of the Church, the Lord's own bride. In Oubangui-Chari there was as yet no church. The few Christians who had been gathered from various tribes during the waiting time at Carnot had not yet been organized into a church, so very few were they in number. Yakanzenze listened to the Missionary's teaching and then like the young man whom Jesus looked upon and loved, he arose and went away sorrowful for he had great possessions. The possessions of the Kare and of other tribes in Oubangui-Chari are not estimated in dollars, neither in franc. There are no banks, neither does the wealthy man

of these tribes acquire enormous herds of sheep or goats. As he accumulated produce or native or European money this money is invested in sheep and goats. It is true, but these small herds are not allowed to accumulate beyond the purchase price of a wife and so Yakanzenze's great wealth, all that he had and all that he hoped to have, would have been expressed in terms of wives. Wives from whom at that time he could not think of relinquishing. Long days he remained away and then one day he came to tell to the Missionary, "I have come to say to you that Jesus is dearer to me now than plural wives could ever be. I give up the hope of this second wife. Not only that but I give up altogether the hope of ever having plural wives. I take Jesus to be my all." You may imagine the Missionary's joy as these first converts come from tribes which have so long waited in darkness. He rejoices, however not in the convert alone, but in the faithfulness of God who, in the midst of the blackness of heathendom, has reached forth the arm which is mighty to save and has snatched a brand from the burning. In this gracious manifestation of his mighty power he confirms his Word by signs following. That sign which you and I both long for as we continue our labors for the Master, the sight of souls saved.

(To be continued)

terest continued to hold the fort. Plans were made for the Warsaw pastor to conduct a special series of services. There had been splendid preparation, prayer meetings and choir practice, for several weeks, besides a call for support in every way was made in nearly every home of the community.

The response to these meetings by the community was very fine. They were hungry for the manna of life. Young people were very active filling the choir platform each night with from 18 to 25 in number. They were under the direction of Louie Engle. For a rural section, their singing and special numbers were extraordinary. The Warsaw church assisted two nights with delegations and music.

The church membership was enlivened and given an urge to call a shepherd for the flock and thirteen made the great confession, twelve being received by baptism the last night of the meeting. One who has been afflicted for years, a young woman, will be baptized in the lake during the summer.

This is the home of Elder Thomas Plew and his wife. May the Lord be merciful to the new helpers in the work and also to those who have stood by his cause so well for these many years.

REV. E. M. RIDDLE.

#### SUMMIT MILLS, PENNSYLVANIA REVIVAL

The Summit Mills Revival is now history, but a history that carries with it many pleasant memories. This revival was different from many revivals in that it was not "talked up" by the pastor. It was a spontaneous growth in the lives of the members. About two years ago some of the members felt the need of a revival and began to speak their feelings to their pastor, who encouraged them. Over a year later the matter was brought before the church for consideration at which time some suggested that we make an effort to secure Brother R. Paul Miller as evangelist. We were able to secure him for a date April 19th to May 8th, through another church's cancellation.

The pastor was more than gratified with this spontaneous growth of a desire for a revival. We had long recognized that our method of receiving new members into the church was not wholly satisfactory. Here, we have a week of services both Spring and Fall preceding the communion services. During these services, we receive enough members to indicate a normal growth,—of the young people from our families. This method fails in two important respects, (1) our reach is limited largely to our families, and there is very little opportunity to reach outsiders, (2) the church misses the spiritual fervor coming from revival sermons, and from active cooperation in the salvation of the lost.

This revival was a true revival in that it was born within the church and the church was really revived. There is noticeable a new spiritual fervor, new shining faces, and a new happiness. The series of meetings was worth all it cost in time and in money for the sake of the church apart from converts.

We are glad however that the results are not limited to the revived church. There were in all twenty-six converts, and this number represents both young and old. Four new families were reached in securing both the father and mother of the home. This represents a splendid increase in the church

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



#### SEMINARY NOTES

The evening of May 1, Brother McClain delivered the Seminary Baccalaureate sermon in the Ashland Brethren church, on the subject, "The Ministry of the Son and the Ministry of Men." Monday evening, Seminary students and their lady friends or wives, Seminary faculty and wives and President and Mrs. Jacobs, to the number of twenty-nine, attended our Junior-Senior banquet at the Otter Hotel, where a splendid program was enjoyed, and which featured Ashland Seminary as a Good Ship on a cruise. This dinner was held in honor of our only Senior, Rev. Raymond Eugene Gingrich. Tuesday morning, at our regular Chapel, Prof. Stuckey gave a pre-Communion Meditation, which was followed on Thursday evening by our first Seminary Communion service, attended by both Seminary and pre-Seminary men, some of the College faculty, and the Seminary faculty. Our second Graduation service was held in the College Chapel, Friday, May 6th, with Dean Miller addressing the assembly on the theme, "Can a Thinking Man be Christian?" Dr. Jacobs conferred the degree of Bachelor of Theology upon Rev. Gingrich for his satisfactory completion of four years of College work, and three years of Seminary work.

Reverend Gingrich is pastor of our Fairhaven, Ohio, church.

The writer was invited to deliver six lectures, April 18-24, before a Bible Conference composed of the six Brethren Christian Endeavor Societies of Cambria County, Pennsylvania. The Conference was held in the Johnstown First church. Our young people of the county, and their leaders, are

to be commended on this yearly endeavor.  
K. M. MONROE.

#### ALLENTOWN, PENNSYLVANIA

The First Brethren church of Allentown, Pennsylvania, held their spring communion service Wednesday evening, May 4th, with forty-seven around the tables. A deeply spiritual atmosphere pervaded the entire meeting. We were privileged to have with us Brother I. D. Bowman and wife as well as Milton and daughter Leona. As we all know they prove a blessing wherever they go and where Brother I. D. Bowman is there is sure to be a feast of spiritual food, as well as the blessed fellowship of prayer. It was the best communion service we have had in a long time.

Brother Bowman and wife remained at the parsonage until Saturday. Thursday evening, May 5, the members of the church gathered at the parsonage to meet with them in a social way and incidentally to help celebrate the twenty-fifth wedding anniversary of our dear pastor, Brother S. E. Christiansen and wife. We left, after a pleasant evening, wishing them many more years of wedded bliss.

MRS. JAMES KAMORE,

Corresponding Secretary.

907 Tilghman St., Allentown, Pa.

#### DUTCHTOWN REVIVAL

The Brethren at Dutchtown, a strictly rural community eight miles from Warsaw, Indiana, enjoyed the blessings of a good revival immediately after Easter. They had no regular preaching during the winter months, but a Sunday school with good in-

membership. Twenty were baptized the last day of the meetings.

The work of the evangelist was greatly appreciated by both pastor and people. There was no criticism of methods by either; but only the strongest commendation. He did not resort to the sensational nor did he use "clap trap" methods; but his methods were sane and wholesome. Brother Miller preached the Whole Gospel, forcefully, fearlessly and with power. The Holy Spirit was truly present and brought conviction with the message. The prayers of this people follow Brother Miller in his campaigns for souls for Christ. It was a real treat to have these three weeks of fellowship in the home and in the church.

WILLIS E. RONK.

#### THE REVIVAL AT SUMMIT MILLS

The Summit Mills congregation is located about three miles out of Meyersdale, Pennsylvania, and is cared for by Brother Willis Ronk along with his Meyersdale charge. It is strictly a rural church, and its members are mainly of the solid type, staunch Brethren. It was in this section that the Brethren Church had much of its early strength and leadership. It was in Meyersdale that the Brethren Publishing Co., had its first plant. In Summit Mills are many people who can remember back to the days of the early leaders of the Brethren Church.

Though this be a country church, yet it has a vitality surpassing many city churches and it has a field of possibilities that point to a real future growth and prosperity. There is a wealth of young people here to be developed into a strong congregation within the next few years. There are strong laymen in this church who are living true Christian lives, and who have stood, and will continue to stand in stalwart and loyal support of the faith they hold.

I have never had more pleasure in preaching the Gospel than to these people. They love the Word. It has been a joy to see their hearts rejoice at every new truth. For a church of its size, the prayer meetings were excellent, and more fine spirited and earnest praying would be hard to find. The attendance held up strong from the first night, at times taxing the capacity of the building. Everyone who had a duty performed it faithfully and gladly. It was a real pleasure to observe these folks work, and worship, and rejoice in the Lord. The fellowship among them was hearty, and I formed friendships here which I trust shall ever remain alive.

This was my first meeting with Brother Willis Ronk. I found him to be a true workman, thorough, and capable in all he does. He has done a strong work in building up this congregation to where it now is. Except he had used careful wisdom and judgment, together with a lot of hard work this church would not be where it now is, nor would a revival have been possible. He is a man that has spent his strength to the limit in his work. I learned much from him. I hope to have the pleasure of working with him again and thus strengthen the bonds that exist.

My home while here was with Brother and Sister Ronk, and it was a most happy home indeed. The folks that live in that home are happy in each other and in the Lord, and that makes those who share their home to enter into their joys. Everything that could have been done to make my stay pleasant was done. There is nothing more to add.

May our Father God bless this pastor and people abundantly in my prayer. That he will do so is assured, for they are together seeking to do his will.

R. PAUL MILLER.

#### SOUTHEASTERN DISTRICT MISSION APPORTIONMENT

Hagerstown .....	\$100.00
(Paid \$50.00)	
Bethlehem .....	20.00
Washington .....	25.00
Trinity .....	20.00
Garden City .....	10.00
Lost Creek, Ky. ....	15.00
Mathias .....	40.00
Hammer .....	10.00
Limestone .....	15.00
Linwood .....	30.00
St. James .....	50.00
Maurertown .....	72.00
Dayton .....	12.00
St. Luke .....	20.00
Liberty .....	28.00
Round Hill .....	30.00
Roanoke .....	36.00
Mt. View .....	25.00
Oak Hill .....	40.00
Red Hill .....	12.00
Winchester .....	10.00
Mt. Olive .....	35.00
Gatewood .....	12.00

It will soon be time for the conference to convene and I would be glad for the congregations to send their amounts to me so that the chart can be made up before the conference meets.

GEO. A. COPP, Treasurer,  
Strasburg, Virginia.

#### FORTY-FIFTH ANNUAL CONFERENCE of the Southeastern District of Brethren Churches

To be held at The Brethren Church, Roanoke, Virginia, June 14 to 16, 1932

#### CONFERENCE OFFICERS

E. L. Miller .....	Moderator
F. G. Coleman .....	Vice Moderator
H. A. Kent .....	Secretary-Statistician
J. F. Locke .....	Treasurer

#### MISSION BOARD MEMBERS

President, F. G. Coleman; G. H. Haun, G. A. Copp, E. L. Miller, W. S. Baker, Dr. J. M. Tombaugh, Member Emeritus	
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#### PROGRAM

Mr. Floyd W. Hartman, Washington, will have general supervision of the Conference music

#### Tuesday Afternoon, June 14, 1932

- 2:30 Opening Session. Devotions cared for by Moderator Miller and Mr. Hartman.
- 2:45 Address of Welcome. Rev. H. W. Koontz, Pastor of the Entertaining church
- 3:00 Response by Delegates according to Roll Call of the Churches (one from each congregation)
- 3:15 Conference Organization: Election of Officers Appointment of Committees.
- 3:50 Address: "The Opportunity of the Brethren Church at the Present Hour. Prof. Alva J. McClain.

#### Tuesday Evening, June 14, 1932

- 7:30 Song Service and Prayer
- 7:45 Bible Study. Rev. J. L. Bowman

- 8:05 Special Music.
- Offering
- 8:10 Moderator's Address, Retiring Moderator, E. L. Miller.

**Wednesday Morning, June 15, 1932**  
6:30-7:00 Quiet Hour—Rev. H. E. Eppley in charge

#### Sunday School Session

- 8:45 Devotions. H. C. Dooley
- 9:00 Sunday School Address. Rev. John F. Locke
- 9:25 "Methods of Teaching." Prof. Alva J. McClain
- 9:50 Open Forum and Presentation of Standard of Excellence of National Sunday School Association. Rev. H. A. Kent

#### Departmental Session

- 10:00-11:00 W. M. S. and S. M. M. in charge of Mrs. Geo. Simpson and Miss Ruth Sensenbaugh, respectively
- 10:00-11:00 Ministers' and Laymen's Session: Address: "How Conduct and Maintain a Spiritual Prayer Meeting." Rev. Paul M. Naff
- Address: "What Emphasis Should We Place Upon the Distinctive Doctrines Dear to All Brethren" Rev. H. W. Koontz

#### Mission Session

- 11:00-12:00 Mission Board Reports by Members of the Board, Directed by F. G. Coleman, President of the Board.
- Reports from Mission Points—Winchester, Buena Vista, Cumberland
- Missions Address: Rev. W. S. Baker, Member of District Mission Board

#### Wednesday Afternoon, June 15, 1932

- 1:30 Devotions by Rev. Geo. A. Copp
- 1:45 Business Session—Minutes; District Missions; Conference Location; Selection of Board Members; Ministerial Aid; Property; National Executive Committee; District Executive Committee; College
- 2:45 Address. Prof. Alva J. McClain. (Subject to be announced)
- 3:30 W. M. S. Mrs. Geo. Simpson in Charge

#### Wednesday Evening, June 15, 1932

- 7:15 Opening Song Service
- 7:30 Devotions. Rev. J. E. Patterson
- 7:40 Short Missionary Play by S. M. M. of Roanoke Church
- 8:10 Special Music. Washington Brethren Quartet
- 8:15 Evangelistic Sermon. Rev. F. G. Coleman

#### Thursday Morning, June 16, 1932

- 6:30-7:00 Quiet Hour. Rev. Emerson Rohart in Charge
- 8:30 Song Service
- Devotions by Rev. J. W. Dodson
- 8:45 Business Session: Statistician's Report; Committee Reports; Treasurer's Report; Minutes, etc.
- 9:45 Address. Prof. Alva J. McClain. (Subject to be announced)
- Departmental Sessions**
- 10:30 W. M. S. and S. M. M. led by Mrs. George Simpson and Miss Ruth Sensenbaugh, respectively
- 10:30 Ministers and Laymen led by Moderator: Address: "As a Young Man Looks at the Ministry." Rev. Emerson J. Rohart



Address: "Keeping Faith with Hol-singer and Mack." Rev. H. E. Epley

### Thursday Afternoon, June 16, 1932

#### Young People's Session

3:00 Inspirational Song Service led by F. W. Hartman. Special Music arranged by Mr. Hartman

3:45 Short Address: "My Bible and I" by Miss Mithiline Hausenfluck of the Winchester Church

4:00 Short Address: "Youth's Need of the Cross" by Preston Campbell of the Washington Church

4:15 Reading, Miss Virginia Brumbaugh of Roanoke Church

4:25 Short Address: "The Glory of the Cross" by Louis Glenn Locke of Maurertown Church

4:40 Short Address: "The Challenge of the Cross to Youth" by Burnley Connor of Roanoke Church

4:55 Closing Hymn and Prayer

(There is much beautiful scenery in and about Roanoke. A sight-seeing trip will be arranged for the time following the afternoon session to be enjoyed by all those who wish to have part in it.)

### Thursday Evening, June 16

3:00 Song Service and Devotions by G. W. Chambers.

3:45 Special Music (To be arranged)

4:00 Announcements and Felicitations

4:30 Closing Conference Sermon.

Rev. A. J. McClain.

Respectfully submitted,

HOMER A. KENT,

Conference Secretary

### BRETHREN SUNDAY SCHOOL INSTITUTE

for Western and Central Pennsylvania to be Held in the Berlin Brethren Church

Tuesday May 24, 1932

Beginning at 10:00 A. M.

#### PURPOSE

To inspire and help one another to better appreciate the evangelistic work of the Sunday school, particularly as emphasized by the words of our Lord in the great commission: "Go ye therefore, and teach all nations,—teaching them to observe all things whatsoever I have commanded you."

#### PROGRAM

##### The Visitors Session

0:00 Hymn, Devotions and Remarks from the Chairman. Rev. Leslie E. Lindower

0:10 "How Can We Draw Visitors?"

Rev. Walter Nowag

0:20 Discussion

0:30 "Making New Members from Visitors." Mrs. Harry Jones.

0:40 Discussion

0:50 "Introducing New Members to Christ." Rev. Wm. H. Schaffer

1:00 Discussion

##### The Pupil Session

1:10 Hymn or Special Music

1:15 "The Pupil as a Disciple."

Rev. Geo. H. Jones

1:25 Discussion

1:35 "The Pupil as An Evangel."

Rev. E. S. Flora

1:45 Discussion

1:55 Dismissal

### NOON MEAL IN THE CHURCH, 35c

#### The Teacher Session

1:30 Hymn and Prayer

1:40 "The Sunday School Teacher's Theology." Rev. W. E. Ronk

1:50 Discussion

2:00 "The Sunday School Teacher's Method." Prof. A. B. Cober

2:10 Discussion

2:20 "The Sunday School Teacher's Program for Evangelism."

Rev. Claud E. Studebaker

2:30 Discussion

#### The Officers Session

2:40 Hymn and Special Music

2:50 "Providing Teacher Training."

Rev. J. L. Gingrich

3:00 Discussion

3:10 "Arranging a One Hour Sunday School Session. George Dively

3:20 Discussion

3:30 "Planning for Decisions for Christ."

Rev. Floyd Sibert

3:40 Discussion

3:50 BRIEF BUSINESS SESSION

EVENING LUNCHEON, 25c

#### Inspirational Session

Prelude

7:30 Song Service (Combined Meyersdale and Berlin Choirs)

Special Music and Offertory

Presentation of National Sunday School Association Standards

Address: "Christian Dynamics for the Present Day Sunday School."

Rev. Charles H. Ashman

Hymn

Benediction

Postlude

### DRYS PRAISE BEER PARADE IDEA AND SUGGEST FEATURES FOR FLOATS

Chicago, Special—"In their suggestion of a nation-wide Beer Parade Day, the Wets for once, have made a mighty fine proposal which should enlist the interest and cooperation of all thinking American citizens," declared Colonel Patrick H. Callahan, President of the Louisville Varnish Company, and Vice-President of the American Business Men's Prohibition Foundation, in a statement issued from the Foundation's headquarters here.

"The beer parade idea is all right," continued Colonel Callahan, "if our good friends among the Wets would only stick to facts and present to the people a demonstration of what beer really is and what it has meant in the history of America during the past one hundred years.

"By all means let us have a Beer Parade 100 per cent true to facts! Here are a few suggestions that should feature every such demonstration:

"Let the Beer Parade show the brewer, not only as a tax-payer, but as a tax-collector; not only handing Uncle Sam \$2 362-, 361,000 during the pre-prohibition government tax period, 1862 to 1919 inclusive, but, transferring from the people's pockets to his own, during the same period approximately \$66,644,266,598,—a gross fee for his trouble of some \$64,281,905,598!

"Give the careful student of economics a place in the Parade with an ample microphone by which to broadcast the fact that for every man employed by the brewer, at least two others were and would again be displaced because of money diverted from legitimate industry.

"The honest beer parade would not omit some presentations of those who, in the past, have really paid the brewer's taxes and would again were beer re-legalized.

"But here is a prospective future picture

when and if beer comes back under Uncle Sam's protection. It is merely an automobile driven by a beer-drinking chauffeur, paying the tax—just one of 26,000,000 potential victims of restored booze which would make every highway in America a trail of menace and tragedy. And don't forget the streamer for this float, reading,

'The Latest Official Figures Show That Auto Deaths in England, a Wide Open Beer Country, Are Nearly Three Times More Frequent Per Thousand Car Registrations Than In the United States.'

"These floats might be multiplied but we believe that their appearance in every beer parade would not only be appropriate but might go far toward saving America from re-enacting the costly farce of license and Government protection for booze."

#### BIBLE READERS IN BELGIUM

During the World War many of the Belgian soldiers had their first contacts with Protestant religious workers and since then a very deep religious current has been developing in that little land. Recently a reproduction of the Bibles in use at the time of William Tyndale, the Oxford scholar, who became a great English reformer and biblical translator, has been on display in the shop window of the Flemish Methodist church in Antwerp, which is part of the important and growing work in Belgium of the Methodist Episcopal Church, South. This has resulted in the sale of many new editions of Bibles and New Testaments, in French, in Flemish, and other languages. The reproduction, chained to the pulpit, as was the custom in the old days, attracts special attention in Antwerp, because it was in Belgium that Tyndale was treacherously arrested and imprisoned for his Protestant faith. It was also in Belgium, in Vilvorde, 23 miles from Antwerp, that William Tyndale, because of his Protestant teachings, was strangled and then burned as a heretic on August 6, 1536. Today, after nearly 400 years, the Book he died to make understandable to the people is being widely read in Belgium, and his prophecy that the day would come when "every ploughboy should have the Word of God" has been fulfilled.—(The Christian Advocate, Methodist.)

Work for world brotherhood by giving free play to your sympathies toward the foreigner.

### THE PRINCETON DECLARATION ON THE CHURCH AND MISSIONS

(Continued from page 11)

after a day of prayer and conference and discussion voted to record:

1. THEIR GRATITUDE TO GOD for the measure in which, in spite of difficulties and financial depression, their churches have been enabled to maintain their foreign missionary work;

2. THEIR ASSURANCE that by the blessing of God these churches will in due time restore and enlarge their work abroad and will go forward to the full accomplishment of their duty in association with the national Christian churches which have been established and with which it is their joy to cooperate;

3. THEIR UNFALTERING CONFIDENCE in the true basis of missions; in the great acts of God for the redemption of mankind, and in particular in the historic fact and the universal meaning of God's

deed in sending his only begotten Son to be our Savior, and in his incarnation, his life and teaching, his death on the Cross for the redemption of the world, and his resurrection as the beginning of a new God-given life for redeemed humanity;

4. **THEIR CONVICTION** that the uniqueness and universality and absolute significance of Christ and his Gospel must be unswervingly maintained by our churches against all movements of syncretism or adjustment which compromise or imperil belief in the aloneness of our Lord Jesus Christ and the unique indispensableness of his Gospel, and that nowhere save in this truth of Christ and about Christ is there any hope for the love and righteousness and power of redeemed human lives and a redeemed human society.

5. **THEIR JOY** in all the movements of change, or turning and overturning, in the attitudes and conceptions of men's minds, in missionary methods and processes, in political and economic conditions, in the Church and in the world which serve to lead men to Christ as the only Lord and Savior, and to bring Christ to his rightful place as the only Lord and Master of mankind.

6. **THEIR ABIDING FAITH** in the church as the enduring agency of the Gospel and their reliance on the Holy Spirit as the sole source of its power.

7. **THEIR DEEP SENSE OF THE NEED OF PRAYER** and their hope that all to whom God has entrusted leadership in the missionary enterprise should realize that prayer is their most important work; that prayer should be the atmosphere and spirit of our mission board offices, and that in missionary cultivation throughout the churches primary emphasis should be laid upon the development and strengthening of prayer groups and upon individual intercession.—Missionary Review of the World, May 1932, P. 274.

(Editorial Note: This is a significant statement. It is recorded here for the benefit of our readers. M. A. S.)

## OUR LITTLE READERS

### BETTER THAN PLANTING A TREE

Little Chester stopped short on the mountain trail, and glanced gloomily about him. Then he frowned and muttered: "Trees, trees, trees everywhere now! What'd be the good of planting another one that wouldn't grow—maybe? And if it did, it might take it a—million years to get as big as the others. Grandpa didn't think about up here."

Chester had just come back to his mountain home in the high Sierras, after a long visit with grandpa and grandma in the big valley. While there, he had often heard grandpa telling what a fine thing it would be if every one planted a tree. After awhile, then, there would be beautiful shade. fruit, or nut trees growing everywhere.

Suddenly Chester thought of a verse grandpa had taught him, and the frown left his face as he recited it. It was:

"If you've nothing else to do,  
Plant a tree.  
Plant it while you still are small,  
Long before you're big and tall,  
In its shade you oft may rest,  
Be by fruit or bird song blest—  
Cheerilee."

Again he looked about at the great pines, firs, spruces, and cedars lifting their fine, green, tapering heads far up into the blue sky. In some places they were so close together there was hardly room for another one to stand. And just below him, down there along both sides of that big ravine, he could see the grove of giant redwoods—the great sequoias—the largest, oldest, and grandest tree on the big, round globe on which we live. Why, people came from all over the world to see them! One tree that was hollowed out was so big a stagecoach could pass right through it without touching the sides, and a good-sized house could be built on the stump of another one. Upon a monster, lying flat on the ground, a large drove of horses could find room to stand. And old? Why, when Jesus was a little boy they were old, old trees even then.

Chester walked slowly on along the trail, thinking about them. He had often listened when his father and the forest ranger had talked of them. My, if we could only plant a tree that would grow up to be like one of them! But he couldn't there. He frowned again. What grandpa said was all right down in the valley; but up here where there were trees, trees, trees everywhere now—well, it wasn't any use that was all there was about it. And yet he did want to plant a beautiful, beautiful tree.

Just then the trail turned, and Chester's heart jumped like a scared rabbit. Fire! Right below him a little patch of grass and brush was bursting into flame. In no time at all it would reach that big brush, and then it would go blazing away to the very tops of those big, pitchy pines. Then it would jump wildly from tree to tree and race away like mad, burning forest houses, everything! But, worst of all, it would destroy the grand old redwoods that had been growing for thousands of years!

"They must be saved! They must be saved!" cried Chester. But how? There was no time to run for help. "I must stop it. I must stop it myself!" he decided quickly. If he did not act at once, it would be too late. But what could he do?

He glanced wildly about. Already the flames were jumping up and making little, crackling noises. They were hungry, and wanted to eat those fine, big trees down there. Was there nothing—nothing that he could do to stop them? He looked here and there, thinking hard. Then he caught sight of a little spring trickling near. In a twinkling he tore off his jacket ran to the spring and dipped it in. When it was dripping with water, he dashed down the hill with it.

At one spot the flames had almost reached the big brush. He rushed there quickly and began to beat at the blaze with his wet jacket. How hot it was! The flames hurt his hands and face, but he did not stop. They hissed and snapped at him like angry snakes, yet he kept beating away wherever one showed. At last that part was out, and he was almost breathless.

Again he ran to the spring and wet his smoking jacket. Then he tackled another flaming spot. The smoke made his eyes hurt and water so that he could hardly see, but he kept beating away at the snapping flames. Though his clothing began to scorch and smoke and his face to smart from the fierce heat, he fought doggedly on to save the great golden redwoods.

His breath came in sobbing gasps; his throat and tongue grew hard and dry, and his beating arms ached and ached; but he kept thrashing away with his jacket, now

a mere smoking rag, wherever a hissing flame raised its red, angry head.

Only one little flaming place left now. He must put it out, though he was so worn and tired he could hardly lift his arms for another stroke. Half blinded, he staggered to it and managed to thrash it out. Then, weak, panting, and dizzy, but happy, he closed his eyes and sank down in the warm ashes. He had saved the great, golden grove!

He heard a shout, the sharp gallowing of a horse's hoofs; and some one caught him up and swung him in front of a saddle horn. A voice cried: "Chet, you're a little wonder! You've saved the fine old redwoods. A few yards more, and the fire couldn't have been stopped before reaching them."

He opened his aching eyes. It was the forest ranger, his face a bit pale and a scared look in his eyes.

"I—I couldn't plant a t-tree," the boy stuttered with dry tongue, "s-so I—I t-tried to s-save one."

"You've done a sight better, boy," said the forest ranger, giving him a hug. "You've saved a whole grove Mother Nature planted five thousand years ago."—O. H. Roesner, in the Continent.

## ANNOUNCEMENTS

### FLORA, INDIANA

The First Brethren church of Flora, Indiana, will observe the Spring Communion service Tuesday night, May 31, commencing at 7:30. The invitation is extended to those of like faith to share this service.

FREEMAN ANKRUM, Pastor.

## THE TIE THAT BINDS

HOLMES-MYER—At the home of the bride near Flora, Indiana, Saturday morning, April 23, occurred the wedding of Mr. T. Benton Holmes of Camden and Miss Mabel Myer of Flora. The wedding was witnessed by both families and friends, and was a simple ring ceremony. The bride is the pianist of the First Brethren Sunday school of Flora. Ceremony by her pastor, the undersigned.

FREEMAN ANKRUM.

## IN THE SHADOW

HOOVER—Samuel Hoover was born January 24, 1859 and died April 10, 1932, at the age of sixty-three years. His wife, Sister Jennie Hoover, is a member of the Brethren church at Martinsburg. Although not a member of the church, Mr. Hoover professed conversion on his death bed and a few days later departed into the hands of a merciful God, but a God whose mercy is found only in Christ Jesus our Lord. Although he sought the Lord so late in life, yet it is our sincere hope that with the heart he believed into righteousness and like the penitent thief, entered into the joy of the Lord as a trophy of the marvelous grace of our God. Funeral services were conducted by the writer.

R. I. HUMBERD.

RINKER—On April 14, 1932, Marion Rinker was very suddenly called away while delivering some goods to a home in Muncie. While on the porch before he got away from the house, he was stricken with heart trouble and expired in a few minutes. He was born January 29, 1895, in Delaware county, Indiana, and reached the age of 36 years, 2 months and 10 days. He had been a member of the Oakville Brethren church for thirty-two years. He leaves to mourn his sudden departure his widow, Maggie Rinker; three children, six grandchildren and a large group of friends. Funeral services were conducted by his pastor, S. Lowman, in the Brethren church of Oakville, assisted by Rev. Polemas of Daleville.

S. LOWMAN.

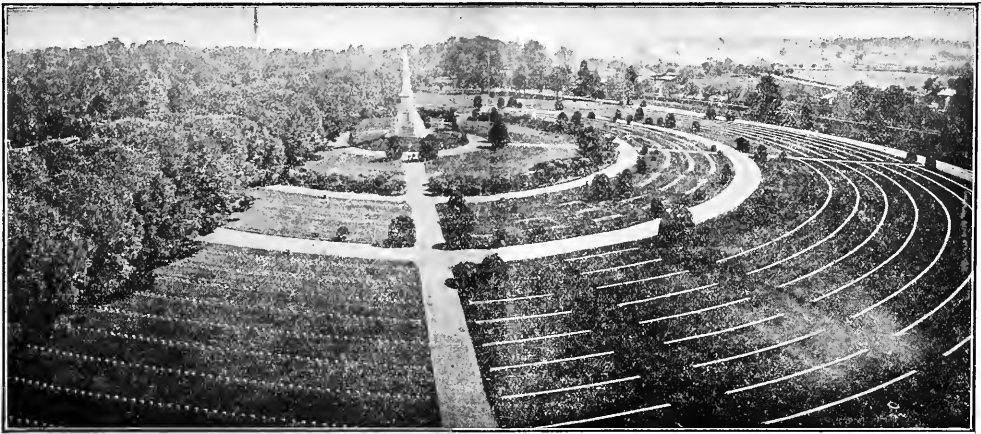
STUMP—William H. Stump of Germantown, Ohio, passed to his heavenly home April 13th, 1932. He was a lifelong member of the Brethren church at Gratis and when his health permitted, attended its services. He was 83 years, 7 months and 28 days old when called out of this life. His wife preceded him by some four years or more, at which time the undersigned was called from Muncie, Ind., to conduct the obsequies. He leaves a family of seven children to mourn their loss, and 17 grandchildren and 4 great-grandchildren. Due to an extremely close friendship of many years the undersigned was asked to conduct the funeral services. The family has our sincere sympathy in their bereavement.

GEORGE H. JONES.

VOL. LIV  
Number 22

May 28  
1932

# THE BRETHREN EVANGELIST



Courtesy, The Evangelical-Messenger.

*NATIONAL CEMETERY, GETTYSBURG*

## Memorial Day

To all the heart-wounds touched afresh this  
day  
As on the Soldier's resting place we lay  
Thy flowers, Christ, in tender memory,  
Give healing, thou,  
This eventide.

And for the sorrowing ones who yet remain,  
To whom the heart-break and the bitter pain  
Come like the memory of an old song's sad  
refrain  
Have pity, thou,  
This eventide.

For all the losses of the lonely years—  
For all the weight of shed and unshed tears,  
For all forebodings, and all coming fears,  
Give quietness,  
This eventide.

By all the flowers of youth in battle slain,  
By all the woman's heritage of pain;  
The prayer that it may not have been in vain.  
We leave with thee,  
This eventide.

Poems for Special Days and Occasions  
Richard R. Smith, Inc., Publishers

Everette H. Dunning.

## Signs of the Times

by  
Alva J. McClain

### THE Dull Repetition of Unbelief

Every little while some one, priding himself upon his imagined originality, launches an attack against Christianity, and timid believers begin to tremble. If they were better acquainted with the history of such attacks, they would smile. For unbelief long ago exhausted its various arguments, and now can only repeat them under new names.

As a recent writer remarks, "Ingersol stole from Paine; Paine swiped freely from Voltaire, and Voltaire appropriated his cynical ideas from the Attic philosophers who, in turn, robbed the grave of Confucius."

The canon of unbelief was closed almost as quickly as the canon of Scripture. The devil is not infinite in wisdom. There is nothing new in his program. All his arguments have been answered long ago. His ministers, standing in pulpits today, may boast their "modernism," but they can only repeat parrot-like the hoary-headed negations of past centuries.

### THE Illusion of Noise

Doubtless everyone remembers the story of the man who, disturbed by the ear-splitting chorus from the pond on his farm, contracted with a hotel to deliver a ton of frog legs, and after dragging the pond found but two frogs. He wasted his time but learned a valuable lesson, namely, that noise is no necessary indication of numbers.

Both the political and religious life of America is cursed with this illusion of noise. A senator recently received in one day several hundred telegrams advocating the passage of a certain bill, and by investigation discovered that all of them were sent by one person. The modern newspaper has helped to make the illusion of noise. Tomorrow morning all over America people will read newspapers advocating certain ideas and opinions. If he is wise, he will not be disturbed but will remember that all these newspapers may represent the opinions of one man, the man who owns or controls the chain, generally Mr. William Randolph Hearst.

One is reminded of the nine tailors of Tooley Street who addressed a petition to the King of England, beginning it with these words, "We, the people of England—"

Do not be deceived by the illusion of noise, either in politics or religion. Many of those who claim to speak for the "people" are only speaking for themselves.

### THE Gloomy Burial Service

The Methodists are busy changing their song books, marriage and burial rituals. With some of these changes we can have but little or no sympathy. But one proposed change in the burial service is surely a happy suggestion. It will eliminate the phrase "ashes to ashes, dust to dust."

If there is anything difficult for me to understand, it is why ministers who know the glorious Gospel of God's Grace persist in dropping clods of dirt on the caskets of

believers and repeating the gloomy dirge, "Ashes to ashes, dust to dust." Such a committal may be appropriate for unbelievers, but I shall never use it for one who belongs to Christ.

"Dust to dust" is part of the curse laid upon fallen man, and from which Christ has redeemed them that believe. Why not talk about redemption, beside the grave of the Christian instead of about the curse? Listen to our Lord beside the grave of Lazarus. The earth-bound Martha insists upon talking about the decay of the body, while he talks about the Resurrection, and the Life, and the Glory of God. Why not use his Words instead of the words of the cynical writer of Ecclesiastes who rose no higher than "things under the sun?"

The Christian's body may go down to the dust for a "little moment," but even in the dust that body belongs to the Lord, and he will raise it up (1 Cor. 6:13-20). If we need a ritual of committal, let us phrase it in the language of the New Testament writers who talked about Resurrection instead of Dust.

### THE Deflation of the Ego

William T. Ellis, writing on a recent Sunday school lesson, says some pointed things about the days in which we are living. He remarks that "Nowadays we are seeing the deflation of the Ego. The mad obsession of selfishness has about run its present course. In every sphere the balloons of self-importance have been pricked by the pin of reality. We have had no end of lessons; even though it be but the old lesson of the Garden of Eden. Disillusioned in his self-exaltation, pride and arrogance, man is once again beginning to whisper, in awe, the Name of God."

There is a great deal of truth in these words. But the problem is to keep man's ego deflated. It has been deflated more than once; at the Flood; at the tower of Babel, and in many other experiences down through the centuries. But the bubble has always come back, and with each recurring deflation it grows bigger. Man learns little about himself, as a sinner, from history.

The greatest inflation of man's ego is still ahead, when the world will enthroned the Man of Sin in the temple of God as the apotheosis of its own feeling of importance.

Only the Sword of the Spirit can permanently deflate the ego of humanity. In the light of the Word men at last see themselves as they really are, creatures whose very breath is in the hand of God. And the Cross of Christ is the place where the human ego withers up and dies, giving place to a more worthy life. The Apostle Paul found it so and has left us a testimony of what happened in his own life: "I have been crucified with Christ," he writes, "And it is no longer I that live; but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me and gave himself up for me" (Gal. 2:20 ARV).

### MORAL Apathy in High Places

It is useless to deny that during the past decade there has been in this country an astonishing descent into the inferno of lawlessness, self-seeking and moral indifference. Lawlessness and crime are not, after all, the worst things. The worst is that men have become indifferent to the situation, and are

apparently willing that it shall be so. Why have people in general gotten into this state of mind? Doubtless, there are many factors, but a recent newspaper writer points out one which is often overlooked.

He writes, "At the beginning of the decade the national government was attacked by brutal and conspicuous corruption. No clear word about it was spoken in high places. On the contrary, they sat silent, hoping that the people would forget, calculating that the evil would be overlooked. Is it surprising that public spirit weakened when it was demonstrated from the highest places that the corruption of government was not something anyone ought to care deeply about?"

Political parties, for the most part, are like the Pope—on the assumption of infallibility, they feel it would be a mistake to apologize for their own misdeeds. If you ask how they got this way, the answer is that fear of the voters made them so. The voting public still labors under the delusion that leaders can be found who make no mistakes. Confession of sin in politics is at present fatal. As long as the people demand infallibility and can see no value in honest confession of mistakes, the political parties will go on claiming everything and admitting nothing.

### Flirting With Disaster

"The real fact about our civilization," says Professor Reinhold Niebuhr, of Union Theological Seminary, New York, "is that it is flirting with disaster. There is as yet no proof that we have the social imagination to bring the economic intricacies of our common life under the control of reason and conscience."

"Europe, faced with the anarchy of tariff barriers, knows that some kind of economic reciprocity must be developed, but lacks the moral energy and good will to overcome her confusion. America insists on large debt payments from Europe but refuses to accept Europe's goods. All of the western nations are anxious to sell Russia the machinery which she needs, but arouse warlike passions when Russia tries to pay for the machinery with her raw products. We conduct our international relations, in other words, with a social imagination hardly worthy of primitive savages."

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## A Christian Faces Memorial Day

A decided change has taken place in the popular Christian attitude toward war in recent years. No longer is there a disposition to glorify war, or to exalt the heroes of war above other noble men of earth. A little more than a decade ago men were struck broad awake by the terrible calamity of war, and during the intervening years the folly and utter futility of it have been growing upon them. Moreover the wrongness of war and the shameful hypocrisy of Christians engaging in it have penetrated the Christian conscience as never before. Men are no longer proud of the deeds of war; the recalling of them brings a sense of shame and remorse. Consequently the old-time war ballyhoo is not well received by Christian audiences today, nor even by popular patriotic assemblies. What then is the Christian to do as he faces Memorial Day? Is there no longer any place for such a patriotic occasion in his life?

### The Spirit of Gratitude

Yes, there is a place for Memorial Day in the Christian scheme of things, for the outstanding emotion called forth by this occasion is gratitude for the sacrifices that others have made and the services they have rendered, and gratitude is a Christian grace. That is the spirit with which the Christian faces Memorial Day. He pays sincere tribute to the nation's noble dead and to its equally noble living, not as a sign of approval of the wars in which they engaged, but as a grateful recognition of all they did and endured in the name of patriotism. The Christian does not forget the noble deeds and sacrifices of the past, but seeks to deepen the memory and esteem of those who served their country well and at great cost. The memory of such includes not merely those who served in times of war but also those who served in times of peace; not only those who laid down their lives in armed conflict, supposed to have been fought in behalf of sacred principles, or rights, or doctrines, which the government lacked the wisdom and patience to secure in nobler ways, but also those who fought with the weapons of peace to drive out entrenched evil, to purify the currents of influence, to correct weakening habits of thought and conduct, and to contribute in various ways to the larger life and welfare of their fellowmen. Some of the loftiest and truest examples of patriotism are found off the fields of battle, in the quiet ways and affairs of life. But wherever real patriotism is found, there is occasion for gratitude, and wherever men and women serve and sacrifice for the common good, there are those who deserve to be honored.

### Law and Order

But the Christian must do more than remember and do honor to the heroic souls that have gone before. Christian patriotism is not complete with merely esteeming with gratitude the heritage of the past. On this point Annette Wynne wrote in the now defunct "Youth's Companion" the following verse:

Is it enough to think today  
Of all our brave, then put away  
The thought until a year has sped?  
Is that full honor for our dead?

Is it enough to sing a song  
And deck a grave, and all year long  
Forget the brave who died that we  
Might keep our great land proud and free?

Full service needs a greater toll  
That we who live pledge heart and soul  
To keep the land they died to save  
And be ourselves, in turn, the brave.

Edmund Burke once wrote: "The days of chivalry are all gone by." But Dr. David James Burrell dissents: "No, never—never, while men are ready to pledge life and fortune and sacred honor

for God and humanity." But are men ready to do that? Surely the Christian ought to be; he is faced with no less a challenge as he contemplates the spirit of Memorial Day. He ought to show forth the patriotic devotion that will fight for law and order, truth and righteousness, and will be unalterably set against all the forces of evil. There is need of that sort of a spirit and attitude right now as never before. There is need of men and women who will take up the fight for righteousness, law-observance and sobriety where others have laid it down—take it up at a time when there is a likelihood of suffering ridicule and persecution. And that need becomes a bounden duty. Dr. Charles G. Aurand has said: "Patriotism regards the victories of the past as a sacred trust for the future. On a tablet in the Old State House in Boston are these words, 'May our children preserve this sacred trust.' Lincoln at Gettysburg spoke of our being 'dedicated here to the unfinished work which they who fought here have so bravely advanced.' If these principles are worth dying for they are worth keeping, not by carving them on marble, but on the living hearts and consciences of our people. This 'unfinished task' will demand the fullest measure of devotion, that our religious, political and social institutions now so vigorously and insidiously attacked, shall be enduring and perpetual."

Among the various phases of the "unfinished task" which the Christian is challenged to take up is that of promoting social and civic righteousness. The present state of lawlessness is a challenge to the Christian citizen, and may we not say also, a rebuke to his indifference or carelessness to citizenship responsibilities. And the most widely neglected is that of voting. Dr. Raymond L. Forman of New York City, preached a sermon entitled, "Pews at the Polls", and in closing he said: "No man can be a good Christian and a poor citizen. Jesus bade men fulfil their duties as citizens and pay the imposed tribute to Caesar's government. Not perfect, and some of the incumbents were not without reproach and corruption; but only through the faithful performance of civic duty can governments improve. Nothing can be hoped for, when men refuse to vote and refuse to pay." And of equal importance to these duties, or rather, growing out of these, is the duty to obey, and encourage obedience to, the law. It would surprise and astonish us if we knew how much of lawlessness is due to the disobedience of nominal Christians, or those whom they directly influence. And not a few are practicing disobedience toward the Prohibition law, some because of smartness and some because of appetite. Hear what Dr. Burrell says about such folks: "The man who reserves the right to disobey any law whatever because it does not please him is a constructive anarchist. The only liberty we know is liberty under law. . . . No man in America is free to do what he pleases, unless to do that which is consistent with the expressed will of the people and the rights of other men. Whether it be the Sunday law, the Volstead law, the Income Tax law, or any other, no man can be a good citizen and disregard it." Nothing is more important from the standpoint of government right now than the building up of a widespread spirit of obedience to law, and Christian people may be rightly expected to set the example.

### Wrongness and Futility of War

The Christian faces Memorial Day with the conviction that war is wrong and utterly futile. And there is possibly no way by which we could more faithfully memorialize the dead and honor the living soldiers than by building strong in the minds of our people that conviction. It would seem scarcely necessary to stress the fact of the wrongness of war. It is so desperately wicked that it is difficult to understand how anyone could glorify it. The whole war program is a horrible, sordid mess, fostered by lies, producing hatred and murder, and accompanied by crime and immorality. It develops in men the beast of the jungle and all the finer instincts.



of humankind are destroyed by the brutality with which men kill one another. And after the terrible debacle has been engaged in to Hell's content, what has been accomplished by it all? It decides no question; it settles no problem; it achieves no goal except destruction. The World War was said to be a "War to end war", but no one needs to be told that it utterly failed at that point, and that there has been scarcely a day since it was brought to a close that there has not been war somewhere in the world. It was said to be aimed to "make the world safe for democracy", but democracy has been anything but safe ever since and is in a more precarious situation now than ever. The side that gains the victory is in the end as badly beaten and as sorely the loser as the one that is defeated. War breeds hatred and lays the foundation for more terrible wars in the future. Nothing is so foolish as war.

And yet we are spending approximately three-fourths of our national income either paying the costs of past wars or preparing for future wars. And even now, in the midst of the terrible economic situation Congress is being urged to enter upon a gigantic naval building spree, possibly reaching two billion dollars if the present Hale bill which passed the United States senate by a better than 2-to-1 vote becomes a law. The bill is now in the naval affairs committee of the house and only the most complete inundation of that body with protests can prevent its passage. Then the people must pay the cost of their folly, as the Christian Century points out. All this to satisfy the ambitions of a coterie of militaristic minded leaders in Washington and a group of ship-builders! Despite the horrors and the folly of war, we go on making ready for war, while talking peace and disarmament!

#### The Spiritual the Keynote

Finally, the Christian should face Memorial Day with a feeling of responsibility, a patriotic duty, of bearing witness to the need of the world for Christ to lead it out of the melee of hate, selfish ambitions, godlessness, militarism and war. Moral and spiritual verities must be exalted to the place of first importance instead of material values. The spirit of unselfishness, love and brotherhood must be made the undergirdings of our national and international undertakings and agreements. And Christ must be recognized as the only Lord and Savior of mankind, and be sought as the inspirer of love and the Prince of all peace. We speak of our land as "God's country"; we must bring it to be God-minded and Christ-centered. That is the key to world peace.

### Getting At the Cause of the Trouble

There has not been much said through the daily papers as to the real cause of the widely-advertised trouble in Hawaii, but the Christian Standard got sight of a series of articles that seems not to have stopped to skim the surface, but went right to the foot of the matter. Our contemporary says:

#### JUST AS WE SUSPECTED

When the trouble arose in Hawaii over the Massie-Kahahawai case, the New York Times published a series of articles from a special correspondent. He was manifestly impartial.

This special writer set forth the history of the development of the immoral and lawless conditions in the Islands. He showed that it was not so when the Americans took over the administration. The factors that have created this terrible situation revealed in the Massie trial are particularly the loose conduct of the American idle rich as manifested, for instance, in the immodest dress and the licentious conduct of these white fools upon the beaches of those beautiful isles.

The testimony in the trial of Mrs. Fortescue and Lieutenant Massie tends to corroborate that statement. So, too, do the advertisements of the various corporations interested in stimulating travel to Hawaii.

Not for one moment would we condone the conduct of the Hawaiians who attacked Mrs. Massie. But we are glad that the recent trial ended by placing blame where it belongs—upon the white race.

The white people of the world had just as well make up their minds that if they are to retain the respect of the other races it

will be because they deserve that respect. When they sow lascivious movies and magazines and incontinent and immodest conduct in their places of pleasure they will reap from the colored races insults, attacks and ultimately extinction itself.

## EDITORIAL REVIEW

If you seem to have been given exceptional talent along some line, don't get puffed up about it; God may have to crush you before he can use you.

We have received annual church directories from the First church of Long Beach, California from the churches at Washington, D. C. and Waynesboro, Pennsylvania.

The Illiokota District Conference is to be held in the Cerro Gordo, church, Illinois, June 10 to 12. Brother Delbert Flora is the pastor of this church, and Conference Secretary and Brother Austin R. Staley is the Moderator. The program is to be found in this issue.

Brother H. W. Koontz, pastor of the church at Roanoke, Virginia, gives instructions to prospective delegates of his district as to how to reach the convention church in Roanoke. See "Announcement" department.

Brother I. D. Bowman writes of the brief meeting held in his Mt. Olivet church in Delaware, by Brother R. I. Humberd, and reported by him in a previous issue. Four accessions to the church, three by baptism and one by relation, were received. We are glad to know that Brother Bowman's health is improving. He is now engaged in revival work at Buena Vista, Virginia, where Brother Naff is pastor.

Dr. J. Allen Miller, president of the Board of Trustees of the Brethren Home of Flora, Indiana, makes request that churches having taken an offering for the support of that institution shall send in their offerings promptly to the treasurer, Brother Henry Rinehart, of Flora, Indiana. They are needing the money badly, we are informed. If you have some of their money, turn it over to the owners before it gets away.

Brother Willis E. Ronk, pastor of the church at Meyersdale, Pennsylvania, writes of a number of things this week, "here and there", but most important, he reports twenty-eight accessions to the Meyersdale church during the past year, some by letter and some by baptism. It seems to be the Meyersdale plan to have a brief meeting preceding each communion service, at which times they are usually successful in adding a number to the church, and they have a good record to witness to the worth of their plan.

President E. E. Jacobs reports a new scholarship to be made available for an Ashland College freshman coming from Ashland High School. The Rotary Club of Ashland is to be commended both for its support of Ashland College and for the contribution it is making to the education of worthy young students. The Senior class of the college is also doing a very fine thing in the building of a new brick walk across the campus connecting Founders' Hall and Detwiler Gate. Finally, he urges, do not forget Educational Day, and let every church do its best in the making of an offering.

We rejoice with the Canton, Ohio, Brethren in the fact that their pastor has been restored to his pulpit and is gradually regaining his usual health. Dr. Beal has been suffering from ill-health for several weeks, but he has had splendid help both in the pulpit and in the other duties that had rested upon his shoulders. At the fifth anniversary service of the dedication of their new church, Brother Beal was able to participate and received seven new members into the church, four by confession of faith and three by re-consecration, and one life service recruit. Since the first of the year thirty-nine confessions have been received, all but three of whom are added to the church. Two also came by letter. The Canton church will soon have two missionaries on the foreign mission field; they are Brother and Sister Paul Guiley, who are to sail in June for South America.

# Memorial Day Sermon

By John F. Locke

**TEXT: What Mean Ye By These Stones? Joshua 4:21.**

Throughout the length and breadth of our land polished granite and lettered marble mark the last resting place of those who have completed their earthly sojourn.

Since the earliest history of man it has been thus. Further back into the mists of time than written history goes we find stones and memorials to the dead. The great pyramid covering thirteen acres at the base and the tiniest slab in any American cemetery are expressions of the same thing.

In the glorious Maytime of each year Americans have a memorial day in which the graves of the dead are decorated with appropriate or inappropriate ceremony.

What mean these stones and this ceremony? What ought they to mean? I shall attempt to answer the question in part—one one could do it completely.

## I

**The Stones are evidence that the dead are not Forgotten**

Someone longed for the touch of the vanished hand and the sound of the voice that is stilled. Memory is the treasure-house of the mind, where the monuments are kept and preserved.

"The sweet remembrance of the just  
Shall flourish when he sleeps in dust."

It is the desire of everyone that he should be remembered. Each of us hopes that in some way we shall have made ourselves worthy of memory; that our influence may march on across the years.

How can we forget those we love, if we have really loved them? Can God who is love forget our loved ones and leave them in the dust? These stones remind us that he will remember. Love never faileth ... in remembrance. We have not forgotten if we honor those that are dead by our lives.

But there are those who would like to make us forget how or why some of our beloved dead have died. I was surprised and pained to find in reading memorial day addresses and literature for ideas for presentation on this subject ... that the existing idea of Memorial day is just another chance to make war speeches and glorify murder. I have no objection to remembering those who died in war, if we do it with the intention of preventing similar tragedy. Otherwise it is an insult to the memory of those who died.

## II

**These stones should remind us of the deeds of the dead.**

1. Not simply the deeds of soldiers and sailors but

those who have fought in that larger and more glorious army of the conquering King. The saints who from their labors rest. Those that have fought a good fight, kept the faith, finished the course. To these should go the more abundant honor. "Thanks be to God that such have been." Not by war but by those who lived and labored in peace time was America exalted. Let us enter into their labors.

2. Remembering the deeds of soldiers who gave their lives to obtain peace, let us choose the better way. Have we learned the lesson from war? We have not as long as war is glorified. May we answer those who died in France—

O you who sleep in Flanders Fields,  
Sleep sweet to rise anew.  
We caught the torch you threw  
And holding high we kept the faith  
With those who died.

We cherish too, the poppy red  
That grows on fields where valor led.  
It seems to signal to the skies  
That blood of heroes never dies,  
But lends a luster to the red  
Of the flower that blooms above the  
dead—  
In Flanders fields.

And now the stones and poppy red  
Remind us sadly of the dead  
Fear not that ye have died for naught,  
We've learned the lesson you have  
taught,  
In Flanders Fields.

Have we, indeed, learned the lesson from the war? We wonder! Let us duly reproach ourselves for keeping alive the spirit of the Civil war, remembering that sectionalism, nationalism, commercialism must give place to love, humanity, freedom, justice.

We ought to repeat again the closing words of that poem commemorating the deeds of the blue and the gray.

No more shall the war cry sever,  
Or the winding rivers be red;  
They banish our anger forever  
When they laurel the graves of our  
dead.

Under the sod and the dew  
Waiting the Judgment day:  
Love and tears for the blue,  
Tears and love for the gray.

Do these stones mean that others must continue to die? One poet writes a searching Memorial Day poem which just appeared in print. Here it is:

## MEMORIAL DAY

I heard a cry in the night from a far-flung host,  
From a host that sleeps through the years the last long sleep,  
By the Meuse, by the Marne, in the Argonne's shattered wood,  
In a thousand rose-thranged churchyards through our land.



## THOSE WHO ANSWER NOT

It singeth low in every heart,  
We hear it each and all—  
A song of those who answer not,  
However we may call.  
They throng the silence of the breast;  
We see them as of yore—  
The kind, the true, the brave, the sweet,  
Who walk with us no more.

'Tis hard to take the burden up,  
When these have laid it down;  
They brightened all the joy of life,  
They softened every frown.  
But, oh, 'tis good to think of them  
When we are troubled sore;  
Thanks be to God that such have been,  
Although they're here no more!

More homelike seems the vast unknown,  
Since they have entered there;  
To follow them were not so hard,  
Wherever they may fare.  
They cannot be where God is not,  
On any sea or shore;  
Whate'er betides, Thy love abides,  
Our God, for evermore.

—Rev. John W. Chadwick

Sleeps! Do they sleep! I know I heard their cry,  
 Shrilling along the night like a trumpet blast:  
 "We died," they cried, "for a dream. Have ye forgot?  
 We dreamed of a world reborn whence wars had fled,  
 Where swords were broken in pieces and guns were rust,  
 Where the poor man dwelt in quiet, the rich in peace,  
 And children played in the streets, joyous and free.  
 We thought we could sleep content in a task well done;  
 But the rumble of guns rolls over us, iron upon iron  
 Sounds from the forge where are fashioned guns anew;

New fleets spring up in new seas, and under the wave  
 Stealthy new terrors swarm, with emboweled death,  
 Fresh cries of hate ring out loud from the demagogue's throat,  
 While greed reaches out afresh to grasp new lands.  
 Have we died in vain? Is our dream denied?  
 You men who live on the earth we bought with our woe,  
 Will ye stand idly by while they shape new wars,  
 Or will ye rise, who are strong, to fulfill our dream,  
 To silence the demagogue's voice, to crush the fools  
 Who play with blood-stained toys that crowd new graves?  
 We call, we call in the night, will ye hear and heed?"  
 In the name of our dead will we hear? Will we grant them sleep?  
 —William E. Brooks.

I do not want to dim the glory of heroic men but to point to the fact that they died needlessly. There is but one righteous warfare and that is the Christian Warfare against evil. Let these stones be a reminder that heroic blood was spilled needlessly in making this world a hell when these dead might have lived to help make it over for Christ.

### III

#### These stones remind us of the certainty of death and the desirability of Life beyond the grave

These stones are wet on the shores of a river which all must cross. Death is inescapable. It is certain. But to those that believe in Immortality it is not extinction. If one believes in God as a Father, it is hard not to believe in Life after the grave. If there are powers and qualities of personality which are worth saving surely God will save them.

Yes the stones remind us that here we have no continuing city. These stones remind us that this life is temporal but personality is eternal. These stones remind us that time is brief and fleeting but eternity is without end.

This memorial day may we get the meaning of the stones: Unforgotten Love, Undying Deeds and Undying spirits. So may we turn our faces to him "who is alive forevermore" and who has "the keys to death and hell."

Woodstock, Virginia.

## The Work of the Holy Spirit as Revealed in the Word

By Isaac D. Bowman

Through all ages no great work has ever been accomplished except through the power of the Holy Spirit.

1. No person was ever convicted of sin or converted except by the Holy Ghost.

(a) From Adam to Moses, a Dispensation without a written revelation, men were convicted and converted by faith begotten by the Holy Spirit. See Heb. 11:1-26.

(b) Moses to Pentecost in addition to the subjective law within and the law of nature (See Rom. 1:18, 19; 2:14, 15), God now adds the written law—the law, the Psalms and the prophets—and the glory of God's presence, and reveals a new name for himself (Ex. 6:3). This was all the work of the Holy Spirit. All this was an additional power to convict, to save and to keep them faithful after salvation.

(c) From Pentecost to the second coming of Christ. Between the law and the Gospel we have an overlap-

ping of dispensations. "The law and the prophets were till John." The Holy Spirit gave special power to John. "He shall be filled with the Holy Ghost, even from his mother's womb."

Jesus Christ pre-existed from eternity, equal to the Father, without a physical form and was incarnated into a body of flesh, blood and bones and was born of a Jewish virgin.

When he was thirty he was anointed for service. His body became the Holy of holies for the indwelling of the Person of the Holy Spirit, bringing the mystical presence of the Father into Jesus Christ. The work that Christ did was not his work, but the work of the Father.

(d) The Apostles were converted, given power to preach and perform miracles by the Holy Spirit, yet he did not dwell in them in Person until after Pentecost (See John 14:17).

1. The Holy Ghost came into the world literally on Pentecost to abide until the second coming of Christ. He has been as literally here for nineteen hundred years as Jesus was here for thirty-three years upon the earth.

1. There has been a progressive unfolding of the Work of the Holy Ghost from Adam to Pentecost.

(a) The Holy Spirit convicted and converted men from Adam to Moses.

(b) From Moses to Pentecost, the Holy Spirit gave a written Revelation—Law, Psalms, and Prophets—and gave a visible sign of the invisible presence of the Holy Ghost—fiery pillar by night and a cloudy pillar by day, then he entered the Holy of Holies in the tabernacle and temple.

For 900 years the Holy Spirit dwelt with Israel and in the first ten chapters of Ezekiel we have a graphic picture of his departure. Here Israel ceased as a Kingdom until Jesus the King of the Jews was come. When he rode into Jerusalem he offered Israel the Kingdom. They rejected him and he rejected them and postponed the Kingdom until the Second Coming of Christ. In postponing the Kingdom he did not postpone Matthew's Gospel (See Matt. 28:19, 20).

Because of human creeds and the rejection of part of the first principles of the doctrine of Christ (Heb. 6:1-3) there has been much confusion about the work of the Holy Spirit in this dispensation.

We who accept the whole Gospel should have no trouble in seeing the clear teaching of God's word upon this question.

(c) From Pentecost to the second coming of Christ.

(1) Repentance from dead works, heart faith, and water baptism for the remission of sins have been a fundamental doctrine of the Brethren Church from 1708 to the present time. No man cometh to the Father except drawn by the Holy Spirit and no man can be rightly baptized except the Holy Spirit gives him faith to believe with all his heart. Hence the baptism that "saves us" (1 Peter 3:21) is the answer of a good conscience given us when we accept water baptism. THERE IS NOTHING PLAINER TAUGHT IN THE GOSPEL THAN THAT TO KNOWINGLY REJECT WATER BAPTISM IS TO REJECT THE BIBLE DOCTRINE OF REPENTANCE. Therefore the design of John's baptism and water baptism as given by Christ are exactly the same, as any one can prove by looking up the references.

The doctrine that the birth of regeneration (John 3:3-5) does not include the two births of water baptism and of the spirit is contrary to the Gospel, the universal teaching of church history and all the reformers, even including the liberal John Calvin and Wesley. This teach-

ing in some of our schools is a nineteenth century invention,—1900 years too young to be apostolic.

(2) The Gospel teaches that through heart-faith, prayer and the laying on of hands the Gift of the Holy Spirit is received.

(a) The laying on of hands is one of "the first principles of the doctrine of Christ" (Heb. 6:2). After the Samaritan brethren believed and were baptized, (some days after their baptism) Peter and John "prayed for them that they might receive the Holy Ghost: (for as yet he was fallen on none of them: only they were baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Ghost" (Acts 8:14-17). This needs no explanation. It is perfectly clear they received the Holy Ghost AFTER they had repented, believed and were baptized. The Lord told Paul to go up to Damascus "and it shall be told thee what thou MUST DO" (Acts 9:6). Again Paul says, "what shall I do, Lord? And the Lord said unto me, Arise and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do," then Ananias said, "And now why tarriest thou? arise, and be baptized and wash away thy sins." Here again we see that the Holy Spirit teaches baptism "for the remission of sins." Then Ananias laid his hands upon him and he received the Holy Ghost" (Acts 9:5, 6). Hebrews 6:2, 3 says the laying on of hands is one of the first principles of the doctrine of Christ," and this will we do if God permit." We learn from these, and other Scriptures, that by faith, prayer and the laying on of hands, the Holy Ghost is to be received before we begin to go on to perfection.

The noted evangelist, Gilchrist Lawson, who gave this subject a thorough study, says: "It is certain that in the early Christian church it was customary to lay hands on believers, and to pray for them that they might receive the 'gift of the Holy Ghost.'" John Calvin and Dr. John Owen acknowledge this in commenting on Heb. 6; Chrysostom and other early commentators teach the same.

The Gospel clearly teaches that the gift of the Holy Ghost is to be received after salvation and water baptism. It is not given to save but to give greater power after we are saved for service.

This was clearly taught for centuries after Christ, as history and all the councils of the church show. Today there is inexcusable confusion among great Bible teachers.

(3) The Filling of the Spirit.

(a) The Holy Spirit literally came into the world to abide through this age at Pentecost.

(b) Every rightly taught Christian accepts the Gift of the Holy Ghost immediately after salvation through faith, prayer and the laying on of hands once for all.

(c) Then refilling should be a daily experience in answer to prayer.

#### Brief Summary

1. The Holy Spirit convicted and converted men through all ages from the fall of Adam to the present time.

2. Since Christ gave the great commission (Matt. 28:19, 20), baptism belongs to salvation. Man is baptized into the Father, and into the Son, and into the Holy Ghost. Hence to baptize into the Holy Ghost, and they that have not the Spirit of Christ are none of his, does not refer to receiving the Gift of the Holy Ghost but to the work of the Holy Ghost in salvation.

3. By faith, prayer and the laying on of hands we receive the Gift of the Holy Ghost AFTER salvation and water baptism. See John 7:38, 39; 14:17; Col. 1:26, 27.

4. When we are saved we enter into the Triune God. The Holy Spirit recreates the spirit lost in Adam, and makes us a new creation.

5. When we receive the Gift of the Holy Ghost the Triune God enters into us (John 7:38, 39; 14:17, 23; Col. 1:26). When we receive the Holy Ghost he literally enters into us; and the Father and the Son mystically or in spirit, dwells in the believer. At Pentecost the body, individually and collectively became the temple of the Holy Ghost. It is forty times stated that the body is the temple of the Holy Ghost since Pentecost, never was it said before, except of the body of Jesus.

Now every Christian can receive what "eye hath not seen nor ear heard, neither have entered into the heart of man, the things that God has prepared for them that love him. But God hath revealed them unto us by his Spirit" (1 Cor. 2:9, 10). The Holy Spirit does "exceedingly abundantly above all that we ask or think according to the power that worketh in us" (Eph. 3:20). He gives us love that passeth knowledge, and peace that passeth all understanding—peace of heart and mind (Phil. 4:3, 4).

6. Then after receiving the Gift of the Holy Ghost we are to pray daily for the refilling of the Spirit (a) Because we are leaky vessels and daily prayer is necessary to keep filled. (b) Because our capacity for the power of the Holy Spirit should be increased daily. This gives increased power, love, peace, joy, etc., daily as long as we live.

Leesburg, New Jersey.

## How to Make the Best Use of Children's Day

By Mrs. H. W. Koontz

The observance of Children's Day has a triple benefit. It gives the children a special opportunity for expression and shows them that they are considered important in the life of the church; it provides an incentive to bring indifferent parents to the services; and it is a means of enlarging the usefulness of the Sunday school both in the matter of training and of reaching new lives.

Whether an elaborate pageant or a program of individual selections be given depends upon the talent and size of the school and the leadership available. To be successful it must be well within the abilities of those who take part. No school need be discouraged at apparent lack of material. It is often found where least expected and diligent search will bring it to light. Many times a child needs only such encouragement to develop a real talent.

The leadership is an important consideration. Experience and tact are valuable. Patience and willingness to work are requisites. But most of all, the leaders must be spiritual. Their lives must be definitely on the side of Christ in profession and action, if the program is to have the proper atmosphere and if the children are to grow spiritually from practicing it.

The amount of time necessary for practice will depend, of course, upon the type of program. It must not be hurried, but on the other hand it should not drag along, for the children may lose enthusiasm and the resulting program will not be as excellent in quality. A few practices with real interest and hard work are better than many half-hearted ones.

But most important is the choice of subject matter of the program. Descriptions of the beautiful skies and flowers and birds of June are acceptable if they honor and point out the Creator of its beauty. But too often the program is without Scriptural basis. If Children's Day

is to give real meaning to parents and children alike it must be built about and caused to glorify Christ.

If it can be suitably arranged it is well for the children to show their parents what the various departments of the school have been accomplishing as one part of the program. Parents who had little interest in cooperating with their children in church school matters may thus be led to see how valuable is the training their sons and daughters are receiving and to take more interest in making it available. There are many Bible drills and Scripture memorizations that would work in well here.

The children will welcome a sermon prepared specially for them by the pastor, if it is suited to their experience and built around an object lesson, and the grown people will not find it without interest.

A follow-up program might also be used with profit. Often the attendance shoots up on Children's Day only to fall sickeningly the next Sunday. But if they were made welcome at the program and are personally invited during the week to return the next Sunday many new prospects may become new members to add to the strength, first of the Sunday school and then of the church.

Roanoke, Virginia.

#### CHURCHES URGED TO STUDY

Newton D. Baker, speaking to the Cleveland Federation of Churches, urged them to "leave prejudice aside and make a real study of the wet and dry question." As if the churches had not been doing just this for the past century. And they are still studying it. Their latest, but not necessarily their last, goal is the Eighteenth Amendment; their ideal is a sober nation. But the churches are ready to weigh any plan presented by Mr. Baker or anyone else for the conquest of the drink evil. National prohibition is the result of a hundred years of constructive thinking on the part of the churches. And throughout the years they have had to outthink the wets, just as they are now having to outthink the crowd which is clamoring for the modification of the Eighteenth Amendment. As for laying aside prejudice—well, the churches have mighty good authority for opposing intemperance.—Christian Advocate (Nashville).

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### II Kings

Benjamin Franklin once said, "If the people are as bad as they are with religion, what would they be without it?" When, upon making the application to ancient Israel, one remembers how miserably nations and men have failed, then and even now, he is forced to ask, "What would they have been without Elisha's presence?" Any nation may be destroyed by its own moral leprosy—a condition which it is unwilling to admit until it is well on its toboggan-way to destruction.

Elijah and Elisha are the two prophet heroes of First and Second Kings respectively. In the midst of the gathering gloom and darkness, these men of God stood out majestically and alone. They foresaw the inevitable doom and became the prophets of Truth for their day and generation. Both were like tall lighthouses dotting the shore line in the midst of the fog. A searchlight, mariners tell us, is of little use in a fog, yet these prophets of God turned on the white light of truth and they were in no sense to blame for the eventual wrecking of the ship of state.

The translation of the noble Elijah, like the passing and burial of Moses, strikes a familiar chord in the heart of the Christian. He marvels at the scenes and remembers with Winthrop Mackworth

Præd the glory attached to the undying names of those who fight aggressively for the right.

"And all that thou hast braved and borne,

The heathen's hate, the heathen's scorn,

The wasting famine, and the galling chain,

Henceforth these things to thee shall seem

The phantoms of a by-gone dream;

And rest shall be for toil, and blessedness for pain."

Elisha, doubly blessed and doubly girded for service, arrived on the scene not merely the son of Shaphat, but the son of the Most High God. He is one of the grand old prophets of the Old Testament around whose head the halo of glory continually widens and brightens. His career is replete with wondrous adventures and his miracles are of the extraordinary variety.

"Was it not Elisha once—

Who bade them lay his staff on a corpse-face?

There was no voice, no hearing: he went in,

Therefore, and shut the door upon them twain,

And prayed unto the Lord: and he went up

And lay upon the corpse, dead on the couch,

And put his mouth upon his mouth, his eyes

Upon his eyes, his hands upon his hands,

And stretched him on the flesh; the flesh waxed warm;

And he returned, walked to and fro the house,

And went up, stretched him on the flesh again

And the eyes opened. 'Tis a credible feat

With the right man and way."

So Browning writes in "The Ring and the Book." The writer does not profess to understand the great poet in many of his writings, but these words any child may grasp. What modern Shunamite mother has not thrilled with joy when she has read the fireside or bed-time story of Elisha to her son! What modern boy, who has been so fortunate as to have a devout mother, has not wished he could be another Elisha? Yes, an Elisha, but minus his weaknesses! Ah! there's the rub! But then you could not have an Elisha unless his weaknesses were in evidence and his points of strength were manifest. The Bible is an impartial and eminently fair book.

#### I. THE HISTORY OF THE BOOK

1. Author. Probably Jeremiah or Ezra the Scribe.

2. When and Where Written. During the Exile.

3. To Whom Written. To Israel.

4. Object. To Preserve the History of the Kingdom of Israel and Judah.

5. Authenticity. Generally Accepted.

#### II. THE OUTLINE OF THE BOOK

1. Elijah's Translation. 1, 2.

2. Elisha's Miracles. 3-7.

3. Hazael and Jehu. 8-10.

4. Minor Hebrew Kings. 11-16.

5. Ten Captive Tribes. 17.

6. The Good Hezekiah. 18-20.

7. Manasseh and Josiah. 21-23.

8. The Captivity. 24, 25.

#### III. THE STORY OF THE BOOK

Second Kings begins with the translation of Elijah. Elisha, his chosen successor, inaugurates his ministry with the Misha episode, much doubted, until the discovery of the Moabite Stone, which includes his inscription and sundry facts. The Syrian invasion and the famine, together with the end of Ben-hadad's reign, are next recorded. The over-zealous Jehu, another century of kingships in Israel and Judah, and the Assyrian Captivity bring to an end the sad chapter of Israel's sin and punishment. Judah, under the good Hezekiah and the devout Josiah, makes progress; the wicked Manasseh spoils the picture with his wilful wickedness and sin. The Babylonian captivity brings to an end the reigns of the kings.

#### IV. THE CHARACTERISTICS OF THE BOOKS

1. Key Words. Judah. Israel.

2. Key Verses. 2:9;22:2.

3. Key Chapters. 1, 2.

4. Key Ideas. Israel's Apostasy. Judah's Faithlessness.

#### V. THE VALUE OF THE BOOK

The book of Second Kings confirms the observation of Solomon,



"That righteousness exalts a nation, but sin is a reproach of any people." Every separate item of this chronicle of Israel's and Judah's history seemingly proves that fact. The prophets are effective up to certain points, but powerless to avert the oncoming tempest and storm. The thrones of the kings totter, while the Jehovah of earth, sea, and sky sits enthroned more and more securely. Man may be defeated, but God never. That is one of the chiefest values of this book. His will, not man's, is finally done.

#### VI. THE CHRIST OF THE BOOK

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." That text was spoken by Jesus and fulfilled in the recorded Acts of the Apostles. But how truly the word of the Savior fits the cases of Elijah and Elisha. Both become powerful when they yielded in obedience and in faith to the ever-present Spirit of God. We, as Christ's, are the salt to sweeten impure waters; we may be lepers, like Naaman, utterly unclean, and yet become "clean." It is the Christ of the Old and New Testaments who works the regenerating miracle within us. We not only think so, we know it.

#### VII. THE MESSAGE OF THE BOOK

1. Through Miracles. Power and Character of God and Elisha.
  - (1) Healing the spring at Jericho by casting in salt (2 Kings 2:19-22).
  - (2) Supplying the allied armies of Israel, Judah, and Edom with water (2 Kings 3).
  - (3) Supplying oil to the widow for the redemption of her sons (2 Kings 4:1-7).
  - (4) Raising from the dead the son of the Shunammite (2 Kings 4:8-37).
  - (5) Removing the bitter taste from the pottage (2 Kings 4:38-41).
  - (6) Multiplying the loaves for the people (2 Kings 4:42-44).
  - (7) Healing Naaman's leprosy (2 Kings 5).
  - (8) Making the ax to swim (2 Kings 6:1-7).
  - (9) Leading the Syrians into Samaria and sending them away kindly (2 Kings 6:8-23).—Sampey.
2. Through Character. Contrast between Elijah and Elisha.
 

"Elijah and Elisha were quite unlike in their personal history and in the character of their work. Elijah's home was in the mountains of Gilead; Elisha's in the hot Jordan valley. Elijah seems to have owned nothing but a mantle and girdle; Elisha was the son of a man who could send twelve plows to his field. Elijah was much alone, not being magnetic and companionable; Elisha was the trusted friend and counselor of kings, and the favorite guest of both rich and poor. Elijah was the avenger and destroyer; Elisha was the quiet statesman and religious teacher, his miracles being chiefly works of mercy. The words and deeds of Elijah remind us of John the Baptist; the miracles of Elisha point to the work of Jesus.

"Still it remains true that Elijah is the greater character. He ranks with Enoch and with Moses. He was not, like John, a fore-runner; for Elisha was merely his greatest disciple."—Sampey.

## Outstanding Texts of the Bible

By Dr. G. W. Rench

James 4:8, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Moffatt gives this rendering: "Have patience yourselves, strengthen your hearts, for the arrival of the Lord is at hand."

A few years ago, the Eastland, a fine lake steamer loaded with Sunday school pupils taking an excursion for Benton Harbor, Michigan, sank in more than thirty feet of water just as it was leaving the harbor in Chicago. More than a thousand children with many of their mothers went down with the boat. So many on board caused the boat to list as they were waving good-bye to their friends, then the great crowd on deck rushed over to the other side of the vessel, turning her over in the water. After an investigation of the cause of the terrible loss of life, the report showed that the lake steamer was faulty in construction—that she lacked ballast. There was not enough weight below the water-line to balance the weight on deck. The lack of ballast! Who has not witnessed it, again, and again?

In the business, political, and religious world, ballast is one of the indispensable things. How often do we see a brilliant fellow flopping and floundering like that tall vessel with too much weight on the top. This great text of Scripture calls attention to the need of a "stablished heart." The young business man who permits his head to be turned because of the prospects of early promotion, gambles with his employer's money, loses; then he filches the money drawer, caught, of course; then disgraced. He lacked ballast. The politician who starts out to "kill off" all competitors in order, as he thinks, to rise, lacks ballast, and his short career is soon ended. The Christian who feels so sure of his standing that he can go into all sorts of worldly affairs without his mother's advice, and laugh at his minister's warning, soon finds himself "without standing", and his influence for God is gone. He, too, lacked ballast.

Here are two men whom the world at large honors. At one time in his political career Henry Clay was a receptive candidate for the Presidency. He was pressing a measure for passage in congress when some friends warned him that he was injuring his chances for that great office. His answer is immortal: "Gentlemen, I would rather be right than President of the U. S." I think I have known a few receptive candidates who would rather be President than "be right." The other great character was Robert E. Lee. This great soldier was penniless at the close of the Civil War. A lottery company, knowing the value of his good name, offered him ten thousand dollars a year for the use of his name in their advertising. His reply was, "Gentlemen, my name is all I have left; that is not for sale." Both of these noted men were well ballasted. Storms of temptation might beat upon their craft in life's voyage, but they could stand the test.

Every one is reminded by the old Book, that a testing time not only comes, sometimes daily, but the testing time is coming. It may be popular to go along with the crowd, but God has a crowd; perhaps it is small as worldly-wise men measure crowds. Jesus came into the world to give men ballast; to help men to go straight, if going that way does shift one with the little crowd. Paul was so concerned in the narrow way, that Timothy was admonished again and again to "hold fast his profession." He was urged "to study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Ballast was what this young preacher needed. Fixed and steadfast in the young Christian must be the New Testament fundamentals of (1) the Existence of the One God of the Old and New Testament; (2) The Divinity of Jesus Christ as Proven by his Resurrection from the Dead; (3) The Inspiration and Authority of the Scriptures as this Resurrected Christ so used and applied them. These fixed and stable souls will not be easily moved, or frustrated when speculative theologies fill the air with "their mouth speaking great swelling words, having men's persons in admiration because of advantage" (Jude 16). Yes, the prow of the old ship must be held toward the harbor. There are enough derelicts floating about—just drifting—and impossible is it to reach harbor. The craze for "showings" among church leaders, when heaven and earth is moved to attract a little attention, regardless of what God has demanded, is a crying sin of this age.

#### A PERTINENT SUGGESTION

F. Scott McBride, general superintendent of the Anti-Saloon League, makes this suggestive observation: "Prohibition always has been and is now a non-partisan issue." He is therefore definitely of the opinion that neither party should take a stand on it now as they "were not asked to and did not do anything as parties to help secure national prohibition." Politicians who raised a great fuss about prohibition in politics need to be reminded that the friends of prohibition never did desire it to be in politics within their meaning of that term. They are now trying to make political capital of the question. Mr. McBride says quite pertinently that "such wet resolutions that have been or may be adopted are as futile as they are insincere," seeking as they do to substitute the will of state and national party delegates, many of whom are selected by party bosses, for the decision by United States Senators and Congressmen in the matter of amending the constitution.—The Presbyterian Advance.

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Maurertown, Virginia

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## A Teacher Training Association That Is True To The Faith

By Clarence H. Benson, Secretary Evangelical Teacher Training Association

The prevailing ignorance of the Bible in America is almost unbelievable. Some years ago Professor Thwing of the Western Reserve University, at the first Bible exercise of the freshman class gave a test. He wrote out twenty-two quotations from the poems of Tennyson which contained references to the Bible. Few of the students could identify these lines, and only forty-four per cent of the answers were correct.

Quite an extensive survey was made recently in two hundred high schools of Virginia. Twenty simple Bible questions were submitted to 18,434 students. Only forty-six per cent of the questions were answered correctly. Ninety-one per cent of the boys and girls were unable to name three Old Testament prophets, while sixty-nine per cent did not know how many books there are in the Bible.

The main business of the church is to evangelize, and the result of its effort should be manifest in the growth of its membership. However, one cannot study church statistics without being impressed with the large proportion of churches that today are literally at a standstill. Three leading denominations, totaling 35,645 churches, in one year report that 11,394 of these, or thirty-two per cent, had no accessions.

In recent years this failure has been more marked than ever. In 1929 the great Methodist denomination for the first time in one hundred years, showed a decline in membership, and a still further net loss in 1930. Other large denominations also showed a decrease. Where the denominations were able to report a gain in church membership it was traced in most instances to the evangelistic effort that was put forth in the Sunday school.

The Sunday school is the great recruiting ground of the church, since more than three-fourths of its members are acquired through this agency. But in recent years the spirit of evangelism has been noticeably absent in the Sunday school. In fact, statistics indicate that not more than twenty per cent of the pupils are converted while in Sunday school. What is the explanation of this, as well as the prevailing dearth of Bible knowledge and the lamentable lack of missionary spirit?

Some may express surprise to learn that the failure of the church can be traced to its teaching, or perhaps it would be better to say its lack of teaching. The Sunday school teacher is the key not only to Bible instruction, but also to missionary fervor and personal evangelism.

But there are thousands of churches today that are providing no training whatever for their teachers. This spirit of irresponsibility is shown plainly by the fact that, whereas Protestants pay forty-seven cents out of every public dollar to give their boys and girls the best teachers in such subjects as arithmetic, geography, and history, they

do not contribute more than two cents out of every church dollar that they may have competent teachers to instruct them in Bible. Are we surprised that the American people are woefully ignorant of the Bible when eighty-seven per cent of all our Sunday school teachers fall below the lowest standards accepted by the state for rural school teachers?

But even where churches have been aroused to the responsibility of providing training for their teachers, it is still possible for them to fail through selecting a course that eliminates or minimizes the very subjects that would best fit their teachers to serve their interests.

Can a teacher be expected to master the contents of the text book in a course that requires only twenty hours of Bible study?

Can a teacher secure enough missionary information to inspire a class from a training course that only offers the study of missions as an elective?

Can a teacher be expected to be an evangelist, to win every one of his pupils to Christ, when his training has been in a course that offers no instruction whatever upon this subject?

Can we possibly hope that a training course lacking these most essential subjects will ever build up the church? And yet it is just such a deleted course to which the majority of the denominations have committed themselves for the past decade. Is it any wonder that the church has failed?

The Southern Baptist Convention is an outstanding exception. It has not failed in its training, nor has it failed to make marked progress. It not only believes in teacher-training, but also in a curriculum that recognizes the knowledge of the Bible as the first essential to a teacher's qualification as well as the necessity of instruction in soul-winning. Years ago its honored president, Dr. J. B. Gambrell, declared, "The most significant of all modern improvements is the work of teacher training." This led to the adoption of the slogan "A certificate for every teacher," and all the resources of the church were concentrated upon this movement. Teacher-training has been emphasized upon every platform and in every paper, until now that denomination is thoroughly aroused to its importance. For the last several years it has been issuing more than 100,000 awards annually, and recently it conferred its millionth award.

This measure of training has been followed in like proportion by a measure of success. According to government statistics the Southern Baptist church gained 1,000,000 scholars between 1916 and 1926, a larger gain than Northern Methodists, Lutherans, Disciples, Episcopalians, and Presbyterians combined. The evangelistic effort that was put forth by their teacher-training has been manifested in the accessions to the church from the Sunday school. The

progress of this denomination in recent years accounts for the Baptists now being the largest denomination of the country.

In recognition of these failures and facts the Evangelical Teacher Training Association has been launched. Twenty-one Bible institutes and orthodox colleges have joined together, not only to certify to the public their deep interest and concern for Christian education, but to provide and promote a common course in teacher training that will give adequate attention to instruction in Bible, Personal Evangelism, and Missions. The institutes sponsoring this movement are:

Atlanta Bible Institute.  
Baltimore Bible Institute.  
Bible Institute of Los Angeles.  
Bible Institute of Pennsylvania.  
Chicago Christian Junior College.  
Cleveland Bible Institute.  
Columbia Bible College.  
Columbia Bible Training School.  
Evangel Theological Seminary.  
Houston Bible Institute.  
Indianapolis Bible Institute.  
Northwestern Bible and Missionary Training School.  
Philadelphia School of the Bible.  
Portland Bible Institute.  
St. Paul Bible Training School.  
John Brown Schools.  
Moody Bible Institute of Chicago.  
National Bible Institute.  
Toronto Bible College.  
Vancouver Bible School.  
Wheaton College.

The Rev. Robert C. McQuilkin, President of Columbia Bible College, has been chosen President; Dr. Elbert L. McCreery, of the Bible Institute of Los Angeles, Vice-President, and the Rev. Clarence H. Benson, of Moody Bible Institute, Secretary.

No educational institutions in the world are as well prepared to give complete instruction in the Bible, or as well equipped to train Christian workers, as our Bible institutes, and it is the cooperation of these schools that enables the Association to offer the very best training for the largest number in the shortest possible time.

In the few months of its existence hundreds of students have been enrolled in the classes of these cooperating institutions, and in one city the number runs into the thousands. An even greater number is taking the Elementary Course for community classes as well as make provision for the Standard Training Course, and under their auspices community classes may now be organized in every town and city to enable teachers to secure the benefit of this training.—The Sunday School Times.

### BIBLE SALES INCREASE

During the last six months Cape Town, South Africa, has broken all its previous records in sales of Bibles.

The manager of the Cape branch of the British and Foreign Bible Society states the normal sales for the Cape Province average 4000 Bibles a month. A few days before last Christmas 900 copies were sold in a single day. "When times are bad, people turn to the Bible for inspiration and consolation," the manager says, "and it has been so for 2000 years. Today, however, it is surprising what a large proportion of young men there is among our customers. It is something new in our experience to have so many young men in our shops."

**STUDYING THE SUNDAY SCHOOL  
LESSON**  
at the  
**Family Altar**  
with  
**Thoburn C. Lyon**

**JOSEPH THE WORKER**

(Lesson for June 5)

Lesson Text: Gen. 41:46-57; Golden Text, Prov. 22:29

**Daily Readings and Comments****MONDAY****Joseph Promoted.** Gen. 39:1-6

Because "the Lord was with Joseph," he prospered in all that he did. Let us see to it that all things we do are such that the Lord can also be with us, and we too shall prosper. Because of the presence of Joseph God also blessed the household of Potiphar, a picture of the way in which God still pours forth his blessings upon the whole world because of the presence therein of his church. But there is coming a time when the church shall be taken away, and the world will no longer be blessed. The Christian admonition is that we work our hardest while yet we have opportunity; and let us not forget that promotion in Christ's kingdom comes to those who serve.

**TUESDAY****Joseph Exalted.** Gen. 39:19-23

Joseph endured temptation, and suffered at the hands of the world because he did not yield. It is true that he became virtually a prisoner, yet even there he found a place of larger service than had previously been his. We are taught that if we would be exalted with Christ in days to come we must be willing to suffer with him now. When the disciples were seeking the chief places in the kingdom which they expected was soon to be established, he asked if they were able to drink of his cup and to be baptized with his baptism of suffering. God give us courage to be true to Jesus above everything, and we know then that we shall be greatly blessed.

**WEDNESDAY****Joseph the Worker.** Gen. 41:46-57

In our last lesson we studied Joseph as a youthful dreamer; we now see him as a tireless worker. A dream is worse than useless unless it spurs us on to make the dream a reality. Let us pray for strength and courage to do that which God has shown us. In the world about us today there is a great famine for the bread of life, and the church should be like Egypt, ready to provide food for the souls of men; let us pray that our own church, at least, may not be found as the other nations of that day, with no food to offer, but may we ever be ready to feed those that hunger.

**THURSDAY****Working and Praying.** Neh. 4:1-6

There is little, if any, mention that Joseph prayed, yet his whole outlook upon life was so devout, he was so conscious of God's guidance and care even in his troubles, that we could not believe otherwise than that he was a man of prayer, even as Nehemiah. Nehemiah illustrates the practical Christianity which James advocates: an admixture of faith and works. Let us neglect neither working nor praying, that our lives may be well-rounded and fruitful.

**FRIDAY****Diligence Rewarded.** Deut. 11:13-17

The promise here is conditioned upon diligence in keeping God's law. The passage reminds us of the first Psalm, where the blessings that shall come to those who delight to follow God's Word are spoken of. We are also reminded of God's promise to another: "Them that honor me I will honor." Joseph was diligent in keeping God's law, even in Egypt, and God kept his promise: just as truly will he keep his promise to us also.


**SATURDAY****A Good Conscience.** 1 Pet. 3:8-17

Joseph might, apparently, have avoided being cast into prison had he been willing to yield to Potiphar's wife, and according to the standards of his day it would not have been strange if he had yielded. However, Joseph knew the will of God, and prized a good conscience—and God blessed

his suffering. As Peter points out, it is better to suffer for well-doing than for evil-doing. If we sanctify the Lord as God in our hearts, we shall always have a good conscience.

**SUNDAY****Faithfulness Rewarded.** Luke 19:11-23

This was no idle tale that Jesus told: it faithfully sets forth God's promise to reward his servants, and we may verify again and again, both in the Scriptures and in our own experiences, the fact that God does so reward faithfulness. As part of our meditation today, let us think of Joseph and some of the other outstanding examples of faithfulness in the Bible, and the way in which God rewarded them; then let us think of those times when we were most faithful, or those about us were most faithful, and recall what rewards were bestowed. This should strengthen our faith and make us faith-full!

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>G. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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**Selected Plans for Committees****PLANS FOR THE SOCIAL COMMITTEE**

Motto, "Every minute of every social carefully planned"

1. Plan the year's social program. Get others to assist. Put each member of the committee in charge of some special feature. Plan instructive and helpful games, not silly or noisy things. Preserve the Christian Endeavor spirit.
2. Plan special outdoor features—hikes, rafts, rides, picnics, athletic meets, etc.
3. Plan for a definite close to socials, a different way each time, but leaving the Christian Endeavor impressions and invitation to Christian Endeavor meetings. Personal invitations all the evening, too.
4. Look out for invitations. See that persons you want to reach are personally invited. Put invitation-cards in church pews.
5. Welcome strangers at Christian Endeavor meetings and socials. Look out for strangers at church services. Have a visitors' register. Plan home evenings where small groups will meet and welcome strangers and those away from home. Plan a holiday social to drak back students who have been away to school. Arrange a social hour before the Christian Endeavor meeting with a light lunch to draw students, etc.
6. Collect social literature, and urge its use. Write to other social chairmen, exchanging ideas.
7. Publicity. Serve as member of a publicity committee, and plan an advertising campaign for socials by posters, etc.
8. Specialize on community recreation—lawn-tennis court, baseball league, basketball, athletic meet, lecture-course, etc.
9. Furnish socials or entertainments for city rescue missions or neglected districts, as the Italian, Syrian, or other foreign quarters.
10. Hold an old folks' social, either bringing all the old people to the church or going to their homes with good cheer and fun.

11. Aid in promoting union sociability at union meetings, etc. Hold a union social with other societies, with clubs, Boy Scouts, etc. Entertain the young people of the church without Christian Endeavor to show how splendid it is.

**PLANS FOR LOOKOUT COMMITTEE**

Motto, "Every eligible person in the community accounted for"

1. Make an index of all eligible persons in the Sunday school and the community; keep it up to date.
2. Each card should be worked on personally by several, each profiting by records of former efforts. Each card should be accounted for to the society. Ask the persons to go with you, then call in person for them.
3. Have a formal reception of new members before the society. Present the new members with a copy of "The Christian Endeavor Greeting," and assign each to a committee.
4. Keep a careful record of attendance at society and church services, participation in each, and other activities, with a monthly report of the grade to each member. Honor roll on the wall.
5. Follow up absentees and delinquents personally and with a series of catchy, interesting cards.
6. Develop members; list the progressive steps a first-class Endeavorer can take, and urge each to keep advancing.
7. Build up a list of student members.
8. Emphasize the pledge by a wall chart, special talks, leaflets, etc.
9. One member of the committee should represent the Crusade-with-Christ Campaign and work for new members and new converts. Have frequent reports. Every associate member should be approached.
10. Yearly evangelistic work. Personal workers' band. Win-one band. Prayer groups, etc.

11. Boost attendance at Sunday church services. Sit in a body down front. Have a Christian Endeavor pew full of literature, surrounded by young people, where all young strangers can be seated and introduced. Invite them to meet a group at your home, next week meet another group elsewhere, etc.

12. Hold a lookout social, inviting every stranger and newcomer.

13. Have a good-literature representative to collect all helps on lookout work and urge their use.

14. Have a publicity representative to advertise the society in every way, emphasize pin-wearing, etc.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

### Missions and the Present Crisis\*

The history of the Church shows that new opportunity and fresh responsibility come at such times as these. The central fact in human affairs is that Christ stands in the midst of his Church, the very Word of God, identifying himself with human life and giving to men faith and hope and love. The crisis is a trumpet call to turn all eyes to God.

The missionary societies have a special contribution to bring into the response of the Church to this call of God. They represent its world-wide mission and direct its work overseas, a work beset at the moment with great problems, but attended with the most inspiring success.

To the missionary committees will fall the task of adjusting resources to needs, but the necessary adjustments can be carried through with a sympathy and an understanding that will make the work not a hateful task but a sacrament. Christian statesmanship is called for so that the adjustment of policy to the new situation may be truly constructive. Enriching cooperation is made possible as we get closer together to ensure that, while economies have to be effected, the Christian witness is not lessened but rather strengthened.

The supporters of the work—responding sacrificially, while themselves so hard hit—and the missionary committees may both acquire a keener sense of stewardship as they envisage the position of the men and women representing them on the frontiers of the Kingdom, and the hopes and fears of the young churches in non-Christian lands. The missionary work of the Church is one of the great schools where at this time we may all learn anew to bear one another's burdens. Opportunities for sacrifice will emerge, which will throw men and women back on God and draw them into closer Christian fellowship with one another. And as we realize that the situation contains the possibility of such spiritual gains for all of us we shall be stirred to ensure that nothing God requires from us shall be wanting.

The young churches in non-Christian lands must have a special place in the hearts and prayers of the home churches in this time of crisis. These churches, ranging from large communities to small isolated groups, are the sure pledge of the great world-wide Church of Christ that is to be. They are all facing heavy odds with great courage. The crisis will make big demands on them, and it is our privilege to enter into

such a deeper fellowship with them, as they too make their sacrifice, as may make the crisis a blessing both to them and to us. The needs of the situation will call each member of the younger churches to more devoted personal service, and they will have much to teach us of their experience of God in Christ as they shoulder larger responsibilities and rely more entirely upon him.

Those who believe that in Christ lies the hope of the world will reckon up anew their resources in God. All the difficult roads of these days of crisis lead to God if we choose to turn our steps to him. He has much to say to his Church if we only listen. The Church was founded and its missionary work entrusted to it just for days like these.

Lift up your hearts.

We lift them up unto the Lord.

—Missionary Review of the World.

### SPIRITUAL BONDAGE FOR MILLIONS

Here are the newest figures on the approximate strength of the organized religious faiths of the world:

Roman Catholics .....	310,000,000
Orthodox Catholics .....	120,000,000
Protestants .....	200,000,000

Total Christians .....	630,000,000
Confucianists, Taoists .....	350,000,000
Moslems .....	240,000,000
Hindus .....	230,000,000
Animists .....	135,000,000
Buddhists .....	130,000,000
Shintoists .....	35,000,000
Jews .....	15,000,000
Miscellaneous .....	60,000,000

Total non-Christians ... 1,195,000,000

It is estimated that there are about two billion human beings on earth, of whom nearly a billion are in Asia alone. The proportion reached by all religions is therefore not high, while Christianity in spite of its strength in numbers and its influence on civilization falls far short of being universally known. There must be millions of our fellow humans who have never heard of Christ, while many others have only a meagre and distorted picture of his life and his challenge to their best powers.

Spiritual bondage is one of the most appalling facts in what we think of as a largely civilized world.

Caste enchains millions, and the only effective forces in weakening Hinduism's hold on the Indian untouchables has been the releasing influence of Christian missionaries and Christian schools.

A hopeless pessimism pervades the religion of Buddha, which has no god and offers

no hope except Nirvana, the extinction of one's personality.

Confucianism chains the living to the dead past and to superstitious fear of the spirits of the dead. Here too we have a philosophy without a deity.

One hundred and thirty-five million are enslaved to the fetiches and witch-doctors of animism, which is the dominant religion of Africa.

Let not our light be hid, for the gospel of love and redemption which has come to us from Jesus Christ is today the great need of many millions.—Carlton M. Sherwood in C. E. World.

### OUR GIFTS TO BENEVOLENCES

According to the statistics compiled this year by the United Stewardship Council (of which Rev. Harry S. Myers, is Secretary) the total gifts of twenty-five leading denominations in North America, for churches with a total membership of 23,416,365, last year amounted to \$507,491,165. The benevolent gift from this group amounted to \$106,278,015, or about one-fifth of the total. Gifts for foreign missions are not segregated.

The highest per capita giving per annum for benevolence is found among the United Presbyterians, (\$12.65 each) and the lowest is among the Southern Baptists (\$2.03 each). Many of these people are extremely poor and live in small communities. The largest denominational per capita giving for congregational expenses is in the Protestant Episcopal Church (\$37.25 each) which stands twelfth in benevolence giving. The lowest per capita giving for congregational expenses is from the Brethren (\$7.43 each). They stand next to the Protestant Episcopal in benevolence.

The denomination spending the largest total amount annually for congregational expenses (\$75,712,174) is the Methodist Episcopal, which stands also first in total gifts to benevolence (\$15,848,547). They stand twelfth in per capita giving. It would be interesting, if possible, to compare the per capita personal living expenses of members of these denominations, and the amounts expended on luxuries and amusements, with their per capita giving. Each one who keeps an account can compare his or her expenses and gifts. It would be an arresting study for many Christians.—Missionary Review of the World.

### CHRISTIANITY VS. NON-CHRISTIAN RELIGIONS

Dr. Robert E. Speer, at a recent Student Volunteer Convention, spoke out strongly against the modern sentimental notions of interchange of ideas and courtesies with non-Christian religions, so alien to the genius of Christianity. He said, in part: "Jesus was as far above a pantheon as Heaven is above earth. ... The Church wants the real Gospel preached, and it is the real Gospel that the world needs." Then he added: "The fact is that the great body of our Christian people in many of our denominations distrust some of the leadership of today, because they think it would shift the missionary enterprise away from its foundations on the New Testament conception of the Gospel. Those missionary agencies and activities will best weather the present storms and move out into larger things, which satisfy their constituencies that they are holding fast to the faith of the fathers."

\* A Message from the Standing Committee of the Conference of Missionary Societies in Great Britain and Ireland.

One of the things which is cutting the nerve of missionary activity and zeal today is the modernistic idea that Christianity is only one of many religions, rather than the one only true religion. We are glad that Dr. Speer, who speaks with authority on all matters of foreign missions, has taken such a firm stand on this question. Certainly there would have been no need for the Great Commission to "go into all the world and preach the Gospel to every Creature" if one religion were as good as another. For "there is none other name under heaven given among men, whereby we must be saved."—Methodist Protestant-Recorder.

### MISSIONARY MOTIVATION

In the current issue of *Far Horizons*, Prof. Charles S. Braden of Northwestern University presents an interesting study of the motives which lead student volunteers to seek to become missionaries. The following are the ten motives receiving the high-

est rank: (1) "Because I desire to share Christ as the solution of the world's needs." (2) "Because I feel it to be God's will for me." (3) "Because I desire to share with other people the advantages and privileges I enjoy as a Christian." (4) "Obedience to the command of Christ, 'Go ye therefore.'" (5) "Because of the need of non-Christian peoples for Christ." (6) "Foreign field offers the greatest opportunity for life investment." (7) "Love for foreign peoples." (8) "Relatively greater need in foreign fields." (9) "The belief that world peace and brotherhood are to be most effectively promoted through missions." (10) "Because I feel the foreign field offers a wider field of service." Apparently men are more objective in their motives than women, giving first place to the sharing impulse, while the women put first, "Because I feel it to be God's will for me." The women ranked "obedience to Christ's command" third, while the men put it eighth.—The Congregationalist.

Xenia-Pittsburgh looking to the M.Th degree. Words are insufficient to express adequately my gratitude to the good people of Meyersdale and Summit Mills for this privilege.

### Altoona, Pennsylvania

I was privileged to spend five nights with Rev. A. D. Gnagey and his good people at Altoona in March of last year. I greatly appreciated the fellowship in the home of the Gnageys and with the church, as well as the preaching of the Word.

Brother Gnagey is truly one of the veterans of the Church, and he did a splendid work for the Church in the critical days of her beginning. His work in the Publishing interests of the Church were especially useful in those formative days. There is danger, that we of the younger generation,—in the midst of our own problems,—shall forget the sacrifices of these older men.

### North Manchester, Indiana

Account has already been given of the meeting in January with Brother Schutz and his good people. I believe that the North Manchester church is the most typical Brethren church of any that I know. While I had never preached in this church before, it seemed like coming home. I certainly enjoyed my stay with this people and shall always cherish memories of their faithfulness.

Our Manchester church is one of our large churches, with a Sunday school averaging over three hundred, but I believe with the addition of Sunday school rooms and equipment, she might well be one of our largest. The church has a large opportunity.

It was a pleasure to work with Brother Schutz. I had known him at long range for a number of years, and it was a pleasure to know him at close range. Brother Schutz is a man of remarkable personality, and of remarkable physical stamina. I know of no man who in any way approaches him in the amount of work accomplished. He does constantly the work of two or three men and seems to bear up well under the load. May the Lord continue to bless this pastor and people in their work together for the Lord.

A feature which made this work an additional pleasure was the fact that I spent these two weeks in the home of my own brother in the flesh, brother Albert. This gave us the opportunity of talking over many things of mutual concern,—the family mechanics, the Church and spiritual things in general.

### Berne, Indiana

I enjoyed very much a visit of two weeks and a half with Brother Parr and his good people at Berne, during the month of February. I had heard much of this church but had visited the church only once before,—several years ago, for a communion service. This church is noted for its love of the Whole Gospel; but for some reason, they have not had a large ingathering of souls for several years. Perhaps the greatest reason is the limitations of the field. There seems to be very few unconverted people,—at least few not church members,—in the community.

It was a real pleasure to labor with this people, to fellowship with them, and to endeavor to bring them some new light on the Word. May the Lord bless them and their faithful pastor, is my prayer.

This article is already too long. More anon!

WILLIS E. RONK.

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

In my report to the Board of Trustees, I said that a scholarship had been partially promised by the Ashland Rotary Club. This since has been voted. It is to be a Freshman scholarship, paying \$100.00 to a member of the senior class of Ashland high school. It is expected to be continued from year to year.

The Senior Class is laying a brick walk to match those already down, from the Detwiler gate to Founders' Hall.

Many of our graduates have already secured places for next year.

The various members of the Faculty are making the usual number of commencement addresses.

The College will be represented at both the mid-western Conference in June and at the Southeastern.

The Glee Clubs made no trips this year through the churches, but have given many concerts near home. Both clubs have done very well. The Men's Club appeared in our church here last week and rendered a very acceptable program.

Raymond Gingrich, senior from Pennsylvania, recently pitched a no-hit game against Oberlin College, shutting them out 6 to 0. It is said to be the first no-hit game ever pitched on the Oberlin diamond.

Woooster defeated us before their Color Day crowd, 12 to 0. They will play a return game here on our Color Day, Saturday, May 28.

John A. Miller, son of Dr. and Mrs. J. Allen Miller, will take his Doctor's degree this week at Ohio State University. This is the first Doctor from my department, biology.

EDUCATIONAL DAY, Sunday, June 12. It has been brought to my attention that several dates were set in communications from this office for Educational Day. It makes no difference what Sunday is observed, but the calendar as set in the present year Church Annual, gives the second

Sunday in June as Educational Day. Every church ought to observe it. The last page of the Evangelist, last issue, sets forth the facts as to our Endowment funds. If you have not read this page, please turn to it and note the statements.

EDWIN E. JACOBS.

### HERE AND THERE

It has been so long and so many things have happened since our last report that the writer scarcely knows where to begin. The failure to write has not been because of the lack of desire nor because of the lack of news, but only because of this busy life. We can only now give a brief resume.

### Meyersdale

The work here continues to move along nicely and as well as one has a right to expect under present conditions. We have faithfully preached the Word, and carried on our program of visitation the best conditions have permitted. We have two hundred homes (Meyersdale and Summit Mills) which we try to visit twice a year. In spite of a heavy load of outside work, we have succeeded fairly well.

During Easter of 1932, we received into the Church sixteen by confession and two by letter; in the Fall three by confession and this Easter 7 by confession which makes a total of twenty-eight for one year.

### School Work

We were privileged to spend one year at Juniata College, going back and forth from here, a distance of one hundred miles. I was home for every Sunday service and at such other times as the work demanded attention. This was a great strain on my physical reserve, and the work would have been impossible except for Mrs. Ronk, who so bravely kept the home fires burning.

We received the degree B. A. early in June from Juniata, and the B. D. degree the same month from Bonebrake Seminary. Since then have been continuing work at



## CANTON, OHIO

The Canton Brethren are happy to report that their under-shepherd is now able to be back with them again, after a long siege of illness. While he will not be able to assume his old routine for some time, yet he and his flock are rejoicing that our Heavenly Father has spared him for a longer period of service and is strengthening him day by day.

We have been blessed in having two local elders, Rev. Eikenberry and Rev. Byers, who were able and willing to serve us during our pastor's absence, and a great many of us have had our eyes opened to the multitude of duties which have been falling on one pair of shoulders, since we have had to assume same during his illness. Prof. M. A. Stuckey, brought us two wonderful sermons one Sunday which were certainly appreciated by all who heard him.

The fifth anniversary of the dedication of our new building was observed May 8th. At the morning service Rev. Eikenberry spoke about the memories of the past; Frank Clapper talked about factors which have entered into the growth of the church, comparing the necessities of life, such as food and water, rest and exercise, rain and sunshine, and parental care (which have a part in the natural growth of the human body) to the Bible study and prayer, surrender and service, joys and sorrows and care of the under-shepherds, which have been factors in the growth of that part of the Body of Christ represented here at Canton. Dr. Beal then spoke about the Future, after which an invitation was given and four confessed Christ for the first time, three renewed their faith and joined our work here, and one dedicated their life for full-time Christian service. From January 1st to the present time we have had 39 confessions (36 of which will enter the work here); two came into the church by letter; and there have been five lives dedicated to God as Life Work Recruits.

We have had the privilege of having our Brother Paul Guiley and his wife with us to help us with our services lately. They will sail for South America in June to take up missionary work. We always consider it worthwhile to have Moody Bible Institute students with us as one can always detect in them a real surrender of life to God.

While we have possibly endured the greatest testings known to any church in these past months,—those of much sickness, death, financial losses which have been great, etc., yet we continue to see Christ crucified, buried and risen as our Lord and Savior, and whatever there is to glory in this work is due solely to the work of God through his Son and his Spirit, to Whom we render thanksgiving and for Whom we keep "looking up" ever longing for the Day of his return.

GLADYS SPICE,  
Church Correspondent.

## MT. OLIVET CHURCH, DELAWARE

Brother Humbert of Martinsburg, Pennsylvania, gave chart lectures in Delaware for me from March 29 to April 3. It was a great delight to me to be able to be with him for four nights of this short meeting. I had to leave on Friday midnight train for my meeting in Buena Vista, Virginia. Brother Humbert kindly consented to preach for me over Sunday, April 3.

On account of sickness caused by an auto accident, I was compelled to close the meeting February 21, when it was just half over,

and this week of meetings which Brother Humbert held for me supplied a great need for our work.

The meeting increased until on Sunday night he preached to a full house. His chart lectures were very practical and fundamental and highly appreciated by the Delaware people. There were four added to the church three by baptism and one by relation. This was indeed an excellent meeting considering the circumstances. I found Brother Humbert very spiritual, conscientious, and an able teacher and evangelist, and if finances improve I hope the time is not far distant when we can have him for a three weeks' revival meeting.

This report should have been made sooner, but I have been on the go since April 1, having traveled nearly two thousand miles. This is the first opportunity I have had to do any writing at home. Expect to leave again for the south in a few days. Will write up my stay with Brother Naff in Virginia in a few days.

Glad to say I am gradually improving but am not yet normal in health.

ISAAC C. BOWMAN,  
Leesburg, New Jersey.

ILLIOKOTA DISTRICT CONFERENCE  
CERRRO, GORDO, ILLINOIS

June 10-12, 1932

FRIDAY, JUNE 10

## Evening

- 7:30 Song Service and Devotions.  
C. C. Grisso  
7:45 Welcoming of Delegates.  
Delbert Flora, Conference Pastor  
Response by Delegates.  
8:15 Sermon. Geo. E. Cone.

SATURDAY, JUNE 11

## Morning

- 8:30 Simultaneous Conferences.  
Ministerium  
Woman's Missionary Society  
Sisterhood of Mary and Martha  
9:30 Conference Business Session.  
11:00 Devotional. Miles Taber.  
11:15 Moderator's Message.  
Austin R. Staley

## Afternoon

- 1:30 W. M. S. Session.  
Mrs. S. M. Whetstone  
2:30 Sunday School Session.  
S. M. Whetstone  
3:30 Conference Business Session.

## Evening

- 7:30 Song Service and Devotions.  
7:45 Unfinished Business.  
8:15 Sermon. Miles Taber.

SUNDAY, JUNE 12

## Morning

- 8:30 Simultaneous Conferences.  
Ministerium  
Woman's Missionary Society  
Sisterhood of Mary and Martha.  
9:30 Sunday School. Cerro Gordo, Supt.  
10:45 Devotional. Geo. E. Cone.  
11:00 Sermon. S. M. Whetstone.

## Afternoon

- 1:30 Song Service.  
Scripture and Prayer. J. F. Garber.  
1:45 Sermon. Delbert Flora.  
2:20 Special Music.  
2:30 Address. Kenneth M. Monroe, Ashland Theological Seminary, Ashland, Ohio.  
3:30 Open Session.

## Evening

- 6:30 Christian Endeavor Service.

7:30 Worship in Song and Prayer.

8:00 Sermon. C. C. Grisso.

Closing Remarks by the retiring Moderator.

Austin R. Staley, Dallas Center, Iowa, Moderator.

Delbert Flora, Cerro Gordo, Illinois, Secretary-Treasurer.

BEGIN PRODUCTION ON SERIES OF  
WORLD'S FAIR PICTURES

## To Be Loaned Free

Astonishing progress in industry during the past one hundred years brought about through man's ingenuity and development of scientific methods will be vividly dramatized in a series of silent and talking motion pictures being produced by national industries in connection with A Century of Progress International Exposition to be held in Chicago in 1933.

The films will be loaned to schools, churches, clubs and other responsible organizations without cost.

Unusual and wonderful buildings of the Exposition will be shown, and thousands of interesting exhibits will be used to best interpret the progress of the past century. Thus in the first of the film series, a one reel picture showing advancement in the food industry, will be shown. Life in old Fort Dearborn. Chicago's early fortress, in the beginning of the nineteenth century, also will be shown.

Incidents of fort life, such as preparation of basic foods, trading with friendly Indians, and activities of the soldiers will be photographed with particular care given to reproduction of historic details as they actually existed one hundred years ago. History will repeat itself under the vigilant eye of the motion picture camera.

Then will follow the many steps in food manufacture that led to the modern and scientific methods now used. So it will be with films to follow in the series. Dramatic episodes will portray progress and achievement in numerous industries, from food to furniture.

The amazing contrast between the old and the new will be shown, vividly and colorfully, and the progress that no other century in the history of mankind has witnessed will be recorded for the benefit of the many thousand educational and civic institutions in all parts of the United States and also in other parts of the world.

Some idea of the vast amount of advance preparation and record breaking accomplishment of A Century of Progress will be given with the showing of the numerous buildings and exhibits that have been completed for more than a year previous to the official opening of the Exposition. No other exposition of modern times has been so elaborately planned in advance. A touch of the spectacular will be introduced with thrilling scenes of the fair grounds taken from the air at night, with fantastic and brilliant electrical lighting effects displayed that no other World's Fair has produced.

Production on the first film in the series is already under way and will be ready for distribution in the early summer. These films may be had by merely addressing the producers—Atlas Educational Film Co. of Oak Park, Illinois. A unique feature of this series is that films will be available in both silent and sound editions in both 16mm and 35mm sizes.

"You can rid your heart of your pent-up emotions, but your nervous system will suffer the consequences of anger always."

"The Church must capture the intellect of the modern world if it is to succeed. It must challenge the conscience of the modern world and it must satisfy the spiritual aspirations of the modern world. It is the task of the laymen to voice the moral conscience of the Church in politics, the home and other elements of life."—Hugh T. Kerr, D.D.

## OUR LITTLE READERS

### HOW PIERRE GOT IN THE PARADE

"There's going to be a parade, father," cried Pierre DeWitt, as he came bounding into his father's business shop one afternoon, shortly after the closing hour of school.

"But why the excitement?" questioned the man. "There's nothing so great about a parade, sonny."

"But there's something great about this parade, father," replied the boy. "It's staged in honor of the dead soldiers of our great country."

"One fine American gentleman you are, Pierre," replied the man with a smile; "you love everything about the big country I bring you to live in."

"I do that, father," responded the boy. "Of course," he added quickly, seeing the sad expression rising in his father's eyes, "I love France—love the soldiers, love the beautiful country and the people that make it a grand little nation—but America, father," he went on eagerly, "it is one big, fine country, and one place where any boy who wishes may think and dream of being a big man."

"You're right, my son," answered the man, "and just for that very reason I brought my family to America. Go on, get in the parade; carry the biggest, brightest flag you have among your collection, and sing with all your might the national anthem, if the chance arises."

"The chance will arise, all right," answered the boy, "and I shall march and sing as bravely and loudly as anybody."

But marching and singing as bravely as anybody, Pierre soon discovered, wasn't going to be as easy as it sounded. Tom Walker, president of the Rising American Club, who had had the pleasure of attending a few times, decided immediately, when a parade was suggested, that only American-born citizens should be allowed to take part in it.

"Please, Tom," begged Pierre, "let me march in the parade. I've such a lovely flag to carry, and I can sing the national anthem as loyally as anybody."

"No," answered Tom, flatly, "you are not an American-born citizen—this bars you from the parade."

"But I am a loyal citizen," argued Pierre. "and I want to march in the parade. My great-great-grandfather fought for the freedom of this country and is buried in the cemetery we are going to decorate. I shall spread one of my most treasured flags above his grave—just watch and see if I don't."

"You may do that, Pierre," replied Tom, "but, all the same, you can't march in the Rising American parade."

"I don't think that's the right spirit," interrupted the voice of Dan Waters. "Pierre is a loyal citizen and should be counted among the marchers."

"That's what I say," argued Jim Crow; "let Pierre march with us."

"And I—say no!" exclaimed Tom; "and, being president of the club, my wishes should be recognized."

"That settles the matter," chimed in Pierre, with quivering lips; "I won't march in the parade, but my heart will be in it—but—I'll be grieved instead of joyous when I see you fellows marching past the grandstand; that's all I can say."

"You'll get over that," retorted Tom, "and maybe in another year's time I'll let you march."

Suddenly the little Frenchman's face turned white and a gleam of determination appeared in his eyes.

"I won't wait another year, Tom Walker," he declared stoutly; "I'm going to march this year!"

"Not in the Rising American Club," declared Tommy, emphatically.

"There's plenty of room," laughed Pierre, "in this country for a fellow to march on Decoration Day if he feels patriotic enough, and I'm thoroughly patriotic—I'll march by myself, if necessary—but carry a flag I will—and decorate the grave of my great-great-grandfather—and I'm going to do it while the Rising Americans are decorating the graves of their ancestors, too—and I've already got the flag—hear me?"

And before the astonished Tom could make reply, Pierre had darted through the schoolroom door and disappeared around the corner of the building.

"Now, Mr. Tommy," chimed in Jimmy, "you've put your foot into trouble; these French people are always loyal to their flag and what it stands for. I think you had better follow Pierre home and apologize."

"I shall do nothing of the kind," retorted Tom, "but I am going to pay a visit to his house, and if I don't find a flag—well," he finished seriously, "I'll make things a little warm for that youngster."

Just when he would pay that promised visit. Tom didn't say, but considering Decoration Day was only forty-eight hours off, he decided he had better do it right away. But dusk was settling over the world when he appeared at the door of the DeWitt cottage.

"Yes," said Pierre's mother, when Tom inquired for the son of the house, "Pierre is home; you'll find him in his room at the head of the stairs. Go right up."

Tom didn't wait for further urging, but immediately went slipping up the narrow stairs, thankful for the opportunity of catching the boy unawares. All he would have to do was to demand the flag of which Pierre had boasted, and the joke would be on Pierre.

Imagine the surprise young Tommy experienced when he reached the top of the stairs. There in one corner of a beautifully furnished room sat Pierre, surrounded by more than a dozen American flags, and working on some sort of wire contraption.

"Hello, Tommy!" Pierre called pleasantly. "Come right in and make yourself at home—you will feel at home in my house, won't you, considering its' Americanized—at least by the country's flag?"

A lump rose in Tommy's throat, and, greatly humiliated, he crossed the floor to the French boy's side.

"I'm sorry, Pierre," he said soberly, "that I was such a cad. You are a loyal son of

this great country; can you forgive me?"

"Sure I can forgive you," replied Pierre, "and maybe you are right—only American-born citizens should march in the parade commemorating the death of its valiant men."

"But for the French," returned Tom, thoughtfully, "our nation might have gone down to defeat once upon a time—I had forgotten that, Pierre, so please get your largest flag and come with me this very minute."

So it happened that Pierre DeWitt headed the parade, and, under the fire of eloquence from a forceful speaker's tongue, he spread the flag he so lovingly bore above the grave of a great Frenchman who gave his life to keep America free in 1776.—Junior Joys.

## ANNOUNCEMENTS

### FAIR HAVEN CHURCH, WEST SALEM, OHIO

Communion service will be held in this church on Sunday evening, May 29, 1932. Neighboring Brethren are invited to share this service with us.

RAYMOND E. GINGRICH, Pastor.

### SPECIAL REQUEST

Will not all the churches and other organizations, which have not done so please forward their offering for the Brethren Home at Flora to the Treasurer? Brethren have written that offerings were taken but no report of same has as yet been made. Please do not hold such offerings in local hands. It is a difficult task that the brotherhood imposes upon the officials and Boards that administer the affairs of such institutions. So we are taking this means of requesting pastors and church officials to send in their offerings now. Send to Henry Rinehart, Treasurer, Flora, Indiana. This request is made on behalf of the Board by

J. ALLEN MILLER, President.

### SOUTHEASTERN DISTRICT CONFERENCE NOTICE

All roads lead to Roanoke June 14 to 16. The Roanoke church takes this opportunity of extending a hearty invitation to all the churches of the District to send as many delegates as possible to the Southeastern Brethren Conference.

Roanoke is easily accessible from all points of the District by good roads, two railroads (Norfolk and Western and the Virginian) and excellent through Bus service.

After arriving at Roanoke you will have very little trouble in finding the church. It is located on the corner of Otterview Avenue and Rivermont Street in the southwest part of the city called Ghent. If you come by auto, follow route 11 west from the center of the city until you come to Memorial Bridge. The church is on the hill to the left of this bridge. If you come by train or bus take a Virginia Heights bus west on the corner of Jefferson Street and Church Avenue. This bus passes the church. All trains and busses will be met Tuesday for the convenience of the delegates.

Lodging and breakfast will be free to all visiting members. Lunch and dinner will be served in the church basement at regulation rates.

Again, Roanoke church invites each church of the District to send a banner attendance. H. W. KOONTZ, Pastor.

# EDUCATIONAL DAY

## SUNDAY JUNE 12

This is the day designated by our National Conference to be known as Educational Day.

The Day is properly Observed when . . . .

- (1) Stress is laid upon the need of Christian education;
- (2) Ashland College and Seminary are presented as the center of both secular and religious education within our church;
- (3) An Offering is received for the common treasury of these organizations.

Many other interests of the Church depend upon the vitality of the work here,—trained Brethren Ministers and Missionaries, a trained lay leadership, and the general strengthening of our own separate organic existence by foundations deeply laid in intelligent Christian convictions.



Also our place in the North Central Association, and in many other powerful standardizing agencies, depends very largely upon gifts given through permanent church organizations, of which the Educational Board is one.



Little here could be of more vital importance than sufficient gifts on Educational Day. *Let every congregation make a substantial offering.*

**THE EDUCATIONAL BOARD  
OF THE BRETHREN CHURCH**

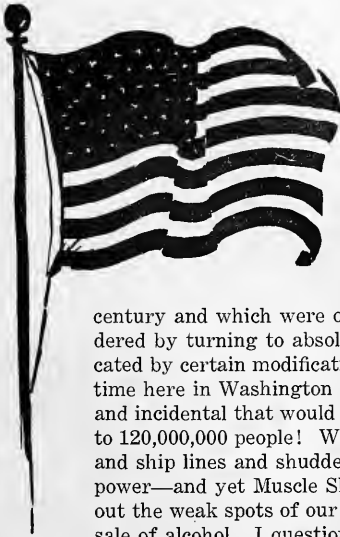
VOL. LIV  
Number 23

June 4  
1932

# THE BRETHREN EVANGELIST

## Keep the Flag Off the Grog Shop

By Senator William E. Borah



What can be offered, then, by those who would replace prohibition by something else? Some modificationists think they can eliminate objectionable features from the sale of intoxicants simply by putting the traffic in the hands of the government instead of the hands of the individuals. Now I am not wedded to the Eighteenth Amendment. If there is any better way on earth to control the liquor traffic I am for it. But I could never be persuaded to aid in putting the Federal Government in the liquor business. I do not want the American flag—which flies over the public school—planted above the grog shop.

Government control has not solved the liquor problem in Canada; neither did it solve the problem in the Southern states which experimented with it at the beginning of the century and which were one and all glad to escape from the corruption which it engendered by turning to absolute prohibition. Yet government control is still being advocated by certain modificationists in the United States. We have been hesitating a long time here in Washington over government control of Muscle Shoals. But how simple and incidental that would be to government manufacture, sale and distribution of liquor to 120,000,000 people! We have turned away from government operation of railroads and ship lines and shuddered at the thought of government operation of coal mines or power—and yet Muscle Shoals, the railroads, the ships, and the coal would not so search out the weak spots of our institutions as would government control, manufacture, and sale of alcohol. I question whether the processes of democracy, as we know them could survive the corruptive decay which the ordeal of regulating such a traffic would impose.

Again it has been suggested that the entire matter should be turned back to the individual states to do with as they choose. Now, I chance to live in a state that was dry before the passage of the national act. There was no way by which the people of Idaho, who had voted themselves dry, could protect their frontiers from the states which had not put a ban on the liquor traffic. The Supreme Court ruled that while liquor could not be shipped into a dry state yet it could be shipped across a dry state. We found very soon in Idaho that in shipping liquor through our state it always stopped en route! Under state control the problems of enforcement as between the wet and the dry states would not be reduced—they would be multiplied. The inconvenience of the present Federal protection of the nation's borders has frequently been pointed out; but how much more difficult a situation where the forty-eight states undertake to control four times forty-eight boundary lines!

## The Bible and the Depression

When the days are dark, men need its light.  
When the times are hard, men need its comfort.  
When the outlook is discouraging, men need its confidence.  
When despair is abroad, men need its word of hope.

There luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells his story. It alone preserves his words, which are spirit and life. It alone records his deeds by which he saved the world, and would save it now if we would obey him.

The best thing men can do is to spread the Bible and get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

ROBERT E. SPEER.

This ringing message from Dr. Speer is even more needed now than when he wrote it more than a year ago. There is all about us a psychological depression even worse than the economic problems which beset us on every hand. To overcome it, the individual man and woman and youth must stop, take account of their inner spiritual equipment and power, and turn to the Bible for a saner outlook and a more satisfying, sustaining assurance to meet the constant demands of life. There are in the Bible peace, strength, and practical guidance in one's daily problems, and these can all be had through an intelligent, open-hearted turning to its pages.

The earnest thought and practical action, supported by prayer, of our readers is solicited in a united effort to reveal afresh to multitudes of men the eternal resources of the Bible for their needs. The Bible societies are using every measure within their power to make this effort as widespread as possible. For the alleviation of distress and for its permanent cure, a change in conditions is not needed so much as changes in persons. The Bible can, under God, help to bring about these changes if we will all give it its opportunity. Here is a group of practical measures, some of which are surely possible for every reader. Will you help?

A fresh contact of your own with the message of the Bible will very possibly enable you to meet better your own responsibilities.

Can you help members of your own family to turn more fully and rewardingly to the Bible and to prayer?

Is the family altar, with its daily reading from the Word of God, being maintained in your own home faithfully and with deep good to all who share in it? A renewal of family worship at just this time may be doubly blessed, in holding all of the group steady and strong against temptation and despair.

Perhaps some family, close to you as relatives or friends, is in deep distress, and a humble, earnest suggestion from you that they rekindle their family altar might be just the aid they need to get back into normal and hopeful living.

Is there some close friend, troubled and lonely, who could be much strengthened in his daily struggle by turning to the Bible in daily devotions? It may help if you tell him what the Bible and prayer are doing for you and your own family or your closest friends.

In your neighborhood or community there are very likely individuals or families who have no active church connections or any steady religious life. Can you not search out one or two such families, and make it your task to help them to the riches which the Bible offers, and to the strength which comes from fellowship with others waging similar battles with the resources of the Bible?—Adapted from Bible Society Record.

## The Bible and Wealth

By Albert A. Hyde

It is not significant for the times that the one whom both Christendom and non-Christendom are now recognizing as the greatest prophet and teacher of all the ages had much more to say about the worries and troubles of the rich and the bad influences of wealth on human life and progress, than about the evils of poverty? While we all know that material poverty has been, and is today, the cause of untold suffering, poverty is far from being the greatest evil of the world, notwithstanding much contemporary thought and writing to the contrary. "A man's life consisteth not in the abundance of the things which he possesseth," said Jesus. And Agur's prayer was doubtless a wise one—"Give me neither poverty nor riches."

God has given mankind this whole world to use, develop and dominate—certainly infinite riches and an endless calling. Almost his first commission to man was to "subdue" the earth, with all its stored wealth and unknown forces, for the common good. Obedience to this command has brought, and is bringing, great happiness to man, as well as untold misery through our "covetousness," which the Bible says is that old, old sin of "idolatry." The first commandment still applies to all the nations.

So rapidly is the world now moving, that more has probably been accomplished in the last hundred years toward "subduing" the earth, than in all the preceding centuries and millenniums of human existence. Behold! in every direction, riches. Earth's products in such abundance that virtually every important market of the world is glutted, and prices are depressed beyond cost or precedent.

Slowly but surely, we think, disillusionment as to the reality and true worth of possessions is coming. Material things, wealth riches, have their economic value; but their perpetual ownership and true worth have never changed, and never will. Gradually we are recognizing the truth of the statement of the beloved disciple, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." No, we think, it is not the problems of poverty, but rather those connected with wealth, and its righteous use and distribution, which real progress has to solve. Perhaps the present cataclysm has come in order that we may learn what are the "true riches."

A few passages, from many which the Bible gives, clearly show the eternal principles governing ownership and the happy use of wealth.

### Unchanging Ownership

The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein.—Psalm 24.

### Our Lease

Beware lest, when \* \* \* thy herds and thy flocks, thy silver and thy gold, are multiplied; then thy heart be lifted up, and thou forget Jehovah thy God, and say in thy heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth.—Deuteronomy 8.

### Christ's Clear Command

Lay not up for yourselves treasures upon the earth, where moth and rust consume,

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Keep the Facts in Mind About Prohibition

Wet propaganda is being so widely circulated through the press and the radio that there is scarcely anything that is said about the Prohibition situation that one dares believe, or at least, that he dares accept at face value. The liquor interests and a few multi-millionaires who wish to saddle their tax burden on the drinkers have deliberately set themselves to confuse and deceive the people. And the great metropolitan papers and the news distributing agencies are the willing tools of their corrupt aims. These papers print distorted and dishonest news to make wet sentiment, and suppress or slight dry news to the disadvantage of Prohibition. It is important, therefore, that the papers be read with the utmost caution, and that effort be made continually to keep the real facts in mind. Following are some statements of fact that it will do us well to ponder:

1. Prohibition has had no causal relation to the depression, though the wet propagandists are loudly making such a claim. The depression is not a distinctively American affair. It is a world-wide experience and situation. Germany has no prohibition but she has been afflicted with the depression to such an extent that she would have collapsed utterly had it not been for the help given her by dry United States in the declaring of a one-year war debts moratorium. Great Britain by no means has what Raskob calls "the damnable affliction of prohibition", but it has a depression much more severe than our country has suffered. Prohibition, instead of being a source of financial weakness, is one of strength, and Dr. Thomas N. Carver, professor of economy at Harvard University, insists that the United States under the Prohibition regime has a decided advantage over other nations operating with the liquor system. He says: "They who refuse to take this great step forward in the economy of human resources, whether they understand it or not, are definitely choosing to occupy a secondary position in the civilized world."

2. Prohibition, notwithstanding the wet claim that it costs billions of dollars for enforcement, is a source of gain to the federal government. Colonel Amos W. W. Woodcock, Director of Prohibition Enforcement, says: "Total cost of enforcement 1920 to 1931, \$284,156,524; collections from fines and penalties and revenues from taxes on lawful and distilled and fermented liquors, \$548,588,884. The net is a balance in favor of the government of \$264,432,260." That is a fact worth remembering.

3. That annual drink bill under the old saloon system was a tremendous drain upon the people. The American Grocer, a publication of high authority in all matters pertaining to food and drink, carried in its issue of June 15, 1910, the following figures for the drink bill for the year 1909: "Whiskey, \$566,913,331; beer, \$879,872,542; wines, \$107,219,990; total retail cost liquor 1909, \$1,554,005,863." These figures are very conservative. The American Grocer took no account of the "cutting" or diluting of spirits by saloonkeepers, which was an almost universal custom. W. G. Calderwood, in his booklet "Prohibition Facts", from which we have gathered many facts and which we commend to our readers, says: "The allowance made for these items would increase the total cost to \$2,000,000,000 or \$2,500,000,000."

4. Prohibition does really prohibit, contrary to the inconsistent and insincere claims of the wets. They are telling us that there is more drinking now than before Prohibition. But the U. S. Census report shows a great decline in commitments to penal institutions for drunkenness. The police records of New York City, possibly the place where Prohibition is at its worst, show for the five years ending 1916 (wet) the average arrests for drunkenness were 19,314, while, for the five years ending 1930 (dry) the average was 8,583. The arrests were 123% more under saloon days. And if population were taken into consideration the difference would be even greater. The decline of drunkenness indicates a decline in drinking. An-

other indication is that there were 123 Keeley Institutes (where drunkards are cured), and now there are only 14. The average alcoholic deaths have dropped from 5.2 per 10,000 population for the five years preceding Prohibition to 3.8 for the last five years. The per capita consumption of beverage alcohol for the year 1911 was 22.8 gallons and in 1922 it had been reduced to about 3 gallons.

5. Statistics show that crime has decreased since Prohibition went into effect, rather than increased, as is popularly supposed to be the case. W. G. Calderwood says: "Wet propaganda has falsely advertised a great increase in crime." Dr. George Kirchwey, one of the most widely known criminologists of America, insists that crime is decreasing and uses figures from the U. S. Census Bureau to prove his contention, saying, "Let us take courage from the official record covering the eighteen years 1910 to 1927 inclusive, which shows a marked decline of from 35 to 40 per cent in the general rate of the United States, and this notwithstanding the immense number of 'new crimes', resulting from liquor, drug and traffic laws enacted since 1910. That the offences of assault, fraud, vagrancy, prostitution and larceny, the last the most common of serious offences, should all have fallen off by 50 per cent or more, and burglary by 10 per cent or more, should give pause to the Jeremiahs." For the month of May just one year ago the Associated Press reported "a decrease in all types of crime save murder and aggravated assaults in more than 1,100 cities." The World Almanac for 1932 shows a decrease in crime in New York City. "The per capita homicides were 81 per cent, other felonies 11 per cent, and intoxication 129 per cent greater during the five wet years" ending 1916 than during the five dry years closing 1930.

6. The unemployment situation would not be helped by the return of legalized liquor, but rather aggravated. The smallest number of men are employed in the liquor business for any given amount of profits produced of all other industries. The total number of men employed in all parts of the liquor business, including allied trades such as bottling, capping, etc., did not reach 500,000 in the hey day of its success, and yet the wets are now telling Congress if the traffic is legalized it will put 1,000,000 men to work. It is absurd, but some of our unemployed peoples are being deceived thereby. It had better be kept in mind that for every one to whom employment might be provided by the business, many men would be made unfit for employment by its intoxicating product. Henry Ford spoke a truth that deserves consideration when he said: "The liquor business made money for the few—took money and money making ability from the many."

7. The farmer has been hit by the depression as severely as any one, but let him remember, as most of them do, that legal liquor will not help but will hinder him. William A. Lloyd, editor of the Ohio Farmer of Cleveland, said: "Prohibition has been a great benefit to American agriculture, to the increase of dairy products and the increased standards of living of the consumer. It takes more grain to make a quart of milk than a quart of beer, and the increase of dairy products has been especially marked since Prohibition."

8. Prohibition has cut down drinking among young people, contrary to the claims of wet propagandists. In the days of license it was a very exceptional case where boys did not mingle freely with men in the saloons, contrary to the law, but now boys must sneak around to get a drink even when it is available, and only a few are enticed into the drink habit. J. W. Crabtree, secretary of the National Education Association, made a survey of conditions in high schools at the request of President Hoover's Law Observance Commission, and reported:

"Conditions in the high schools are much better than in 1920 with respect both to drinking and to general behavior. This is doubly significant in view of the fact that the high school enroll-

ment has grown since 1920 from two million to more than five million students—an achievement unparalleled in any country in all history. . . . Unquestionably the Eighteenth Amendment has benefited the schools beyond measure." Many similar testimonies are to be had both for high school and college students. The wets would have us to believe that the young people are going to the dogs by the drink traffic route because of Prohibition. Any one

(Continued on page 15)

## EDITORIAL REVIEW

One should never be ashamed to own that he has been in the wrong. Which is but saying in other words that he is wiser today than he was yesterday.

Week after next we will publish no paper. If you have announcements that need prompt publication, mail them in for next week's issue, to reach us by June 6th.

Brother D. A. C. Teeter is "feeling fine" since the operation on his eye, so Mrs. Teeter informs us, and "his eye is doing well." God hath answered prayer and wrought a miracle of grace through the knowledge and skill he has given unto men, as others in the brotherhood can testify also.

The work at Osceola, Indiana has been showing increased interest during recent months, though without a pastor. The Sunday school is carrying on in an aggressive manner, the leadership in activity being the young people's class. Sister Edna Nicholas of Elkhart has been supplying the pulpit.

Brother George E. Cone, of Milledgeville, Illinois, is the National Statistician, and he is calling upon pastors and church secretaries to get busy and fill out the statistical report blanks at an early date. He and the district statisticians are wanting a one hundred per cent report this year. That requires one hundred per cent cooperation on the part of local church officials. Is that possible? Why not?

Another correspondent from Allentown, Pennsylvania, gives a brief newsletter this week. The eighty-five per cent of church members reported in attendance at the regular service is good. The young people are a real factor in the activity of the church, the Christian Endeavorers being especially aggressive in their local missionary work. Brother S. E. Christiansen is the pastor of this church.

Members of the Ohio conference are urged by the Bryan pastor to come in large numbers to the conference to be held there on June 14 to 17. Brother Stewart gives some directions about getting there, and states that the good sisters of the Bryan church are planning to meet the depression squarely and to serve the delegates on conditions that make it so that no one need stay at home on account of the expense. Turn to the "Announcements" for further information.

Brother George E. Cone reports his work at Milledgeville, Illinois, where he is serving his seventh year of faithful leadership. The year has realized a net gain in membership, he says, though numbers are not given. He has led his people in the support of the special interests of the brotherhood, which is always an indication of loyalty. He is open to a call to another pastorate and the church will be seeking another pastor. Brother Cone's ministry there has been characterized by steady, faithful building, and a good work he has done.

Brother Henry Rinehart, treasurer of the Brethren Home Board, gives a report of receipts for the old people's home at Flora, Indiana. That these have not been adequate to meet the needs was revealed by the recent notice of the President of the Board, Dr. J. Allen Miller. If the offerings taken but not sent in, were in the hands of the treasurer, it would doubtless help considerably. That is a duty that ought to be taken care of promptly. Money taken for a special purpose ought not to be withheld from the use intended. There is danger of becoming guilty unintentionally of misappropriating funds.

Brother J. Wesley Platt, pastor of the church at Manteca, California, tells us that seven new members were received into his church following the meeting held by Dr. Yoder and reported about a year ago. As a result of the revival conducted by Brother A. L. Lynn in March, ten were added by baptism and three by reconsecration. Brother Lynn's ministry was much appreciated by these people. Brother Platt began on April 18th his twentieth year as pastor in that community, which makes his service in one field one of the two longest, according to the editor's best knowledge and recollection, of any of the present active pastors. The other pastorate of about equal length is that of the First Church of Long Beach, where Dr. L. S. Bauman has been in charge since the beginning of that work, more than nineteen years ago. We are wondering if Lathrop, about five or six miles distance may not also have been a part of his pastorate which he began nineteen years ago. In a brief report of this work he says three were recently baptized into the church, and he also conducted a well-attended communion service for them.

Brother C. A. Stewart, pastor of the church at Bryan, Ohio, who has suffered affliction since the middle of March, but is now able to be back at his work, has discovered what fine, loyal people he has to serve, because of their splendid cooperation during his illness. Dr. Charles A. Bame, who did yeoman service for this editor early in the year, stepped into the breach on this occasion also and took splendid care of the pulpit work. Two are awaiting baptism as a result of this ministry. An interesting feature of the Bryan work is the merged Sunday morning service. After trying out the program for a year these people are enthusiastically for it. The Sunday school is all in church and the church all in the Sunday school, which seems to us to be about the ideal. We are wondering why this plan would not solve the problem of the Sunday school exodus before church services in many places, if pastors were willing to operate on a short schedule. But at that, the Sunday school study period and the time for the morning sermon need scarcely be shortened more than what they really are in most cases. The plan, of course, is not new, but we are wondering if it might not be more widely used to advantage among our people.

Dr. Edwin E. Jacobs reports the May Day activities of the college, which made up a full and enjoyable day, and there were many visitors present. The crowning of the May Queen was charmingly done, and the presentation of the Greek play, "Electra," was a dramatic success. It was about the heaviest drama we have seen enacted on College Hill, and the actors did their parts well, reflecting credit upon those who had the training in charge, particularly the dramatics instructor, Miss Thelma Slack, who herself played the part of Electra. This tragedy was the production of Sophocles, who died about 400 years before Christ and who was one of the most gifted exponents of Athenian culture. But Athenian culture was pagan, and "Electra" is pagan in its characterizations and ideals. In the representations of the Fates, there were features more in keeping with popular dramatic standards than with orthodox Dunker tastes. We were not privileged to view the Senior class play, but we are glad to note that Dr. Jacobs speaks highly of it. The Evangelist commends the president of the college for expressing his anxiety that "the college sustain its record for clean, wholesome plays." He expresses an attitude that will go a long way toward maintaining the institution as indeed it has been, a light set upon a hill. Ashland College has wielded an influence that is wholesome. It has born a witness to social standards that the community needed. Last week the editor overheard a traveling salesman attempting to sell some of the latest novelties associated with cigarette smoking to one of Ashland's business institutions that enjoys a considerable trade with the college students and that fact was made the basis of the man's appeal. The manager objected: "They wouldn't be popular with these students at all. This college is conservative in its standards. It is a Dunker institution." When we heard those words we secretly thanked God for the moral strength of the Dunker heritage, and for the lingering evidences of that strength at Ashland College. May the entire faculty and student body, especially the Brethren students, cooperate with the president in maintaining those high standards that have made the school a blessing morally as well as educationally.

## Jesus Loved Him but Failed to Win Him

By S. E. Christiansen

Matthew 19:16-25; Mark 10:17-27; Luke 18:18-25. These references record the instance where Jesus met the hindrance to the Gospel in riches. He had met many different kinds of hindrances up to this time and in nearly all he overcame and got a response to the Gospel Light. Here, however, was a case of wealth covered over with selfishness and greed. Where other extreme cases were met, Jesus seems to have been able to help, but here the man turned from him. There is no hindrance that works more severely against the acceptance of the Gospel than the love of money.

Jesus came in contact with the rich young ruler when he was walking in Perea beyond the Jordan. It was during a very busy ministry of Jesus, but he was never too busy to try to win a soul.

### Jesus Looked on the Man

The Scripture says Jesus looked on the man and that he was young. How Jesus likes to meet persons in their youth, before the evil days come. Youth suggests ambition, strength, planning for the future. It is the blossoming time of life. It was a youth at such a period in life that Jesus met. No wonder Jesus looked at him with such interest and such appeal. Jesus likes to have a man before evil habits have formed in his life, before immorality has placed the fingers of wreckage upon him. Jesus wants men to realize in their youth that God has granted unto them grace. And youth is the best time to yield and take advantage of grace. When evil habits have hardened the heart, when the heart has become dead and the conscience has become seared so that it is unresponsive, grace is helpless.

This young man was rich. He may have got his riches by inheritance. He may have cleverly increased it. And no doubt his industrious, thrifty, economic life seemed of great worth to him. His life was really worth while, he thought, and few others in his group or vicinity were as fortunate as he. He did not know that a man who is in love with his riches is really unfortunate.

This young man was not only rich, but he was a ruler. Truly he was among those who fared well. He was young, rich and had a good position, and a government position at that. He may have gotten it through political pull; he may have inherited it; or his industrial success may have brought him into it. But no matter how he got it, he was well situated, and he loved his place.

This young man must have been one of high morals. He had kept the law from a child. He was an exemplary young man. He was honest and truthful and clean, but he felt dissatisfied with himself, and was not ashamed to confess it and to try to find the way to eternal life. The ways of his father and mother did not seem to content

him. He heard of Jesus and the New Way. He went to find out for himself how to get eternal life. He had all of this world he could wish, but a discontented, troubled heart filled his bosom, and he made his way through the crowd to seek of Jesus the way out. He sought the truth. He knew the Old Testament and the traditions of the elders, but with all these there was a lack, a void, within his soul. How could it be filled?

The Jewish teachings were filled with the Messianic hope, as he well knew. And his own heart was anxious and troubled about the hope of eternal life. But, in spite of all these things, these things were not first; self was first. Everything this young man said about himself was admirable. His wealth had enamored him. He was

afire with desire to get and to hold riches. Gold had tinted everything in his life, and he thought without it the world was worth but little.

The response of Jesus to a troubled heart was neither gruff nor unkind. He was exceedingly busy, but the strain of life did not change his attitude toward the lost. Nor did Jesus ever turn anyone away, but took time to speak even to the weakest of mankind. Jesus was stirred deeply in his heart as this young man asked, "What must I do?"

This young man may have inherited wealth and position, but he felt he had no place to go. He

knew there was a life after this life, but he did not feel himself prepared for it. He wanted to do something to secure himself a place. He could not inherit eternal life, as he may have inherited wealth. But he thought he could do something to get it, to earn it. Jesus soon showed him that nothing in this world could help him to get eternal life, for it was not of this world. This young man would have done anything, if by fame or gain, this life could be gotten. But his mind was really on material things.

Jesus touched the tenderest spot in this young man's life, he wanted the man himself. Jesus sought this man to make him what he was not, a saint. He wanted to take away from him the idol of gold and give him a real God instead. But the man would not give up his gold. He turned down the only chance to get true riches—eternal joy and peace.

### Why Did Jesus Fail to Win Him?

Jesus did not fail because he did not know the way, nor yet because he did not know how to touch him. His appeal was the right one, and also the method. The young man had to give up to get. He wanted to get and not give up. He did not want to sacrifice, nor make a surrender. He kept the law, but he would not give up that which he held dear. The hardest thing in your life or in my life



Christ and the Rich Young Ruler

is to give up that which we hold dear. Jesus cannot save any one who will retain an idol in his heart. God must be first in his child's heart. Seek him first, love him with the whole heart, trust him even in the darkest way and in the most difficult times. Put him first and he will provide all things else.

Jesus says, Follow me. Can we set him first? Will we let him have his way, no matter what may come? Or will we, like the rich young ruler, let some obstacle stand in our way, let something else take first place. Jesus' love could not save the man; it could only provide and point the way. He has pointed the way for each one of us. Will we follow him? No matter what may be our family or other earthly ties, they will not last forever. We cannot take them with us. Shall we, like the young man, leave Jesus with sorrow in our heart? Will we hold to the fading things of life? Or will we leave everything and go with him? May God help us.

## Youth, The Church, and Prohibition

By Lawrence C. Ridenour

My interest in Prohibition began sometime after signing a temperance pledge when I was a boy about twelve years of age. I confess however, that later I took to the follies of life. Until my conversion at twenty-one I was a so-called social indulgent in the use of intoxicating drinks. Contrary to the opinions of some that there is value in at least the tasting of sin I take no pride in this unwholesome experience of my life. However, it serves as a source of knowledge of the evils that lurk in the habit of drinking, moderately or otherwise. That is the most I can say for it. Prohibition was a growing conviction with me as being essential to a complete moral reform for society. Certainly I don't claim that the idea was original with me. I had heard it advanced by maturer minds as being counterpart to temperance. Many times I had heard even the habitual users of liquor express in seemingly certain tones that the only way to keep successfully sober was to prohibit the manufacture of intoxicating liquor.

When I became a qualified voter I used the ballot at every opportunity according to the dictates of my conscience to put down and out a traffic that was evil and every year more and more detrimental to our home and national life. We backed our ballots with our prayers, we did. Prohibition was logical. Prohibition was just. Finally the Pro-Prohibitionists won and instead of being only logical, prohibition was actual.

Today we are confronted with a situation that is not pleasant, and somewhat perplexing. What are we going to do? Prohibition is not as much a fact as it should be, or not as much a fact as we would like to have it be. Few if any of us ever suspected during the old campaign days that people would ignore, violate or break down constitutional law as they have diabolically tried to do with the eighteenth amendment of our national constitution. We have been to some extent disappointed but we need not be disheartened. We need not give up! There is yet hope for ultimate victory. And the situation is not half as bad as the wets would make it appear.

We are passing through a critical stage in the continued process of education that began years ago. A certain element of people in the land need yet to learn and to realize the beneficent results of Prohibition as a restraining power to promote temperance. We are perhaps midway in our march toward a day when there will be a turning point and an ascendancy to that destined goal of achievement in morals. Since Prohibition went into effect a great

mass of saloon patrons and habitual drinkers have been reduced by natural processes of elimination and by reformation on the part of many. And if we are not to doubt the sincerity of some who give assent to reform of a kind, the old-time saloon is taboo and we may be justified in feeling that we have gained something in that alone.

Our present problem and peril as well as our hope lies with our youth who are enticed by renegades that have been and are now encouraging practices that are supposed to be the social and popular thing though unlawful and degrading. The time is approaching provided the Lord wills that time continue, when our youth will see in their own generation, as did those of the generation preceding them, the evil results of alcoholic liquors. They will see the need of suppressing its use as a beverage and sense the majesty of the law to effect it. Then it will be that a supplementary wave of reform will be ushered in by the more advanced in spiritual culture, if not by an awakened desire for social betterment. Temperance must be the key word in all the efforts of every ardent advocate of the cause. We scarcely need to expect that law breaking will be eradicated in this age. But if we dare hope for any progress and its beneficent ends in the future we ought to have a right to believe in an improvement over our present status. Youth must be ever taught of the danger of all intoxicating drinks,—all of them we say because there is a teaching that some have a dignified preference,—that their minds may be impressed with the seriousness of their demoralizing powers.

The temperance movement from its inception was essentially Christian. It became a church project. Its association in political fields is not the most glowing commentary. Nevertheless, the virtue of temperance is as noble and beneficial as always, and is as worthy of the church's support as ever. The young people of the church need to be instructed and enlightened continuously by the older and more experienced in moral issues and spiritual values. There may be an aversion on the part of some at least, about bringing the Prohibition subject into the pulpit because of its political complexion. Perhaps it would be prudent to not do as it was once done, when the pulpit became a lecture platform for the subject. But the pastor could give it special emphasis in a few minutes aside from his regular sermons at Sunday services, and use other opportunities as well to speak on the matter. Temperance of course should be projected into the Sunday school lessons by the teachers whenever possible. It is imperative that ministers of the Gospel should speak more frequently of the evils of strong drink especially for the benefit of church members who want to uphold it for any reason. Total abstinence should ever be upheld as the first rule in temperance and for true sobriety. Every Christian ought to feel the urge of such a stand, and every church should feel sacredly obligated to continue to support the cause she was first to espouse. The young people must be led to see the ideal of a sober life and nation. They must realize and appreciate the challenge to them to conquer for a righteous cause. The argument is sometimes advanced that the automobile is as harmful as alcoholic drinks. It is true that the automobile does not possess a clean record covering its short existence in history, but let it be remembered that to allow the liquor traffic to exist again in legalized form and in all its fullness will make its record much worse. For youth to have free and open access to both would result in sad folly. But youth is gay and the thrills of automobiles and liquor will attract them, if we that are older do not administer provident leadership in their behalf. Dayton, Ohio.

## The Permanent Appeal of the Bible \*

By Edwin Lewis, Ph.D., D.D., in *Bible Society Record*

The visitor to any of the great libraries of the world is invariably impressed, if he has any imagination at all, with the illuminated manuscripts of the Bible. It brings to his mind, with perhaps something of a shock, the fact that what he now so lightly takes for granted, or may even cynically ignore,—the Bible,—was once the very center of the universe for devoted men, who gave not merely months but long years to transcribing it. They sat or stood at stone benches, in rooms with stone floors and walls, poorly lighted and as poorly ventilated, laboriously but lovingly copying what to them was a sacred text. With like care they illuminated title-pages and chapter headings. After the passing of a thousand years the colors of many of these still retain their brilliant hues.

Similarly in the world's great picture galleries, one is impressed with the number of paintings that have Biblical subjects.

It was, therefore, in keeping with the spirit of the time, that, with the invention of printing, the Bible should be one of the first books to benefit by the new art. There are men today who would give their left arm for a copy of the Gutenberg Bible. A long struggle was necessary, however, before the free production and circulation of the Scriptures was possible. The opposition to it was largely ecclesiastical and theological. The theory obtained that the right to possess and interpret the Bible belonged to the priesthood, and its promiscuous circulation was looked upon as a source of danger. But men were found who were willing to pay the price of giving the people the Bible in the vernacular, and there is not a more fascinating chapter in the story of the evolution and application of the printer's art than that which tells of "The Making of the English Bible." As early as 1380-84, John Wyclif had given the English people the first copy of the Bible in their native tongue. How deeply he was execrated for his work may be inferred from the fact that after his death his ecclesiastical enemies dug up his bones, burned them, and scattered the ashes in the river Swift. It was their punishment of one who "had made the jewel of the clergy the toy of the laity."

A century after Wyclif, the invention of printing made possible the work of William Tyndale. Building on Wyclif's work, he both translated and printed the Scriptures, but he was remorselessly persecuted, driven into exile, and finally, in 1536, was strangled and burned. Tyndale had his courageous successors, conspicuous among them being Miles Coverdale. When, in 1611, the King James or authorized version of the Bible was made, it showed the marks of Wyclif, Tyndale, and Coverdale. There was also manifest the influence of the Geneva Bible, a translation made by men of Calvinistic tendencies; of the Douai Bible, made at Douai, in Flanders, by Roman Catholic scholars late in the sixteenth century; and, to a less extent, of the German Bible of Luther. This translation, notwithstanding recent revisions and many excellent individual renderings, still retains its place, and is likely to do so, as the most widely sold, widely read, and widely loved of English Bibles. For students, however, the English Revised of 1885, and the American Standard of 1901, are almost indispensable.

The Protestant theory of the Bible accounts largely for the place it came to hold in the life of the people. The book is inseparable from the history and the literature

of the English-speaking world. For generations, the family Bible was as much a part of the furnishing of the home as were table and chairs. It was often an heirloom. In it were recorded important events in the life of the family: it was the register of "births, marriages, and deaths." As the Pilgrim Fathers left on their hazardous journey, Pastor John Robinson, in his farewell sermon, reminded them that "God had yet more light to break forth out of his Holy Word." In "The Cotter's Saturday Night," Burns has left an unforgettable picture of the reading in the family circle of "the big ha' Bible" by "the priest-like father," who bears himself for the serious occasion "wi' patriarchal grace."

There is an authentic note in Lockhart's story of the dying Sir Walter Scott calling for "the book," and, being asked which book, replying, "There is but one." Matchless scenes in "Adam Bede" and in "The Scarlet Letter" have their inspiration in Scriptural teaching.

Statesmen in moments of crisis have given force to their appeals by apt Biblical quotations: Lincoln's "a house divided against itself cannot stand" is a familiar case in point. And few who know the story of "the winning of the West" will find fault with the sculptor who, in the statue of "The Pioneer Mother," represents her as carrying a Bible in her hand as she strides valiantly forward into the unknown.

Educators lament what they regard as the modern neglect of the Bible. That there is this neglect is undeniable. Even among many lovers of the Bible, considerable uneasiness has been caused by the publication of the findings of critical scholarship.

All this, however, is tending to create a new situation in which a more intelligent and sound view of the Bible may be brought about. Thousands of well-informed clergymen and teachers are today engaged in this task. Religious education programs give a large and ever larger place to the Bible. Most colleges provide Bible courses. Students of the Bible have at their disposal an almost incredible amount of collateral literature.

It was by the art of the printer that the Bible was spread throughout the world in the days when it was regarded almost as a fetish. That same art must be its potent friend still. The finest skill of the craft is not too good to carry on the tradition which reaches back to the carefully treasured rolls of the Hebrew prophets; back to the unknown scribes from whose hand came the great fourth century codices known as the Sinaiticus, Vaticanus, and Alexandrinus; back to Origen compiling his Hexapla; back to Jerome in his cave at Bethlehem making the Latin Vulgate, and, in perhaps a more specific sense, back to Gutenberg and Caxton and Elzevir.

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## SIGNIFICANT NEWS AND VIEWS

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### YELLOW FEVER VACCINE

Medical science made another advance in its battle against yellow fever with the announcement before the American Societies for Experimental Biology of the development of a serum for the immunization of human beings against the disease. The vaccine was produced and successfully tested in the laboratories of the Rockefeller Foundation in New York by Drs. A. W. Sawyer, S. F. Kitchen, and Wray Lloyd after five deaths had occurred through research work with the yellow fever virus in other laboratories. Six workers were infected at the Rockefeller Foundation, but none died. Dr. Sawyer, in reporting the first results from the use of the vaccine, said that it had been developed primarily to immunize laboratory workers as they continued their investigations, and that it was not yet practicable for production in quantities to vaccinate entire populations in infested areas.—The Methodist Protestant-Recorder.

\* From The Publishers' Weekly, November 14, 1931.



### THE LINDBERGH CASE

The finding of the body of the Lindbergh baby is both a shock and a relief. Of course it brings to an end the hope of literally millions of people that the stolen child might be safely returned to his parents. But it also ends the fear that the child might never have been found, and that his parents might have to go through life haunted by the fear that he was being mistreated or brought up as a criminal. The removal of that fear must be a real relief to the sorrowing mother and father.

The whole story of the Lindbergh case makes a sorry chapter in the history of American justice. It seems incredible that such a thing could happen, and the nation apparently be powerless to bring the kidnapers and murderers to justice. The fruitless payment of two ransoms, the employment of underworld go-betweens, and the demand of a section of the press and public that the arch-criminal of the age be released in the hope that he might succeed where honest men had failed—all of these are indications of the widespread lawlessness that seems to have our country in an iron grip.

In the postwar decade there was much discussion of an actual or threatened crime wave. But today we seem to have not merely a wave but a veritable inundation of crime. And the worst feature of it is the strange apathy toward it on the part of the American public. Are we losing our sense of moral values?—The Living Church.

### WHY ALCOHOL REDDENS NOSES

Why people who drink too much alcohol so often have red noses has been investigated by a nerve specialist of Vienna, Austria, Dr. B. Kauders.

The secret, he finds, is that habitual dosing with alcohol damages a small nerve center in the brain, that controls the constriction or relaxation of the smaller blood-vessels such as the small arteries and the capillaries. Writes Dr. E. E. Free, in his *Week's Science* (New York):

"That this brain center is affected by alcohol already was known. Its action in relaxing the blood-vessels explains the flushed face and pinkish color of the skin which so often follow a drink or two of alcohol. On the other hand, when something affects this center in the reverse direction, its orders issued through the nerves cause all the thousands of tiny muscles in the walls of the smaller blood-vessels to squeeze these vessels more tightly. Much of the blood is squeezed out of them and the skin becomes pale. Some drugs cause this. Another cause is sudden fright.

"Habitual use of alcohol, Dr. Kauders finds, seems to get this brain center so accustomed to sending out orders for relaxation of the blood-vessels that these orders may be left standing, so to speak, so that the blood-vessels stay relaxed always, especially the vessels in the skin of the nose and other parts of the face."—The Literary Digest.

### SPIRIT OF MILITARISM

That Japan has been in the relentless grip of militarism was newly demonstrated by the assassination of the premier, Ki Inuki. If anything were lacking to reveal her actual helplessness under the power of the military party, surely it is supplied by the fact that Tokyo seemed to accept the affair as a matter of course and proceeded to adjust the government to the demands represented by the assassins. The army was displeased with what was termed a weak-kneed policy in relation to Manchuria and Shanghai. There has been reason all along to believe that the Japanese aggressions in Manchuria and Shanghai were the deliberate carrying out of a militaristic policy over which the Tokyo government had little or no control. And it is evident that the militarists, who call themselves nationalists, intend to brook no interference with their policy. In keeping with the military spirit and attitude, the assassination of a leader who dares to cross their path is but a patriotic act. So long as the army is practically independent of the government Japan will be a menace to the peace of the world. Naturally her hands are tied at the Disarmament Conference, for the army will never consent to a policy that does not exalt military force or that rests upon principles of good will toward other nations. Militarism knows only the "reeking tube and iron shard" as instruments of patriotism and progress.—Religious Telescope.

### TAKING THE PEACE PACT SERIOUSLY

Senator Capper of Kansas has introduced a resolution declaring it the policy of the United States "not to accept the legality of any

situation in fact created by the breach of the Pact of Paris, which may impair the treaty rights of the United States, or its citizens in any territory affected thereby, nor to recognize any treatment or agreement brought about by means contrary to the covenants of the Pact of Paris which would impair the obligations of that pact." The resolution would also provide that if the nations in open conference should decide that any nation has committed a breach of the pact by other than pacific means, and because of such breach should agree not to aid or abet the violator by the shipment to it of arms or other war supplies, and if the President of the United States should find that said nation has in fact committed a breach of the pact, it shall then be unlawful, unless otherwise ordered by congress, to export from this country to the violating country arms, munitions or other articles for use in war, or to assist the nation financially. There are a good many "ifs and ands" in the resolution. Nevertheless, it is in the direction of giving effectiveness to the pact, and if the latter is to be anything more than a gesture, means will have to be provided for giving it effectiveness.—The Presbyterian Advance.

### METHODIST GENERAL CONFERENCE FIRM FOR PROHIBITION

A more vigorous continuance of national prohibition was called for by the board of bishops of the Methodist Episcopal Church in the episcopal message to the general conference at the opening of its session in Atlantic City, May 3. Substitutes and modification plans for the Eighteenth Amendment were waved aside in the message. As a rallying cry against state liquor control, the following slogan was offered:

"We can no more have a nation half drunk and half sober than in the days of Lincoln it was possible to have a nation half slave and half free."

United States Senator Arthur Capper, of Kansas, predicted in an address before the conference on May 4 that the battle over prohibition would be fought in the future between "the big wet cities and the small dry cities, towns and rural folks."

The conference voted unanimously to serve notice of its dry stand to the officialdom of the nation. The notice is contained in the prohibition section of the Episcopal message, which called for a "vigorous" and unmodified continuance of the Eighteenth Amendment, and which sharply criticized the repeal efforts of wealthy men and the reputed wet sentiment of the metropolitan press.

The Committee of Temperance, Prohibition and Public Morals recommended a widespread distribution of the dry document, and the delegates suspended rules to order the statement sent to President Hoover, all senators and representatives in Congress, and all presidential candidates and college presidents. The conference also ordered that all Methodist pastors read the prohibition pronouncement from their pulpits and supervise its circulation among youth of the church.—The Evangelical-Messenger.

## OUR BIBLE STUDY DEPARTMENT

### Outstanding Texts of the Bible

By Dr. G. W. Rench

John 2:24, 25:—"But Jesus did not commit himself unto them, because he knew all men. And needed not that any should testify of man: for he knew what was in man." Moffatt has this rendering, "Jesus, however would not trust himself to them; he knew all men, and required no evidence from anyone about human nature; well did he know what was in human nature." If many men do not know Jesus, Jesus knows them. That is why Jesus made his Gospel to fit mankind; he knew men. That fact is one of the outstanding evidences of the divine origin of the Bible. Could it be shown that Jesus did not understand human nature, that would leave the Son of God stand out boldly as an impostor. Centuries before the birth of "modern psychology" Christ revealed his knowledge of man's mental and moral nature. Whether in the wilds of Africa, the frozen snows of the north, in the darkness of heathenism of the Orient or amidst the blazing civilization of the Occident, it answers the longing of man's entire nature.

It recognizes and meets the needs of the physical nature of man. The gospel condemns all vices that injures his body. The drunkard, glutton, unchaste, or idler can not be saved and fitted for the kingdom as such. One of St. Paul's leading declarations was, "Abhor that which is evil, cleave to that which is good." Purity, soberness and industry are cardinal pillars in God's great temple of piety. Man is reminded that we reap that which we sow; and "they who sow to the flesh shall of the flesh reap corruption." Then, man has an intellectual nature. Truth has been assigned the highest place of importance, in things pertaining unto God. "Ye shall know the truth, and the truth shall make you free." Some one has said that only Christian countries can boast of a schoolhouse on every hill. The world's greatest universities, such as Oxford and Cambridge, Harvard and Yale, were founded by Christian scholars. Copernicus, who lived among the stars; Gutenberg, who revealed in the printer's art; Angelo, who traced the marvels of the pendulum, and Morse, who made the lightning carry messages, have led the van in the triumphant march of modern sciences. These were men of God. Why, in the conversion of the soul, the will is not enslaved, but set free; the reason is not blighted, but enlightened. "Think on these things," is one of the outstanding admonitions of the teaching of God.

Man is an affectionate being. And how the Bible is built around that sublime trait. It was love that brought Jesus from the skies, and no higher standard of love has ever been raised than the supreme love of Jesus. John says, "God is love." Peter says, "See that ye love one another with a pure heart fervently." Yes, that commandment was written for Christians. The love akin to that of Jesus has founded the orphan asylums, and the hospitals for our unfortunates.

The Gospel builds the Christian home, and by its teachings throws a wall of protection around that divine institution. It has been said that the Christian home is a "world of love shut in, and a world of care shut out."

"Home is not four square walls  
Hung with pictures nicely gilded;  
Home is where affection calls,  
Filled with shrines the heart has builded."

I think history has it right: "Egypt built her pyramids, Babylon her hanging gardens and palaces, Rome her temples, Greece her immortal works of art and literature, but they had no homes." Although Christ was born in a manger, he honored the home at the marriage feast in Cana of Galilee, and sanctified the home of Mary and Martha by his heavenly presence again and again. As go the homes in this country, so goes the nation. Corrupt homes means a corrupt nation. O, church of God! what will you do about it?

Then, man is a spiritual being. The soul was made for God, as the eye was made for light; as the heart was made for love, and the ear was made for sound. David said a long time ago, "As the hart panteth after the waterbrook, so my soul longeth after thee. O God!" The gospel urges a man to prayer as a means of spiritual food. It places in man's hands a sure and safe guide-book, the Bible, and assures him that it is able to make him wise unto salvation.

## Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

### I. Chronicles

Would you like to look into the journal of a scribe of Jewish life "when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar?" Would you like to browse over the papers of a priestly manuscript of a "ready scribe in the law of Moses", and "a scribe to the words of the commandments of the Lord and of his statutes to Israel?" If so, you will find in the book or books of Chronicles a private review of the leading events from Saul to the Captivity.

First Chronicles, originally the first half of Second Chronicles, is a continuation of the books of the Kings. While the latter are

engaged exclusively with reigns of the monarchs of Israel and Judah, the former deal with the priestly functions of the house of Zadok, in the line of Eleazer. Israel is out of the picture; Judah is portrayed in vivid and striking lines. The history centers around Jerusalem and king David, its chief personality.

Ezra, the purported author, himself a captive, is in an excellent position to be a writer of the experiences of Judah prior to and during the captivity. To preserve the illustrious history of God's divine government over men, especially that of the Jews, certainly must have been in the mind of the author. To the remotest ends of history he goes for information to build up his case of God's people. The genealogies begin with Adam and race through the centuries until Zerubbabel is reached. The captivity has been a reality, and supplementary notes such as Ezra could supply would be much in order. He is recording words breathed by the Holy Spirit and men have accepted them as such.

### I. THE HISTORY OF THE BOOK

1. Author. Ezra. So regarded by most Bible scholars.
2. When and Where Written. During the period of the Captivity.
3. To Whom Written. For the priestly group of Judah and the Jews.
4. Authenticity. Supplementary historical account stressing the place of the sacerdotal system. The Chronicles are sober history.

### II. THE OUTLINE OF THE BOOK

1. Genealogy and History: General and National. 1-10.
2. Saul, David, Solomon: Specific and Local. 11-29.

### III. THE CONTENTS OF THE BOOK

First Chronicles opens with the genealogies and pedigrees of sacred history from the time of Adam. The patriarchs, sons of Jacob, descendants of Simeon, the Levites, the remaining tribes, and the inhabitants of Jerusalem, until the times of the kings, are given. A brief reference is made to the downfall of Saul, and David, his successor, is treated at great length. His heroes, victories and festival, temple preparation and directions, are all narrated in sequential order. Solomon, the future builder of the temple, is presented as the new king and David's decease is recorded.

### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. House of God. "Election." Record.
2. Key Verses. 10:13, 14; 16:4; 28:20, 21.
3. Key Chapters. 16 and 29.
4. Key Ideas. The Temple and its Blueprint.

### V. THE VALUE OF THE BOOK

I Chronicles has a special message relative to David's concern for the temple. This seems to be the background passion of his life, according to our chronicler. He lives and dies for Jerusalem and her worship. This aspect of his life is magnified and his sins escape the notice of the reviewer's eyes. David only prepares the way for the building of the temple, and Solomon completes it. Therein lies the historical value of the book.

### VI. THE CHRIST OF THE BOOK

Rev. John Wilkinson in his "Israel, My Glory" (p. 82) has this splendid paragraph concerning Israel, David, and Christ: Christ Jesus "is the only Person alive now as known to be David's seed, and as possessing a right to David's throne." Surely David's throne shall some day be occupied by David's Son. "As long as the sun and moon endure" (Jer. 31:35-37) is Israel's life as a nation among the nations guaranteed. Like the "faithful witness in the sky"—the rainbow—so does the presence of the Jew witness to the highly colored reign of our Lord and Savior. Ps. 89:3, 4, 27-37.

### VII. THE LESSONS OF THE BOOK

1. Saul. "So Saul died for his transgressions which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse." I Chron. 10:13, 14.
2. David. "And he died in a good old age, full of days, riches, and honor; and Solomon his son reigned in his stead." I Chron. 29:28.
3. Solomon. "And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel." I Chron. 29:25.

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## A Practical Plan for Personal Bible Study

By Marion McH. Hull, M.Sc., Md.

Many years ago when I was a medical student, a young woman whose name I have forgotten, on her way to China, visited our church and gave the young people a plan of Bible study that contemplated studying each chapter seventeen times. I had been a regular reader of the Bible for a long time, but had no definite plan; so I began with this plan, giving the first half hour each morning to this devotional study. I began with the Book of Acts; then took the Epistles in their chronological order; and then other books of the Bible. It helped to develop a habit of daily Bible study that continues until today—but a half hour a day is too little now to satisfy the appetite for the Word of God that has been created; it takes at least two hours every morning now, and then I am always sorry when the time has come to go to breakfast and the day's duties! The plan has been modified somewhat now for my own needs, but the general scheme is basic.

The plan is so simple that any young person can follow it, and yet it is comprehensive enough to engage the individual attention and closest thought of the most advanced Bible student.

One must remember, however, that no mere plan is sufficient in itself. It is only a means to an end. The essentials for Bible study are prayer, repetition, system, and obedience. We knew a man who could quote pages of the Bible, but he died cursing God; he had studied the Bible only to criticize it. Prayer must precede, must be mingled with, must follow your Bible study if it is to benefit you most.

Repetition is essential. Just because the Twenty-third Psalm is familiar to you, do not neglect it; your next study of it will bring you some gem you never dreamed you could have overlooked before.

### What Is the Best Time for Study?

Systematic study is far superior to sporadic study. Have a time, a place, a pencil, a notebook, as well as a plan. Probably the best time is in the early morning when your mind is fresh and the duties of the day cannot crowd this time out. Select your own time, and the time that suits you best; and then keep it inviolate; except in great emergencies let nothing interrupt that time of study and prayer.

Shut in with God in the secret place;  
There in the Spirit beholding his face;  
Gaining new power to run in the race—  
I love to be shut in with God.

The very act of making notes impresses the truth upon one's mind; and it is helpful to look back sometimes on what you thought and to see how you have advanced in spiritual perception.

Obedience is the capstone; unless you obey God, he will not reveal another secret to you; but if you do, he will lead you farther and farther into the fields where his rich treasures lie.

As for the plan suggested above, it is as follows:

1. First Impression.—Read the chapter through carefully and write down your first impression received. The first impression received on reading Acts 1 is that power comes with the Holy Spirit. On Reading Joshua 1 it is that true success comes only through keeping God's word.

2. Name.—After reading the chapter again, write in your notebook some name for this chapter which will best convey to your mind the contents of the chapter. For example, the seventeenth of Matthew would be the "Transfiguration" chapter; the Twenty-third Psalm is the "Shepherd" Psalm; 2 Samuel 7 would be the "Davidic Covenant" chapter.

3. Date.—Determine as accurately as possible the date of writing, or the date of the events recorded; and note it in your book.

4. Author.—Determine, as best you can, the author of the chapter. It helps in understanding it to know who the writer is, that you may have his background.

5. Best Verse.—Read the chapter again carefully, and select and record in your notebook the best version, in your opinion. This will often be very difficult to decide, and will require concentration of all your mental and spiritual powers. If you are studying with a group, each one may have selected a different verse as the one which appeals most strongly as the best verse, and an interesting discussion may follow as each one gives the reasons why his or her particular verse was selected.

6. Key Verse.—Read the chapter again and select the key verse; that is, the verse which is the key to the contents of the chapter; or in other words, which when read will suggest to you the contents. For example, the eleventh verse of Acts I—"Ye men of Galilee, why stand ye gazing into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him to enter into heaven"—suggests the ascension and the events just preceding it, and the ten days' prayer-meeting which followed; and these are the contents of that first chapter of Acts.

7. Literary Character.—Much difficulty in understanding the Scriptures has grown out of the unfortunate division, too often quite arbitrary, into chapters and verses. Suppose Gray's Elegy should be printed in prose and arbitrarily cut up into chapters and verses. To know that it is a poem consisting of a certain number of stanzas of four lines each would greatly facilitate the understanding of it. Just so, in our study of a particular chapter, to know that it is a poem, or a narrative, or a parable, or a symbol; whether it is historical or prophetic; whether it is a warm personal letter or a logically presented argument—to know its literary character will often go a long way in making its meaning clear to our minds.

Study the chapter therefore, and make a record in your notebook of its literary character.

8. Persons mentioned.—Make a list of every person mentioned in the chapter, with a brief note concerning each one. For example, most readers will put Theophilus at the head of their list in Acts I because most people are very careless readers. "I" should head the list; and that is the same person who wrote the third Gospel record. You can assume that it was Dr. Luke; but to prove it, which can be done, will require some wide and deep and long investigation. To understand the chapter you should get acquainted with the persons mentioned.

9. Places mentioned.—Similarly, to make a list of the places mentioned. In doing this it will be very helpful to have a map before you and to get a mental picture of the locations also. Briefly record some outstanding fact about the various places. For example in Acts 9 you might say of Damascus that it is the oldest city of the world today.

### Noting Different Versions and Striking Facts

10. Comparison of the Authorized Version with the Revised Version.—There are not many changes, but some of them are most illuminating, because words that had a very definite meaning in 1611 have changed in more recent years. For example, in I Thessalonians 4:15 "prevent" in these days means to obstruct, but its original meaning (from pre and venire) was to go before. So the Revisers have changed it here to "precede," which better conveys the idea of the Greek word.

11. Five Striking Facts.—Record five striking facts in the chapter. For example, in the twenty-first chapter of John:

(1) That Peter and six others of the disciples were so disappointed after waiting and waiting in vain for the Lord to keep his appointment with them in Galilee that they were willing to go back to the old job of fishing.

(2) That men who had been called to take men alive were not successful at taking fish dead.

(3) That the Lord Jesus, after his resurrection, cooked breakfast for seven hungry men who had lost faith in him.

(4) That there were just 153 fish in that net, rather than 152 or 154. There is a reason.

(5) That he made Peter confess his love for him the same number of times he had recently denied him.

12. Questions and Difficulties.—In almost every chapter in the Bible you will run across something you cannot understand. Do not let that bother you; if you could understand it all, you would be as wise as God who wrote it! So when you do find something you do not understand, write it down in the form of a question, or state your difficulty. Often the very task of putting it in words will answer your question or remove the difficulty. But if not, write it down. Some day in your further study you will find something somewhere else in the Book that will clear the matter in your mind as the rising sun clears the mist of the early dawn. For example, if you were studying Acts 1:18 and read what Judas "purchased a field with the reward of iniquity; and falling down headlong, he burst asunder in the midst, and all his bowels gushed out"; and then read in Matthew 27:3-10 that he threw the money down at the

feet of the rulers and went out and hanged himself, you might have some difficulties. But they all clear away when you learn that the Greek word for "hanged" is not the usual word; that it occurs only here in the Bible; that it never conveys the idea of suspension but of choking; and that it is in the middle voice, not the active. It simply means "he choked." "Falling down headlong" literally is, "becoming prone." If a man had a stroke of apoplexy on the street he would breathe as though he were choking; falling down he might sustain a fractured skull, and some of the contents of his skull might ooze out. Dying, the record might be either death from apoplexy, or from fractured skull, or a layman might say he choked to death. The records are not contradictory, but complementary.

So the voice of the verb "purchased" also conveys the truth. Judas died, but there was purchased for him a field with the reward of his iniquity. He did not actually make the purchase. He threw the money on the floor; but the rulers would not accept it; it was still his money; so they acted as his real estate agents and purchased for him with his money a field in which to bury his body. Here again the records are not contradictory, but complementary.

Therefore record your questions and difficulties, and wait until you know more; and you will have your questions answered and your difficulties will disappear.

(To be continued)

### STUDYING THE SUNDAY SCHOOL LESSON

Family Altar  
With  
Thoburn C. Lyon

### JUDAH THE TRUE BROTHER

(Lesson for June 12)

Lesson Text: Gen. 44:18-34; Golden Text: Ps. 133:1

#### Daily Readings and Comments

#### MONDAY

##### Judah the True Brother. Gen. 44:18-34

When Joseph was first taken by his brethren and cast into the pit, it had been their intention to kill him; however, even then Judah seems to have been a bit more tender than the rest (except Reuben), and it was he that suggested selling Joseph rather than slaying him. In the years that had since passed, he had undoubtedly been haunted many a time by the terrible deed, and by the grief of Jacob; probably he had sincerely repented of it all, and wished there was only some way it could all be made right. At any rate, he now proved himself a true brother to Benjamin, offering to give his own life instead, that he might spare his brother and his father. Let us pray that the spirit of true brotherhood may become more general in the family, in the church, in the nation, and throughout the world, for our Father's sake.

#### TUESDAY

##### Reuben Helps Joseph. Gen. 37:18-24

Just as Judah intervened in Benjamin's case, so had Reuben intervened for Joseph. Undoubtedly it was Reuben who first caused Joseph's life to be spared, and we read that it was his intention to bring him again

safely to his father. In the meantime, however, Judah suggested selling Joseph, and for some reason Reuben did not object. Perhaps he feared his brethren. Let us pray that we may ever fear to do wrong more than we fear any man, and that we may never fear to help.

#### WEDNESDAY

##### Joseph the Loyal Brother. Gen. 45:1-8

If any one ever had cause to hate another, Joseph had just cause to hate his brethren, yet his forgiveness was almost Christ-like in its depth and generosity. Some would suggest it was easy for Joseph to forgive, because he had so prospered, but do not forget what he had suffered: separation from his father and home; uncertainty as to whether or not his father was even yet living; the life of a slave, even though a trusted and honored one; the years in prison; and the knowledge that apparently it made no difference to his brothers whether he lived or died. Joseph had much to forgive—much more than the petty imaginary grievances we often find hard to overlook. Let us pray for the grace of a forgiving spirit, and for more loyalty to our weaker brethren.

#### THURSDAY

##### Paul Befriends Onesimus. Philemon 1:8-20

Paul had himself been forgiven much, and he knew how to forgive and befriend those who had much to be forgiven of. He even offered to assume the responsibility for any misdeeds that Onesimus might have committed, if only Philemon would forgive him and receive him as a brother. How the Spirit of God can soften and ennoble the

heart of man! Let us pray that his Spirit may so touch our hearts, and the hearts of other men, today, and that we may truly befriend those who need our help.

#### FRIDAY

##### Mutual Helpfulness. Rom. 15:1-7

Joseph had suffered much at the hands of his brethren, yet in it all he could see God's hand, not only bringing Joseph himself to a place of greater service, but also providing against the time of his brothers' need—in short, the strong bearing with the weak in mutual helpfulness. Let us make verses 5 and 6 our prayer for today.

#### SATURDAY

##### Christ our Brother. Matt. 12:46-50

Of the very household of Christ! He is our Brother, and through him we become children of our Father in heaven; what a privilege! Reuben and Judah had endeavored in some measure to save Joseph, yet they lacked either the power or the courage to do so. Our earthly brethren may fail us in time of need, but not so with Christ our Brother! His is the power and his the will to save; his be the glory also!

#### SUNDAY

##### The Lovingkindness of Jehovah. Ps. 26:1-7

The lovingkindness of God the Father in sending his Son as an offering for our sins should ever be before our eyes (John 3:16). When this is so, we cannot refrain from telling of all his wondrous works with the voice of thanksgiving (v. 7). May this be the desire of every heart in thy church throughout the earth today, that many others may know thy lovingkindness, O God!

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. G. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



G. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer  
2301 13th St., N. E.,  
Canton, Ohio

## Plans for the Missionary Committee

Motto: "The most interesting meetings of the year."

1. Missionary meetings. Plan the year's meetings; assign a leader to each to begin planning it and keep clippings for it. Secure special speakers and foreign-student speakers. Make all meetings different and as novel as possible. A debate, missionary-board meeting, Japanese tea-party, etc. Missionary social.

2. Introduce dramatic features. Collect costumes (home made, in a trunk) pictures, flags of all nations, and such decorations for the meeting room. Collect a box of curios. Have members in costume to read stories and essays. Have members impersonate returned missionaries, "What I Did." Present plays or demonstrations. Go from home to home some evening, each member decorated to represent a different mission land and have its life shown.

3. Push mission study. Secure a leader; plan details; organize a class; outline studies in Christian Endeavor each week.

4. Stimulate missionary interest. Reading contests, reading circles, each member of the committee responsible for development of certain ones. Secure letters from missionaries to read to the society; get mem-

bers to write regularly to mission boys and girls.

5. Promote giving to missions. Enroll Tenth Legionaries by distributing literature, special meetings, month's trial, etc., to encourage general stewardship, then urge a big share for missions. Conduct an every-member canvass; use pledge-envelopes and budget system. Ask for special home and foreign projects. Keep the society informed just how money sent is used. Raise money by a play. Support an orphan or poor student. Read letters to the Christian Endeavor society.

6. Encourage prayer for missions. Have definite prayer in meetings. Request private prayer for definite objects, explaining the need; organize prayer circles, especially among Quiet Hour Comrades.

7. Spread missionary literature. Secure and spread pamphlets from denominational boards; secure subscriptions for missionary periodicals; tell the story of good books, and have them ready to lend; secure maps, charts, pictures, etc.; collect clippings and articles for use with the Christian Endeavor meetings. Missionary books in the Sunday school library. See that the society has all the latest helps and material. Borrow sam-

ples of the latest supplies on sale, and exhibit them at union events, in church and Sunday school, to neighboring societies, etc.

8. Help home missions. Send missionary boxes. Dress missionary dolls; help home missionaries at Christmas. Send souvenir cards, hymn books, and other material to mission stations. Send scrap-books. Fill mission barrels. Meet and sew while one reads a missionary book.

9. Community service. Organize or help conduct playgrounds, gospel missions, classes for foreigners, night school, and Y. M. C. A. evening classes; reach into foreign homes through little sewing or cooking classes for the small girls in your home; take one boy or girl under your personal

care, especially at Christmas; help the poor at Thanksgiving. Be the village Santa Claus at Christmas; receive money and toys, etc., and find worthy cases. Be sure to tell all about homes and gratitude in the Christian Endeavor meeting the next Sunday.

10. Conduct services and do friendly work in various institutions, such as jails, hospitals, poor farms, etc., rescue missions, and old folks' homes. Get up entertainments for them. Raise money for new books, coal, etc., when needed.

Further information on missionary programs is given in a special missionary department leaflet issued by the Massachusetts Christian Endeavor Union. Copies will be sent upon request.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

### "Nights With God" in Auckland

By the Rev. A. S. Wilson, Christchurch, South Island, N. Z.

Harry Dawson was an Australian business man who represented a commercial house in New Zealand. Since the pastor of the Grange Road Presbyterian church in Auckland was to be away, Mr. Dawson was asked to supply the pulpit one Sunday in January. He readily agreed to take the services for two Sundays, if the pastor wished it, and two nights a week in addition. He had done a considerable amount of evangelistic work and offered to hold a short series of mission services. January is a holiday month for New Zealanders and when the time came the church seemed unable to throw off the holiday spirit. The officers agreed to postpone the series of special services, but when the next date arrived the same state of affairs was apparent. We finally decided to start "after Easter!"

On Good Friday the workers made a house to house canvass to invite people to the meetings, and many came back telling of the exquisite joy of soul winning. A prolonged prayer meeting was held that night.

In the quiet of eventide two young fellows, appealed to in the visitation, came seeking Jesus Christ. This so delighted the young workers that they went out to look for others and held a prayer meeting on the footpath. The glow of the Spirit's power was present. About midnight nearly every one went home, but seven remained to spend the night in earnest prayer for the district of Mt. Eden, for the city of Auckland, and for the services.

Evangelistic meetings were held each night and another all night of prayer was announced. This time twenty-six attended and four were brought in from the streets. Mt. Eden is a no-license district so that these wayfarers were quite sober. Three came out for Christ that night and joined the band of praying ones. Among this group was a bright, educated young fellow, leader of the big Christian Endeavor Society at the Tabernacle built by Thomas Spurgeon (son of C. H. Spurgeon) and now ministered to by the Rev. Joseph W. Kemp. Over seventy people came to the next night of prayer and the same glow and power was present. Every night the ordinary meetings went on; in fact, they lasted for seven

weeks. On Friday evening they filled the body of the church and many remained all night. On the fourth "all night" meeting one hundred and forty stayed until about 6:30 A. M., and even then it was difficult to close. People in the city began to take notice; these meetings became a topic of conversation on trams and buses. Some were awed; some treated it with scorn and ridicule. The "nights with God" each Friday continued, the numbers soaring until some 250 were present. From eight o'clock until midnight the meeting was general with one or two addresses. Among the speakers were Rev. E. R. Harries, Chairman of the Cambridge Convention; Mr. Chas. J. Rolls and the Rev. Joseph W. Kemp of the New Zealand Bible Training Institute; the Rev. John Laird, M. A., a Baptist; the Rev. R. C. Roberts, B. A., B. D., President of Auckland Ministers Association; Dr. W. H. Pettit, the Rev. F. H. Radford, Harry Dawson and the Rev. A. S. Wilson.

People came in goodly numbers. Grange Road is one of the oldest churches in Auckland, having been built by Bishop Selwyn in 1865. A quarter of a century ago it was purchased by the Baptists and has become a sacred, holy place to many. Passersby were amazed to see the old property ablaze with light at one o'clock in the morning and a score of cars standing in front. Songs of praise were led by the pipe organ and the overflow of joy was very reverent. At midnight the worshippers passed to the Social Hall singing "We're Marching to Zion." There the atmosphere became like heaven upon earth. There was earnest crying to God that he would look upon Auckland as Christ looked upon Jerusalem. Foreign lands were also remembered and God heard, not by streams of penitents, by reviving his own people and leading them to engage in personal soul winning.

As a result of months of such a weekly rendezvous there arose the Prayer and Revival Campaign which aimed to help all the churches in their work. From this center various united evangelistic campaigns have sprung up and have produced great results for the glory of God.

Dr. W. H. Pettit journeyed to Grange

Road early in the series to verify the reports of the happenings. So convinced was he that this was a work of the Holy Spirit that he addressed a meeting of "Brethren" from various parts of the city about the fruits of the meetings. They were so moved that they arranged a series of special prayer times all over the city. The wife of an Anglican clergyman declared that she had never known such ease in approaching people about the things of God. The general manager of one of the largest business houses in the city said that in all his years in Auckland no such spiritual atmosphere had been abroad. The Secretary of a large New Zealand enterprise, who had not been near a revival meeting, became acutely conscious of unhappy estrangement from God. He sought a prominent business man and yielded himself to God.

Many hear the word: "If I regard iniquity in my heart the Lord will not hear me," and they stepped out to surrender for sanctification by faith and the fullness of the Spirit. No one criticized or wondered for everyone seemed in sympathy. Like Archbishop Leighton, they were "driven from natural independency to make Christ all their strength." As Dr. Robert Dale said of some at D. L. Moody's gatherings in Bingley Hall, they came "anxious, restless, feeling after God in the darkness" and before our eyes their faces were filled with light.

The sense of unity in these gatherings was the unity of the Spirit. A company of ministers were discussing the "all nights" sympathetically and with wonder. One of the oldest said: "What has struck me is that at four in the morning the Anglican at one end, the Plymouth Brother at the other, and all the denominations between, strike the same note." Glory to Jesus Christ, the wonderful Savior!

We are reminded of the words of Bishop Moule: "The secret of continuance is taking pains to keep up intercourse with God." The "all nights" reminds us of the intercessions of Jesus when

Cold mountains and the midnight air  
Witnessed the fervour of his prayer.

—Missionary Review of the World.

### "THE SIMPLE GOSPEL" OF ALBERT SCHWEITZER

Musician, theologian, author, missionary physician—but not a high-brow—such is Albert Schweitzer. Could Christianity be more simply put than in this sermon to the patients in his hospital at Lambarene in French Equatorial Africa? "Scarcely are you up in the morning and standing in front of your hut when some one whom you know to be a bad man comes and insults you. Because the Lord Jesus says that one ought to forgive, you keep silent instead of beginning a palaver. In the afternoon, when you are about to go and work in your plantation, you discover that some one has taken away your good bush-knife and left you in its place his old one. But you want to go on forgiving. Although it is a day on which you have experienced much unpleasantness, you feel as jolly as if it had been one of the happiest. Why? Because your heart is happy in having obeyed the will of the Lord Jesus. In the evening you want to go fishing. Then you discover that your boat is missing. Another man has gone fishing in it. Angriily you hide behind a tree in order to wait for him. But while you are waiting your heart begins to speak. It keeps on re-



peating the saying of Jesus that God cannot forgive us our sins if we do not forgive each other. Instead of going for the other fellow with your fists, when at last he returns, you tell him that the Lord Jesus compels you to forgive him, and you let him go in peace. Now you go home happy and proud that you have succeeded in making

yourself forgive your enemies. But if the Lord Jesus were to come into your village and you think he would praise you for it before all the people, then would he say to you as he did to Peter, that even to forgive seven times is not enough but that you must forgive seventy times seven."—Congregationalist.

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

The annual celebration of May Day held last Saturday, was well attended. The new Redwood stadium was almost filled. The weather was not at all ideal but it did not rain and so the whole day's program was carried out.

Miss Mary Ann Scarborough was crowned May Queen and before her throne was presented the Greek Targedy, Sophocles' ELECTRA. It was well done, Miss Thelma Slack, under whose direction the play was given, taking the title role.

Following this event, the annual Alumni dinner was served at a down town restaurant, many alumni being present. It was a very enjoyable event. Professor Arthur DeLozier was nominated for president, Miss Kathryn Teeter of Ashland, vice president, and Miss Lulu L. Wood, librarian, was re-nominated for secretary.

At the Winona meeting, these nominations ought to be confirmed or other ones made. Let non-resident alumni take notice. Also take notice that this event should not be overlooked this year at Conference, as it almost was last year.

In the afternoon, Wooster defeated us on our own diamond, 2 to 10.

In the evening, the Seniors presented their annual class play, "Broken Dishes." I can not speak too highly of the way it was put on,—no vulgarity, no coarseness, nor any other objectionable feature. I am anxious that the College sustain its record for clean wholesome plays so that when an audience gathers, it may expect to see high class drama.

This week will see the last of the class work. Examinations the following week, with the Baccalaureate service at 3:00 P. M. on Sunday, June 5, and the Class address Wednesday following at 8:00 P. M., by State Superintendent Skinner, followed by the President's reception. These events at the Park Street church.

Thursday, June 9, at 10:00 A. M., the annual commencement will be held in the Gymnasium. EDWIN E. JACOBS.

### BRYAN, OHIO

The Bryan church has proven beyond a doubt that a church does not depend upon any certain preacher to carry on their work. Since the 16th of March the pastor has not been able to look after the work of the church, but it has gone on just the same. We were fortunate to secure Dr. C. A. Bame who has carried on for us, driving from his home in Ashland each week end. Our Sunday school has held a higher average since the beginning of the year under the leadership of Mr. Joseph Kerr than it did one year ago. And the Christian Endeavor was well attended and has good programs. But in

the summer months the attendance always goes down and we have not been able to overcome that. During the winter months the attendance was from 30 to 50. The W. M. S. has been very active and is striving to reach every goal possible. The church has been redecorated through the activities of this society. The Ever-Ready Class has presented the church with new carpet for the platform and aisles. We also have two very active and wide awake Sisterhood societies. Last year the seniors presented the church with choir chairs and the Juniors presented the church with a beautiful Christian flag.

Our church attendance has increased and every department of the church is working smoothly. By merging the Sunday school and morning service we solved the problem that is so perplexing to nearly every church and pastor, that of having so many leave the morning service. It has been one year since we tried this plan and it has worked so good that our people would not think of going back to the old method. We have our entire opening service before the study period. Following that period the pastor makes his announcements and preaches his sermon. While it does not give us a chance for special music, yet every one stays for the sermon, both young and old, even the primary department. We have felt for a long time that we had rather preach a twenty-five minute sermon to all than to have a long-drawn out service for just a few. It gives us the same amount of time for the study hour and for the sermon, but leaves out some of the preliminary service. We can reach more people with the Gospel in this way, for all stay to hear it, knowing that at eleven they will be out. This service has increased our attendance and offerings. Our Sunday evening services are also well attended.

On May 15th Dr. Bame conducted our Holy Communion service, and it was a beautiful service, and more people attended than at any time since I have been pastor. In the morning Brother Bame preached a wonderful preparatory sermon, and one man came forward and took his stand for Christ. He and his wife both are coming into the church as soon as we are able to baptize them. We have our trials as well as others, but through them all we feel that the church is going forward in harmony and in the spirit of God.

C. A. STEWART, Pastor.

### OSCEOLA, INDIANA

The work at the "Osceola Mission" at this time is being carried on without the support of a pastor since October first. Sister Edna Nichols of Elkhart has brought us some very inspiring messages on each Sunday evening following Christian Endeavor. The

Sunday school has done some very good work, since the beginning of our Sunday school contest which started December first. Our greatest success has been with the Young People's Class, aged fourteen to twenty years. At the beginning of the contest the enrollment in this class was eighteen which has been increased to forty-five. The average attendance for the past month has been thirty-one. Average attendance of the Sunday school is seventy-five. Sister Schumacher of the Young People's class has done splendid work with her class through visiting homes of the community and class socials. We feel very much in need of a pastor at the present time to assist in this work. We ask for the prayers of God's people for the success of his work at this place.

JOHN D. HUMES,  
Sunday School Superintendent.

### TREASURER'S REPORT FOR BRETHREN HOME

#### Money Received from Churches

Morrill, Kansas .....	\$ 2.25
Pleasant Hill, Ohio .....	8.70
Raystown, Pa. ....	2.50
Roanoke, Ind. ....	4.50
Wichita, Kans., .....	15.00
New Lebanon, Ohio .....	9.10
Fair Haven, Ohio .....	6.55
New Paris, Ind., S. S. ....	5.00
Johnstown, Third .....	6.50
Berlin, Pa. ....	18.40
Oakville, Ind. ....	8.25
Roann, Ind. ....	8.25
Carleton W. M. S. ....	5.00
Philadelphia, First, .....	131.00
Gretna, Ohio .....	7.64
Bryan, Ohio .....	6.33
Fillmore, Calif. ....	2.25
Corinth, Ind. ....	2.50
Mansfield, Ohio .....	9.00
Calvary, N. J., .....	9.00
Waterloo, Iowa .....	9.06
Waterloo W. M. S. ....	5.00
Portis, Kans. ....	4.00
New Lebanon, Ohio .....	2.50
Buena Vista, Va. ....	3.00
Sergeantsville, N. J. ....	12.25
Muncie, Ind. ....	10.00
Ardmore, Ind. ....	5.00
St. James, Md. ....	3.25
Carleton, .....	2.55
Pleasant Grove, Iowa .....	3.18
Lanark, Ill. ....	1.00
Ypsilanti, .....	5.00
Tiosa .....	2.80
Washington, D. C., S. S. ....	12.82
Washington, D. C., Church .....	23.50
Flora .....	13.55
Falls City .....	20.70
Berne .....	15.00
Mexico .....	10.00
Fairview .....	10.00
Lathrop, Cal. ....	4.75
Vandergrift .....	4.79
Uniontown .....	5.00
Dayton, Ohio .....	75.60
Waynesboro .....	11.35
Wooster W. M. S. ....	5.00
Fillmore .....	1.00
Fremont .....	2.50
Nappanee .....	12.75
Peru .....	1.76
Smithville .....	8.12
Los Angeles, First .....	6.25
Ashland .....	9.50
Allentown .....	6.50
Trinity .....	2.05
Hagerstown .....	3.50
Individuals .....	68.90

HENRY RINEHART, Treasurer.

## ALLETOWN, PENNSYLVANIA

The church in Allentown is still holding forth the blessed Word of Truth under the leadership of our pastor, Brother S. E. Christiansen, who is a faithful preacher of Jesus Christ and his Word. The work is moving along with interest. The attendance record for the last quarter shows an average attendance of about 85% present at the church services, which is very good comparing with surrounding churches. The young folks are taking a great part and interest in the work, especially in Christian Endeavor work. They are surely going out in the highways and byways inviting people to attend their services and the result is sometimes a full house. The Sunday school is moving along fine under the leadership of Elder E. E. Fehnel. At the beginning of the year Superintendent Fehnel started a graded school which so far has proved to be successful. Our spring communion service was well attended. It was a service of unusual interest, a service of spiritual blessing, a service of remembrance of Christ's love and death, a service which always foreshadows unto us that blessed time when we shall eat and drink anew with Christ Jesus in his kingdom. We had with us at the communion service Brother and Sister I. D. Bowman and his son, Brother Milton Bowman. Brother I. D. Bowman was the speaker and you may well imagine the message he gave on communion. It surely was a heart-searching and uplifting message. The sentiment of the members was that it was one of the most spiritual services they have had for a long time. Our hope and prayer is that the work may continue under the guidance of the Holy Spirit, not only in Allentown, Pennsylvania, but everywhere and we would ask the Brethren people to kindly join us in prayer so that the work of the various churches may continue to grow and to be true and faithful.

WM. OSWALD.

## MILLEDGEVILLE, ILLINOIS

The Milledgeville church has not been idle even while the pastor was in bed with the influenza. The Sunday school, Christian Endeavor and other work of the church went on under the leadership of the officers elect. Dr. W. S. Bell filled the pulpit for the pastor the Sunday night he was on the way back to Ashland from his evangelistic work on the coast. We were very thankful to him for his kindness to us.

Easter Sunday found us with the largest Sunday school gathering for many months. The church hour was used to present a very acceptable Easter program. The church was full and some were seated in the Sunday school annex.

On Mother's Day the Young People of the church had full charge of the program and presented a well planned and splendidly presented program of music and readings. A committee is now working on a Dad's Day program. We believe that fathers will have as much of a recognition this year as mothers have had for so many years. And why should it not be so? We have often heard the expression, "What is home without a mother?" and we know that she is a great factor in the home and the life of the family but we believe that father also has a rather large place in the home.

Even though this community, as every other community in the world, has been minus some things we enjoyed in the past and we had a bank failure in January also,

yet we have been able to register on most of the special offerings to some extent at least.

There have been additions to the church during the year even though we did not hold a special revival meeting. We register a small net gain this year even though there have been deaths and letters granted.

The present pastor will have been the leader seven years at the close of this year. His hope is that the work shall go on and on to the glory of the Lord. This church will provide other pastoral leadership to begin with October first of this year. Their present pastor has an open ear for the call of the Lord and his church to some field of labor in the Brethren church.

Last Sunday night this church observed the ordinance of Holy Communion with 83 at the tables. Doubtless, only for the fact of much sickness among us, our number would have been much larger. We praise his holy name that he gave us this privilege of fellowship with each other and of communion with him.

Brethren, we need your prayers, that the work of the Lord may be done acceptably here and his name continuously glorified.

Your Brother in Christ,

GEO. E. CONE.

## LATHROP, CALIFORNIA

I just want to report briefly for Lathrop. I had the pleasure of baptizing three souls from Lathrop recently. In every way possible the Brethren here endeavor to bear that sort of testimony to our Lord Jesus Christ that others will want to know him and be saved.

On May 6 I was invited to conduct the Love Feast at Lathrop. It was a good meeting. There was a fine group of young people present. That makes us all happy for if our Lord tarry, they will take up the work of the church and carry it forward. Many of the veterans of this work have answered the roll-call up yonder. Yet such as J. Milo and Emma Wolfe keep spending and being spent for Christ's sake. I think the Lord has a fine group of loyal Brethren at Lathrop and may Jesus Christ keep their lamp of Life burning till he comes again.

J. WESLEY PLATT.

## MANTECA, CALIFORNIA

It is some time since we have reported from this field, so we do want to let you know that we are still going forward in the work of the Lord. I think it was about a year or more ago that we reported last. Following Brother Yoder's meeting with us the Lord was pleased to add seven more souls besides the ones who were received during Brother Yoder's work among us.

In March of this year we were blessed in a revival meeting of two weeks under the masterful preaching and work of Brother Archie L. Lynn of La Verne, California. He came to us on March 7 and closed March 20. The interest was very good throughout the entire meeting. The messages by Brother Lynn were of the highest order. The meeting under God's blessing was very successful. There were three came back from their back slidings and were restored to the full fellowship of the church. We were all very happy for this. I have baptized and received into the church ten others. This makes us rejoice because it convinces us that God's Holy Spirit is still at work bringing the lost to the Savior. There were seven others to make confession, but have not yet been baptized. Some of these because of parental

objections, others because of other interferences have not put on Christ in baptism. We pray for them. May God bring them to a full and complete surrender.

We were so thankful for the ministry of Brother Lynn and his good wife. It was a real inspiration to fellowship with them and we know that much good seed has been sown that must bring forth a harvest. We thank the LaVerne Brethren for consenting to have their pastor help us. May God richly bless them for their unselfishness and positive desire to be of help.

We are taking advantage of every opportunity to advance his Name and to keep winning souls till Jesus comes. Pray for us. We pray for the brotherhood. I started my twentieth year in this field on April 18th. It seems almost as though I had lived here all my life. Yet God chooses to continue his blessings.

J. WESLEY PLATT.

## A TELEPHONE BRIGADE

A Chicago church has made use of a publicity scheme known as the telephone brigade. The pastor telephones a message to the leader of the brigade. This leader repeats the message to five captains. Each captain telephones to his five lieutenants, who similarly relay it. The whole congregation may be reached by a personal call within a few hours; yet no one person need telephone to more than five, or perhaps ten, persons.

The message to be sent by such a plan must be brief, and the dates, hours, and other details of meetings so advertised must be made crystal-clear to each one who passes on the news. Christian Endeavor societies, Sunday school classes, choruses, choirs, and men's or women's organizations in the church may all use such a system. Shut-ins and invalids may be enrolled as members of the brigade, thus giving them a definite place in the church work.—C. E. World.

## THE BIBLE AND WEALTH

*(Continued from page 2)*

and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.—Matthew 6.

## His Practical Illustration

The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying \* \* \* Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.—Luke 12.

## His Judgment Scene

Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. \* \* \* Verily, I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—Matthew 25.—Bible Society Record.

**THE OHIO DISTRICT CONFERENCE PROGRAM****To be held at Bryan, Ohio, June 14-17, 1932**

Conference Music Will Be in Charge of Dr. C. A. Bame

**TUESDAY AFTERNOON****Theme: Devotional Life and Bible Study**

- 2:30 Song Service ..... In charge of Dr. Bame  
 Scripture and Prayer ..... Rev. L. V. King  
 2:50 Address of Welcome ..... Rev. C. A. Stewart  
 3:00 This Conference in Relation to the Semi-Centennial Program ..... Rev. R. D. Barnard  
 3:15 Address ..... Dr. J. C. Beal

**TUESDAY EVENING****Theme: Building**

- 7:30 Song Service  
 Scripture and Prayer ..... Rev. Grant McDonald  
 7:50 Moderator's Address ..... Prof. M. A. Stuckey  
 Special Music  
 8:30 Vice Moderator's Sermon ..... Rev. W. S. Crick

**WEDNESDAY MORNING****Theme: Evangelism**

- 8:00 Simultaneous sessions:  
 W. M. S. .... Program to be supplied  
 Ministerium ..... Lecture and Discussion  
 9:00 Song Service  
 Scripture and Prayer ..... Rev. Raymond Gingrich  
 9:15 Organization of Conference and Business Session  
 10:20 Evangelism in the Brethren Churches of Ohio  
 Rev. A. E. Whitted  
 Special Music  
 11:00 Bible Lecture, "Pre-Mosaic Prophecy" .. Dr. K. M. Monroe

**WEDNESDAY AFTERNOON****Theme: Missions**

- 1:30 Music  
 Scripture and Prayer ..... Rev. Floyd Shiery  
 1:45 Missions:  
 The Challenge of Home Missions ... Dr. G. C. Carpenter  
 Special Music  
 2:30 Some Present Problems of Foreign Missions  
 Dr. J. A. Miller  
 3:15 United Support of Brethren Ideals and Interests  
 Dr. G. S. Baer

**WEDNESDAY EVENING****Theme: Christian Education**

- 7:30 Song Service  
 Scripture and Prayer ..... Rev. Ray Klingensmith  
 7:50 Christ and Education ..... Prof. A. L. DeLozier  
 Special Music  
 8:30 Sermon, "What's the Matter With the World?"  
 Dr. W. S. Bell

**THURSDAY MORNING****Theme: Literature**

- 8:00 Simultaneous Sessions:  
 W. M. S. .... Program to be supplied  
 Ministerium ..... Lecture and Discussion  
 9:00 Song Service  
 Scripture and Prayer ..... Rev. Conard Sandy  
 9:15 Business Session  
 10:20 Some Present Problems of Our Publishing Interests  
 Dr. W. S. Bell  
 Special Music  
 11:00 Bible Lecture, "Mosaic Messianic Prophecy"  
 Dr. K. M. Monroe

**THURSDAY AFTERNOON****Theme: Stewardship**

- 1:15 Woman's Missionary Program ..... Open Session  
 Program to be supplied.  
 2:30 C. E. Program  
 Brethren Youth and Stewardship ..... Rev. E. M. Riddle

- 3:00 Sunday School Program  
 Address..Rev. W. I. Duker, National Conference Moderator  
 3:30 The Stewardship of Life, Substance, and Service  
 Dr. W. H. Beachler

**THURSDAY EVENING****Theme: Loyalty**

- 7:30 Song Service  
 Scripture and Prayer ..... Rev. D. R. Murray  
 7:45 A Problem of Ratio and Proportion ..... Dr. R. R. Teeter  
 Special Music  
 8:30 The Brethren Semi-Centenary ..... Dr. Chas. A. Bame

**FRIDAY MORNING****Theme: Consecration**

- 8:00 Simultaneous Sessions:  
 W. M. S. .... Program to be supplied  
 Ministerium ..... Lecture and discussion  
 9:00 Song Service  
 Devotions ..... Rev. G. C. Pontius  
 9:15 Business Session  
 10:15 Consecrated Leadership In the Churches..Rev. Alvin Byers  
 10:35 Summary of the Program of Progress..Rev. R. D. Barnard  
 Special Music  
 11:00 Bible Lecture. "Davidic Messianic Prophecy"  
 Dr. K. M. Monroe

**THE OHIO DISTRICT MINISTERIAL PROGRAM****Wednesday Morning**

- 8:00-9:00 Devotions  
 Lecture: "Time Element in the Atonement."  
 Dr. K. M. Monroe  
 Discussion

**Thursday Morning**

- 8:00-9:00 Devotions  
 Lecture: "The Ministry of Exposition."  
 Dr. K. M. Monroe  
 Discussion

**Friday Morning**

- 8:00-9:00 Devotions  
 Lecture: "What and When Should a Pastor Study?"  
 Dr. K. M. Monroe  
 Discussion

**SISTERHOOD OF MARY AND MARTHA PROGRAM**

NOTE: This program is in preparation and will be supplied later. Together with the Woman's Missionary Society this organization will have its separate sessions.

**Keep the Facts in Mind About Prohibition***(Continued from page 4)*

whose memory goes back to the saloon days should know better; others need to be taught better.

9. Alcohol is a poisonous, habit-forming drug. That is what the leaders of the medical profession are telling us, and they are insisting that it is "never a tonic or a stimulant"; that it is always "a narcotic interfering with the bodily functions and lessening the nerve tonic and vital energy." The physiological effects of alcohol need to be pressed home more strongly to the minds of young people so as to fortify them against the lying propaganda that indulgence in alcoholic drinks is not such a serious matter after all and should not be made the occasion of so much fuss.

10. Lastly, let it be borne in mind that the liquor traffic cannot be regulated or controlled, but that the only way to deal with it successfully is to exterminate it. Government control has been tried and found a failure, as the history of South Carolina will testify. And Canada has nothing to teach us but disappointment and growing corruption and increasing lawlessness and crime. Our method of dealing with the traffic is far ahead of any that has yet been devised, and all suggestions to the contrary are but wet propaganda against which we need to set ourselves with all possible alertness, consecration and determination.

## ROBERT DOLLAR, CHRISTIAN

Captain Robert Dollar, eighty-eight year-old steamship magnate, made a practice of reading his Bible every day.

"For the past sixty years every morning before breakfast," he recently wrote the American Bible Society of which he was a vice-president, "I have read part of a chapter in the Old and New Testaments. By commencing the day with the reading of my Bible I find it gives me much valuable information and inspiration which is past my power to express. The older I become—and I am past my eighty-seventh year—the more benefit I derive from this habit of reading from chapters of the Bible each morning, not alone from a spiritual standpoint but from a commercial one as well, as I find it of great help in my business. It has meant guidance and help in my efforts to make success in this world.

"As we advance, as we accomplish more and more in the realm of science and its contributing factors, the more do we depend on the living word of God, whether we realize it or not."

There is a Bible in every room of the big fleet of Dollar Line passenger steamers, placed there by Captain Dollar. In addition to this on each of the trans-Pacific liners and round-the-world boats a supply of Chinese Bibles has been placed to meet the need of Chinese passengers, cabin boys, and waiters. These books were selected with a view to providing whichever dialect or language form would be most readily understood. Captain Dollar, who has shown his interest in the work of the American Bible Society in various ways, has himself paid the freight charges on all shipments of its Scriptures on the boats of his line to and from the Far East and from publishing centers in the Far East.

## OUR LITTLE READERS

## KITTEN FLUFFY TAIL

By Elizabeth Owen in "The Sunbeam"

There was a dear little kitten with very thick, soft yellow fur. He had a big, plume-like tail that he waved proudly in the air all the time. His mother, Mrs. Pussy Cat, called him Fluffy Tail.

Now, Kitten Fluffy Tail didn't like to get wet. When it rained he would stay under the barn where he lived with his mother. His mother would have to go up to the farmhouse alone and get her food. Then she would have to bring some back for Fluffy Tail so he wouldn't be hungry.

Mrs. Pussy Cat didn't like to get wet, either. But she liked even less to be hungry. So she always went, rain or shine, to get her milk and plate of scraps. On sunny days Kitten Fluffy Tail trotted happily beside her. All the people at the farmhouse loved him, and thought he was such a pretty kitten. But on rainy days he always stayed under the barn and cried till his mother came back.

Now Kitten Fluffy Tail was growing fast. He was almost as big as Mother Pussy Cat. She began to get tired of bringing him food every rainy day. She thought it was time such a big kitten should wait on himself. So one day, when the sky was all gray and rain was beginning to fall, she started out for her supper.

Kitten Fluffy Tail crawled under the barn and meowed, "Bring me some when you come back, Mother Pussy Cat." She didn't answer him as she hurried away. He didn't mind that so long as she came back later. But he waited and waited and she didn't come back. It rained harder and harder. He kept peeking out from under the barn and calling: "Mother Pussy Cat, where are you? Come and bring my supper. I'm hungry."

It was getting dark, but that didn't matter, for kittens can see in the dark. He looked and looked, and called and called, but she didn't come back. By this time Kitten Fluffy Tail was very hungry. It seemed as if he couldn't stand it; he was so very hungry. He just had to get his supper some way. Where could Mother Pussy Cat be?

He stuck his little black nose out from under the barn. Plop! A big raindrop fell on it, and he drew back in a hurry. But pretty soon he was too hungry to wait any longer. Rain or no rain, he must get his supper and find Mother Pussy Cat. So he went out into the rain. It was the very first water that had ever touched his soft, yellow fur. He ran fast, but the rain poured down on him!

Soon the people at the farmhouse heard a sad little meow at the door. "Oh, mother!" said the little girl Hilda. "There's another kitten out in the rain. Let's bring this one in, too."

She ran to the door and opened it. In walked Kitten Fluffy Tail. What a sad-looking kitten he was! The rain had wet him so that his tail was just like a piece of string.

"You poor little kitten, come right over and have something to eat!" cried Hilda. He was so wet that she didn't know who he was. So she took him over near the big kitchen stove and gave him a dish of warm milk. There under the stove, where it was warm, was Mother Pussy Cat, dry and full of supper.

Kitten Fluffy Tail looked at her, but he didn't say one word. He drank his milk and crawled in beside her. In a few minutes he was fast asleep.

When Hilda went to bed she peeked under the stove. "Mother," she cried in surprise, "It's our own Kitten Fluffy Tail! He's all dried out now."

Kitten Fluffy Tail opened one eye and looked at her. Then he closed it again and snuggled closer to Mother Pussy Cat.—Elizabeth Owen in "The Sunbeam."

Ill habits gather by unseen degrees, as brooks make rivers, rivers run to seas.—Dryden.

## ANNOUNCEMENTS

## NOTICE ABOUT STATISTICAL REPORTS

The National and District Statisticians would like very much to have a report from every church in the brotherhood. The District Statisticians have sent out blanks. If your church has not reported, it should at once. We have no way of reaching the church only through the last reported secretary or pastor. If you, Mr. Pastor, have not helped to fill out a statistical blank for this year, get busy with your secretary and see that one is filled out and mailed at once. Mr. Secretary, if you received the blanks and have not had them filled out, dig them

out and get busy, please. In case you did not receive blanks your District Statistician has a supply, write him at once. THIS IS IMPORTANT.

GEORGE E. CONE, National Statistician,  
Milledgeville, Illinois.

## CONFERENCE AT BRYAN, OHIO

The Ohio State conference will convene in the Bryan church June 14 to 17th. It has been nearly twenty-five years since the Bryan church has had the privilege of entertaining the conference, and we are looking forward to a rich experience in having fellowship with the other churches of the state. We are all by ourselves in the northwest corner of the state, miles from any other Brethren church. Fremont is the closest Brethren church in the state and they are about ninety miles east of us. Bryan is the county seat of Williams county and on U. S. road 127 North and South and No. 6 and No. 2 coming from the East. The New York Central Railroad west from Toledo runs through Bryan, also the T. & I. traction line from Toledo runs west into Bryan and the Cincinnati and Northern comes into Bryan from the South. We have good transportation facilities, good roads in every direction and beautiful country that you will want to see, a warm welcome, a fellowship and an inspiration that you won't want to miss. We are planning to take care of all who will come, and the ladies want to make it as easy as possible so that none will have an excuse for staying away. So they have planned to give beds and breakfast free and dinner and supper 25 and 20 cents. You can't stay at home for that, so come to conference. We extend an invitation to our neighboring Indiana Brethren to come and enjoy the conference with us. The Junior and Senior Sisterhood girls and their patronesses an invitation to attend this conference. Remember the dates are June 14 to 17.

C. A. STEWART, Pastor.

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VOL. LIV  
Number 24

June 11  
1932

# THE BRETHREN EVANGELIST



## “Except . . . As Little Children”

To think that to be a child is to be of unenquiring and plastic mind is to be singularly unobservant of children and forgetful of one's own childhood. To suppose that our Lord could take a child and set him in the midst of his hearers as a type of freedom from all questioning, as a white sheet to be written on, as mere clay for authority to fashion, is only to attribute to him our own obtuseness.

Did men not forget, in the frivolously multitudinous pursuits of age, the seriousness of childhood, they could not be so blind to the shadows of mysterious ponderings in the depths of young inquiring eyes, or fail to be arrested by questions which outstrip their knowledge and even transcend their formulas. But, the memory of their own youth having

been long replaced by comfortable platitudes, the child's mode of expressions becomes for them a forgotten tongue, and the child's thoughts as an undiscovered country.

Once each of them was the poor, little, perplexed soul, but, failing to obtain aid from the wisdom and experience of his elders, and not perceiving that they were as perplexed and more ignorant than himself, he attributed their impatience to their own omniscience and learned to shut up his thoughts in his own heart, in expectation of an age of wisdom to be reached by the simple process of becoming a man. Then, as he ceased to be a child, he lost life's possibilities with its perplexities.

—John Omar in Vision and Authority.



## Signs of the Times

by  
Alva J. McClain

### THE Present Outlook

The world seems to sink deeper into the slough of trouble. Living in the midst of fertile fields; surrounded by factories filled with machines; thousands of men able and willing to work—things become worse and worse. No one has the genius to originate a solution. And if there were a solution, humanly speaking, it would be hard to get it adopted and enforced.

Legislators cannot forget their own narrow sectional interests. Representative government is displaying such a paralysis that men in high places question whether it should be continued. Owen D. Young, lately mentioned as a presidential possibility, suggests a dictatorship for this country. The late Crown Prince of Germany is seriously discussed as the next head of the German government. Unless a miracle intervenes, within sixty days the firebreathing Hitler and his Nazis will control Germany, and he has promised to destroy the provisions of the Versailles treaty upon which the structure of postwar Europe rests precariously. A prominent American educator, trained in Harvard, and for years professor in a great Japanese University, declares that Japan is ready to attack the United States when a propitious moment arrives.

In the meantime thousands of war veterans march from various places to the Capital at Washington, commanding trucks and trains when needed, to demand the immediate payment of a bonus. And Congress, somewhat panicky before this approaching army, will probably either pass the bonus bill, adding over two billions more to the burdens of government, or else hastily adjourn and get out of Washington before more soldiers arrive.

The troubles of humanity are not decreasing.

### THE Refuge from the Storm

As we see one by one the human props of civilization being pulled down and falling, the Christian at least should know where to find refuge from the uncertainties of temporal things. "The Name of the Lord is a strong tower; the righteous runneth into it and is safe" (Prov. 18:10). If we learn again the lesson of this truth, our troubles have not been in vain. Too many have been putting our trust in "things."

Doubtless the world needs a Dictator, but merely human dictators are worse than nothing. The Word of God promises a Dictator who some day will rule the nations "with a rod of iron." Power will be safe in his hands, as it is not safe in the hands of the Mussolinis and Hitlers and Stalins. Here is the sure Word of prophecy: "Behold, a King shall reign in righteousness. . . . And a Man shall be as an hiding place from the wind, and a Covert from the tempest; as rivers of water in a dry place, and as the shadow of a Great Rock in a weary land" (Isa. 32:1-2).

Let us find our present refuge in him, and wait patiently for his Coming. "The Judge standeth at the door."

### THROWING out the Bait

One of the magnates of Hollywood announces that his next film will deal with a Biblical theme entitled "Sign of the Cross." He says that such themes always prove to be the big money makers. For example, "The Ten Commandments," it is said still heads the list in the matter of financial returns.

Some people will tell you that this is a good sign, that people should crowd to see a religious picture. But there is another way to look at the matter. It is not that the regular film patrons prefer Christian subjects. If that were true, he would attend the church where such subjects are discussed several times. The reason why the so-called "Biblical picture" makes money is that it gives to the church member, who doesn't ordinarily attend the theater, an excuse for attending. It salves his conscience. And from this extra group of attendants the profits come. For a great many swallow the bait.

### A ROMAN Catholic Speaks

At a recent meeting the heads of various colleges and universities were discussing the problem of religion on the campus. Dean Eagen of Loyola University said some interesting things about the matter, as follows:

"The obsequious surrender of theology as the queen of the sciences by the professed advocates of religious thought to the blatant boastings of pettifoggers who compensate for their scientific ineptitude by a fling at Deity" was denounced by the Dean.

"Religious tolerance," he said, "has degenerated into an abject willingness to accept any error, be it but labeled scientific. Too often religious leaders abdicate their authority and become human weathervanes as pliable to other interests as Polonius to Hamlet."

Dean Egan further pointed out that the football coach is of all men in a college the "most autocratic," yet is quite often "the most respected." "While the coach dogmatizes, the religious leader apologizes. The students have accepted them at their own valuation."

He also declared that "As a nation, in gold we trust. We have taken our trust from God and put it in the dollar and the dollar has taken wings, and now we have neither God nor gold."

### THE Religion of "Iscairiotism"

To show their hate for Christianity and its Founder, the powers of Russia have started a cult in honor of Judas Iscairiot. World Dominion gives the story as follows:

"The story of Judas Iscairiot is so much admired in the eyes of Stalin that he is building a memorial to him. Judas was a traitor; he betrayed our Lord, and the idea of betraying has given fame to Judas among Bolsheviks. They are worshipping the principle of cunning, betrayal and unfaithfulness. Among many other unrighteous things, Iscairiotism, the Bolshevik religion, is given the place of honor. This is not an empty show, but a hell-planned scheme which is systematically put into practice."

This is horrible, but the Christian may take courage by remembering that such a cult brings with it the seed of its own destruction. Nothing can possibly endure which is built upon the sands of lies, treachery and deceit.

Iscairiotism is not new. In principle it is the very genius of that "Modernism" which is seeking to gain control of all the churches.

### STUPENDOUS Energy in the Atom

A popular article claiming to represent the views of Dr. Millikan, says that "If the atomic energy locked up in one cubic inch of coal could be released and controlled, it would light, heat and turn the wheels of industry of New York for a year."

"With such power it would be possible to neutralize the force of gravity so that the air would be as safe or safer than the ground. The food question would be solved, since with unlimited electrical power crops could be grown as fast as desired with artificial ultra-violet light." "Travel would be as simple and inexpensive as breathing, and people could readily follow warm weather south and be self-sustaining regardless of economic conditions."

Doubtless God knows how to release and control the power of the atom, since he made it. Perhaps he will do this in the future and thus solve many of our problems during the Millennium.

The writer also says that "beams of atomic energy could be used which would be powerful enough to blast a whole continent off the face of the earth, or split the earth itself wide open."

This is a kind of scientific forecast of what Peter wrote about: "But the Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." (2 Pet. 3:10).

### WHERE your Treasure is.

A newspaper writer who occasionally acts as a dramatic critic remarks upon the strange fact that among the patrons of the theater the hardest to please and the most

(Continued on page 15)

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Some Challenges of the Christian Standard

### PART IV.

In the issue of May 21 we concluded chapter 6 of Matthew's Gospel in our study of the Sermon on the Mount. The righteousness required in the Kingdom is emphasized. The necessity of spiritual-mindedness is pointed out and warning is given against the insidiousness and destructiveness of worldliness. In chapter 7 Jesus continues to set forth in dramatic and forceful manner the righteousness required of members of his Kingdom.

The chapter opens with the challenging warning: "Judge not, that ye be not judged." At first it seems a strange prohibition to lay upon Christian people, but after a moment's reflection it appears as the only fair and reasonable attitude to expect on the part of those who do not and cannot know the thoughts and intents of the heart. One should be charitable and considerate towards others in sin rather than severe and denunciatory, lest in his rashness he impute wrong motives and condemn on that assumption. This warning does not have reference to the forming of judicial opinions regarding another's conduct when occasion requires, but it aims at the censorious, unkindly critical spirit that bitterly denounces, and often without warrant, rather than trying to understand and to help. Such a spirit will meet with the unfavorable judgment of God, for it springs from a bad heart that is void of love for others and is unmindful of one's own faults. He who would reprove others, must seek to correct his own shortcomings, or remember that "he who lives in a glass house should not throw stones." It is no small offence for a person to condemn sin in another life while tolerating it in his own. Jesus calls such a man a hypocrite, and no characterization could be more severe, especially when it comes from the lips of our Lord. It was such men that Cowper had in mind when he wrote:

"Their own defects, invisible to them,  
Seen in another, they at once condemn,  
And tho' self-idolized in every case,  
Hate their own likeness in a brother's face."

Let not "the kettle say to the pot, Keep off, you'll smudge me," but let the professed Christian separate himself from his sins that he may be able to see clearly to point others to the better way.

While the Christian is not to judge severely and censoriously, yet he is not to take a soft, indulgent attitude toward sin, nor treat with "good-natured indifference" the conduct of the sinner. There is metal in the Christian spirit. If men will not leave their sins, God's people must leave the sinner. Christian love must be ready to forgive as freely as sin is frankly confessed (See Luke 17:3; Matt. 18:15ff.), but there should be no wasting of effort on those who would profane sacred things. "Give not that which is holy unto the dogs," that is, to the "savage or snarling haters of truth and righteousness," as one commentator explains it; "neither cast ye your pearls before swine,"—"the impure or coarse, who are incapable of appreciating the priceless jewels of Christianity." Shakespeare expressed this sentiment in "Tempest" where Prospero felt that the jewel of kindness was thrown away on the brutish Caliban:

"Abhorred slave;  
Which any print of goodness will not take,  
Being capable of all ill."

There seems to be a limit beyond which it ceases to be a virtue to strive to call some men from their sins and to a reception of Gospel truth. Some are hopelessly depraved, and further effort is futile and wasteful. As Dr. G. B. Stevens says, "Love may expend its labors in vain if it is not discriminating and wise."

Care should be taken, however, that this brief warning shall not

be overemphasized in our lives. The greater danger is that we shall be too uncharitable and too ready to criticize and to deal impatiently with those who are in sin. Censoriousness is a far more common fault than casting pearls before swine.

This is a difficult program that the Lord Jesus has set before us, challenging the very best that is in us, and then when we have done our best we find that we are not able to attain unto the standard of righteousness required of members of his Kingdom. The influence of evil is strong, and human nature is weak, as Jesus very well knew, and consequently he made provision for the help that would be needed. Divine power is vouchsafed through prayer. We may have it for the asking; we may find the hitherto unnoticed provision, if we will but seek for it; we may have opened unto us the way into the very secret place of power if we will but knock at the door of prayer. Some one has passed on to us a parable related by the Rev. Mark Guy Pearse, of a distressed city that was in dire need, while above it on the hill-top was a palace containing everything they could want. They were poor and wretched, sick and sad, when so near were stores of silver and gold, joy and health. But the gate was locked and Pity was in despair until he remembered that once he had possessed the key. Recovering this master key, he found by its use all the riches of the palace at his disposal—its name was prayer. Christian and Hopeful in "Pilgrim's Progress" lay helpless in the dungeon of Giant Despair until they recovered the Key of Promise—prayer. That is our secret of success, our assurance of power to rise above the selfishness and greed within and the evil world without, into that measure of righteousness that entitles one to membership in the Kingdom of God. And it matters not how weak an individual may be, he only needs to persevere in prayer and lay hold on power. As Arnot says, "Like an echo from a ruined castle, prayer is an echo from a ruined human soul of the sweet promise of God." And if one should think it strange that God should answer prayer, consider an earthly father, wicked though he be, how ready he is to give to his child the things that are necessary for the sustenance of its body, and know assuredly that the heavenly Father is infinitely more ready to give good things to those who ask him.

"Therefore," that is, now after all has been said, here is a simple rule of conduct that sums up all one's duties and relations to others. It is a rule that grows out of the essential oneness of the race and the equality of all men before God, and the obligation rests upon the spirit of love and of fellow-feeling. The rights of others are equal to our own, and as Christians we must recognize those rights in our treatment of them. Or, to use the words of Jesus, "all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." That is the conduct towards which all the law and the prophets have led, and that is the end—such fraternal relations—to which Jesus has been striving to lead us in all the instructions of this sermon. It is indeed the "Golden Rule" of conduct.

## Tobacco "Ad" in Church Paper

The depression has certainly hit the publishing interests of all kinds hard (but especially the religious press). We have felt it keenly, as every other church paper in existence has. These papers are putting up a stiff battle for continued existence. Some of them are launching out upon new and untried methods of support, most of them entirely worthy and proper, however. But we were disappointed and not a little surprised to find that one of our exchanges has been driven to the running of tobacco advertisements. Large advertisements covering most of an entire page have been telling for several weeks the virtues of a certain brand of smoking tobacco, and in one display a child is represented playing with the

smoke rings its father is puffing out. Just across on the opposite page is a well-edited department devoted to "Boys and Girls", calling for their attention with beautiful stories and poems of the kind that one would expect to see in a church paper. We are wondering which will get the most attention from their young readers and which will influence their plastic mind most, the attractive tobacco advertisement or the story about "being pretty inside"? But any place in a church paper is out of place for a tobacco or cigarette ad. Nicotine poison and Christian purity cannot consistently be promoted from the same pages. Christian symbols and tobacco boxes don't mix well; they just don't belong together. It's too much like trying to serve both God and mammon.

## Religion Served by Secular Journals

Not a few people these days are depending on secular journals to serve them with their religious knowledge and ideals, with results not greatly to their satisfaction, nor to the credit of the secular journalists. The distinguished editor of *The Churchman* pointed out this fact a while ago in a snappy little editorial, which exemplifies a common weakness of secular journals as purveyors of religious truth. We quote our contemporary as follows:

Our friends tell us on occasion that the day of the religious journal is over, since the popular magazines "now cover the religious field." It might with equal pertinency be said that the tabloids cover the news field. If one wants to take one's judgment of world affairs from the tabloids one is at liberty to do so; but not all persons will agree that judgment based on such sources will be entirely adequate from the point of view of informed opinion.

At the moment we are led to an expression of these thoughts by the leading article in the March number of *Harper's*. No invidious comparison is intended, since we hold this monthly in high regard. The article in question, *Life, Death, and the Unbeliever*, by Lillian Symes, deals, as its title indicates, with fundamental religious problems. Mrs. Symes is a journalist of genuine gifts. But we cannot forbear saying that no editor of a first-rate religious journal would have accepted this article for publication. We need hardly add that its rejection would not have been on any such ground as a fear of offending subscribers, or of "disturbing" the mental processes or "faith" of readers. The best religious journals constantly carry articles more disturbing than that in question. The rejection would have been solely on the ground of lack of merit.

Mrs. Symes' chief offense lies in her failure to define her terms. What does she mean by "unbeliever"? What does she mean by "the orthodox"? We defy anyone to discover from the article defined answers to these questions. She warns her readers that they must recognize that she is dealing in generalizations, but we contend that no writer on such a theme reveals sound craftsmanship in seeking refuge in that sort of corner.

As an illustration of the kind of puerility in which this journalist indulges, note the following:

"The church has found it necessary to prove to the radical agitator, the atheistic propagandist, and the cynical skeptic its interest in social justice and peace on earth. It is not necessary to accept

(Continued on page 8)

## EDITORIAL REVIEW

**NO PAPER NEXT WEEK.** We publish only fifty numbers of *The Evangelist* in a year. Consequently there are two weeks when no paper is published. Next week is the time for the dropping of the first number this year.

The *Evangelist* office is in receipt of an announcement from Brother and Sister R. Paul Miller of Berne, Indiana, telling of the arrival of an eight and a half pound baby boy in their home on May 30th. We bespeak the congratulations and good wishes of the *Evangelist* family.

Announcement is made of another "All-Brethren" day in the Miami Valley, with all the churches of that section participating. The program is to be held on June 19 at the Miami Valley Chautauqua grounds near Franklin. Rev. W. I. Duker, of Elkhart, Indiana, and moderator of National Conference, is to be the out-of-the-district speaker.

The Brethren at Mount Pleasant, Pennsylvania, who are now under the pastoral care of Brother William Gray, have recently experienced a successful revival with their pastor doing the preaching. There were twenty-six confessions and the membership was greatly revived. The Sunday school has realized a fifty per cent increase in attendance.

The revival at Linwood, Maryland, conducted by Brother R. Paul Miller, resulted in "seventeen or eighteen" confessions, according to the report of the pastor, Brother J. L. Bowman, who says it was a great victory for that community and a real revival of the church. Brother Miller found the pastor hard-working and thoroughly efficient, and with a passion for the saving of souls. Though this is a strictly rural church, yet it has a splendid plant and the possibility of a large future, it is said.

Brother George E. Cone, national statistician reminds us again of those statistical reports that are now due. And we have a further reminder from the Indiana district, coming not from the statistician himself, who is unable to take care of his duties, but from Brother R. F. Porte of South Bend, Indiana, who is appealing in behalf of Brother Clark and is carrying on for him. The pastors of that district will no doubt give the proper response, which is due under any consideration, but more especially under the present circumstances. One district has already sent in a full report.

An interesting letter from Roann, Indiana, tells of a well attended communion service that was made very impressive, and also instructive. Another special feature was the Mother's Day program, when special recognition was given to two great-grandmothers, whose four generations are members of the Sunday school. A two-weeks' union Bible school, in which Brethren children participated in largest numbers, had an enrollment of 85. The church has added two to its membership since last report. Brother G. L. Maus is the faithful pastor of this church.

Brother E. L. Miller, secretary of the Executive Committee of General Conference, calls upon the churches to begin now to put on the "roussements" for conference attendance. This is to be a unique conference in that it is planned to celebrate the fiftieth anniversary of the beginning of the Brethren church. The program should be one of unusual interest and profit, and churches and pastors may well be making plans far in advance to attend and to get many others to attend also. Brother Miller does not state the date, but we think it is the last full week in August, that is, August 21 to 28. If these dates are wrong, we invite the secretary to correct us promptly.

Word has come from Miss Gladys Spice correcting the wrong impression we got from her report of two weeks ago, that the two splendid young people soon to sail for missionary work in South America are members of the Canton Brethren church. She says she referred to these young people as "ours", not in the sense that they were members of the Brethren church, but because they were so closely associated in acquaintanceship and service with the Canton Brethren church and because other members of the family do belong to our church. Brother and Sister Paul Guiley are members of another communion and they are sailing under an interdenominational board to their South American missionary activities. We gladly make this correction in the interest of accuracy and out of justice to all concerned.

President E. E. Jacobs gives us another installment of College News reporting further events of Commencement week. In the Brethren church of Ashland on Sunday were gathered 107 graduates to hear the baccalaureate sermon preached by the president of the school. That size class indicates a commendable growth in the last decade, as every one familiar with the school's history will know. The fact that it is a growing institution, added to the further facts that it is a Christian college and that it is our own Brethren owned and Brethren controlled school, make it worthy of our most thoroughgoing support. And the time is at hand for the showing of that sort of support. Old Man Depression will doubtless prevent us from doing all that our hearts would desire to do, but if we just do our best, that will be encouraging.

## PRAYER REQUEST FOR THIS WEEK—

"Brother J. W. Clark is very seriously ill and has been for three weeks," writes Brother R. F. Porte of South Bend, Indiana. "On May 25 he was anointed. We have not as yet received the victory we hoped for, and wish for the prayers of the church at large." Brother Clark is one of our Indiana ministers.

Pray for the district conferences now in session, or soon to convene.

## Influences Flowing from Christ's Advent

Baccalaureate Address, June 5, 1932

By President Edwin E. Jacobs, Ph.D.

The theme for this address can be found in the truth contained in the 5th verse of the 21st chapter of the book of Revelations: "Behold I make all things new."

It is my purpose this afternoon to inquire into the question as to some of the things which Jesus brought into the world with him. This is by no means a new question but on the other hand it is a very old one, for men have tried to evaluate the influence of Jesus for the past two thousand years and he has baffled them all.

It might be well at the outset to remember that man had been on the earth a very long time before the advent of Jesus. He had set up institutions and customs relative to all the major questions which are bound to arise wherever men live together,—property, marriage, death, and religion.

Moreover, there were great civilizations in China, Japan, and elsewhere, including the splendid culture in Greece and Rome. Even in America the Incas, Toltecs, and other tribes had gone very far in architecture, agriculture and even religion. Just what did the advent of Jesus add to civilization in general?

It has been said that he was against war and I think he was and yet wars have flourished since his day probably more than before. So with slavery, intemperance and many other evils. Just how did he change these, if at all? I want to point out four influences which have flowed from his advent.

1. Jesus taught a unity of life. He saw one race made, as was later said, from one source. He saw neither male nor female. Greek, bond nor free. Nor did he see one part of nature as evil and another as good. He saw man as an undivided personality with spiritual as well as physical needs. The vicissitudes of life seem to be a part of the general nature of things and not a special visitation. The Christian, then, is subjected to much the same difficulties as beset others, but he lives above them.

It would seem, also, as if education would effect the whole personality, what we commonly call character, as well as the intellectuality, and that an educated man must bring the whole of his mental equipment to bear upon any problem presented to him.

2. His was the highest Idealism.

We hear a good deal about character education today because it is extremely important. Yet look at the situation. We have more experts, more men governing us, and more college graduates than ever before, and yet they all have had a part in bringing us to the very depths,—the most savage war of all history, the most ruthless forms of industrialism, and the worst economic depression. With this there have been the attendant unbearable class hatreds and the unwarranted usurpation of governmental power (the Kentucky coal mines, etc.) within our national

history.

There is need now for a revival (if we ever had it) of Christian idealism, and urgent demand for Christian practices and I call upon the Class of 1932 to align themselves on the side of right and not on the side of wrong.

Some think that we are witnessing a dying civilization, that we are seeing the passing of the worse for the advent of the better, but I am not so sure that that is at all true. Our militarists are still belated and sometime the colleges will dismiss their drill-masters and in their stead appoint apostles of peace who will teach young men and women how to live with other nationalities and races in peace.

In sociology and economics, they will teach justice instead of praising the status quo.

In educational courses they will stress character rather than facts.

In Literature they will show that Paradise Lost may have a present day meaning and that Locksley Hall may have a prophetic fulfillment.

In science they may learn to scatter superstition, that man's soul may be free and enlightened.

History will be taught from the standpoint of our blunders instead of from the standpoint that every nation writing the history is right and every other one wrong, and thus we may become aware of our stupidities.

And all education may at last contribute to the spread of truth and beauty and righteousness to the end that life in the here and now may be better.

3. Jesus struck a correct balance between belief and conduct. Everyone whose personal conduct is good is not necessarily a Christian. There is a tendency to include such men as Gandhi, Lincoln, and

Thomas Jefferson in the list of Christians, and yet they themselves probably never regarded themselves as such. If Jesus taught any one thing, he taught that he must be accepted as the divine Son of God and then there must be added to that confession, a perfect life. Stressing the technicalities of religion on the one hand only or good works on the other only, does not meet the full requirements of Christianity.

4. Jesus gave a great Expectancy to the World.

The present order is not permanent. Everyone expects some sort of a culmination. Everybody is expecting something to happen and if this does not take one course, it takes another, for all men are expectant. Many a man expects the future to show improvement over the past. He expects his children to have a better chance than he had. He expects to see poverty and war curbed, justice more widespread, more efficiency in government, more temperance, more culture, and disease subdued. Whether these ends will be accomplished within measureable time, may be open to question, but the point is that where the spirit of Jesus has had an opportunity to show itself, men are



Behold, I make all things new.

hopeful. I dare say that a new spirit has entered into men's hearts in the so-called Christian civilizations that is not present elsewhere.

In America we have a right to hope, for this country was founded upon idealism relative to the betterment of mankind and has always held out a flaming hope to the world.

Now the Class of 1932 has an unprecedented opportunity to serve. Men still need the power of a good example. They still need to be shown that Christianity "works" in daily living. They have an unequalled opportunity to set right what my generation has set wrong. The future is an uncharted sea and old shore lines are indistinct, yet there is a way, a chart, and a compass which no man need lack. And they are to be found in the life and teachings of Jesus.

To the intelligent Christian, "thy kingdom come, thy will be done on earth as it is in heaven," is no futile petition but becomes, and is at once, a prayer, a prophecy, a program, and a goal.

Ashland, Ohio.

## Studies in the Book of Revelation

By R. I. Humberd

### Study No. Three

We have seen how that peace is promised to them who take refuge in our Lord Jesus Christ, when the great tribulation breaks upon this earth. But when peace is promised, I want to know if it is sure. Statesmen of our day and modernistic preachers are promising peace but the outlook is doubtful. Who promises peace when men's hearts are failing them for fear? "From him which is and which was, and which is to come." Ah, that is enough. The Father in all of his unchangeableness assures peace.

That would be enough to quiet our heart but we have more, the Holy Spirit also assures us that he will stand behind the promise, "and from the seven Spirits which are before his throne." This does not mean that there are seven Holy Spirits but seven is God's number of completeness. Thus, the Holy Spirit in all of his fulness also promises peace.

But that is not all. "And from Jesus Christ." What a comfort. Terrible things are ahead but before a single judgment is revealed the Triune God assures his people that it will be peace for them. How we can thank God for those few words. Certainly, if God be for us, who can be against us?

### Who is Christ?

"Jesus Christ, who is the faithful witness and the first begotten (born) of the dead." Does this mean that Christ was the first one to rise from the dead? Did he not bring Lazarus out of the tomb and did he not raise the young man of Nain? Yes, but they came to life in their old corruptible body but Christ came out in his new incorruptible body, the first human to possess a body that will never get sick or weak or tired.

"And the prince of the kings of the earth." At the present time Satan is prince of the world (Jno. 14:30) and the nations in their organized corruption, greed and crime are the results of his efforts to rule, but soon our Lord will return and will "judge among the nations" (Isa. 2:4).

### What he did for us

"Unto him that loved (loveth) us, and washed us from our sins in his own blood." Not only did Christ love us but he still loveth us and always will. Some people do not like to hear about salvation by the blood of Christ

but up in heaven they make much of his blood and of his character as Lamb.

"And hath made us kings and priests unto God and his Father." The King must have a bride to rule with him. What untried forms of happy existence await us as we lead realms as yet unknown, into the bosom of the loving God.

### Second Coming

"Behold he cometh with clouds; and every eye shall see him" and yet in another place we are informed that he will come as a thief. Certainly it would be a poor thief that every eye could see. But there is no contradiction here. Christ will remove his church at any moment as a thief, but some seven years later he will come in great glory to the earth.

### On the Isle of Patmos

"I John . . . was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ." The writer of this book was the same John who reclined on the breast of our Lord at the last supper. He had been sent to this lonely island in the Aegean Sea not because of some crime but because of his stand for his Lord. Men have come and men have gone but the spirit of the world remains the same, "I have chosen you out of the world, therefore the world hateth you" (John 15:9). Let a person of our day take a definite stand on the narrow way and it will lead him to a lonely Patmos experience where many of his "friends" will forsake him.

### John in the Spirit

"I was in the Spirit on the Lord's day." Whether John's body was taken along we do not know. When Paul was caught up to the third heaven he did not know if his body went along or not (II Cor. 12). John, however, was picked up and carried forward some two thousand years into the future and saw things that are to happen in the Day of the Lord.

The form of an hand took Ezekiel by a lock of his head and took him in visions of God to Jerusalem and showed him things that had happened years before, while John was picked up and carried forward to where he could see what would happen in the future.

Martinsburg, Pennsylvania.

## Faith and the Depression

By Mary Pence

There are two spheres of faith. One pertains to the affairs of this life only and is a universal possession of mankind. The other pertains to things spiritual and has been defined as a personal belief in God, and in Christ whom he hath sent. John 3:16; 6:29, 40. In both these spheres God is the author of faith, both creating the faith faculty in man and putting before him evidences to call the faith faculty to activity and development.

The sphere of faith relating to the things of this life is the basis on which the affairs of the world run whether they be social, governmental, or business. Were it not for it there could be no progress. Because of lack of confidence in, and of fear of our fellowmen and things generally the world is suffering a depression. Because of much evidence it is a common sentiment and saying, that one can't trust any person or any thing. When faith gets to so low an ebb buoyancy is gone and the affairs of the world suffer.

To be sure, there is much evidence against faith in this sphere. For instance, murders, robberies, etc. once were reported as far removed from our neck o' the woods but



within the last two years and a radius of less than five miles of open country a merchant was killed in his store by robbers; a postmaster killed his wife, wounded a child, and killed himself; a bank was robbed in open daylight; and the youngest son of a widow met a tragic death. Such things, now frequent the world over, are real shocks to people and produce a lack of confidence in one's fellow-men. People are keeping closer watch over life and property. Mothers far removed from Hopewell, even poor mothers, have added anxiety for their children. The general precaution in the air mistrusts every stranger and meets him at the door with a questioning look, which door is usually kept locked. In the home, in the office, on the highway, day or night, how much of fear there is, how much of lack of confidence in men! Faith is shaken in affairs social, governmental, and business. What is left for a man who does not have faith in God? Many such are committing suicide because their faith in the affairs of this life is gone. "Men's hearts are failing them for fear, and for looking after those things which are coming on the earth." If this is the beginning, what will the end be like? The Church can praise God that before the ultimate fulfillment of this prophecy it will have been caught out to be with the Lord.

With the Christian it should not be so for these very conditions we now face are evidences of his near and sure return, and should cause us to lean the harder on the living, coming Lord. In these latter days Satan is to be reckoned with all the more. Believers are to "Watch and pray lest ye enter into temptation." Satan's special activity is against the Church and its individual members. Faith in this sphere is based on the Word of God and it grows by feeding on the Word, and by prayer appropriating its truths and promises. This very Word Satan tries to snatch from us. If Christians fail to feed their souls on the Word and do as it says,—Watch unto prayer,—they will find themselves under the depression. With all sincerity we should pray, "Lord, I believe, help thou my unbelief; Lord, increase our faith." One believer came to realize how foolish and weak of faith he was to spend any of his nights listening and looking for imaginary robbers; a Christian lady confessed to great fear at nights and had her husband have a loaded gun at hand. Then she became afraid she might kill one of the family so it was from fear to fear instead of from faith to faith. It is a good example of how when we neglect Bible, God, and prayer, yes, and the house of God, Satan will lead us down to misery and mistrust of every thing. A heart full of fear is not full of faith and "Without faith it is impossible to please God." A mind diverted to this world system of things will in any age become fearful and mistrusting. To be sure there may be more than one ground for fears but we venture the assertion that the foundation cause for most fears in most Christians is the presence of sin in the life. When the soul is cleansed one lives in close touch with Christ within the circle of whose love and presence nothing can really harm, and fears depart.

The believer has a great advantage over the world in this respect. He sees conditions in the light of the Word and therefore blacker is the picture, and more hopeless, than the world can well realize. The world is looking around the wrong corner for better times and its optimism at its best is only pessimism with the wrong garb on. It is deceiving. What promise is there for the world, the unbelieving mass of humanity? Why does the Church as the Body of Christ not faint and give way to depression? Just because of that great advantage of faith in God and his Christ. We pray therefore we so

not faint. If I truly believe in God for any need of mine I will go unto my Father. In a recent daily the one winning the prize for the week under "Odd Things I Have Seen" was a woman who testified that when they were in dire straits, with five children to support, the husband sickened and died. Their platter reduced to its last crust and crumb but the mother neither begged nor starved. She went unto our Father, the source of all good, and while she prayed a strange noise occurred at the front. On going to the door she found a box had fallen from a truck right into her gate. The box contained cans of condensed milk which she accepted as answer to her prayer for food as the truck was beyond recall. In times of depression God still has his ravens. A schoolmate writes that she is sick and suffering, barely able to wait upon herself, no money, no relatives to call upon. Two Christian teachers whose salaries are in arrears have been helping her. But her letter had this note of joy: "I am not discouraged for my trust is in him." Another person wrote a friend from a large city saying she was spending her last change in carfares hunting work, and she added, "I refuse to worry so long as Phil. 4:19 is in the Bible." Another illustration of how faith solves problems and brings comfort these trying days was seen in a neighbor whose son had met a tragic death. The mother's sweet calm face impressed all her neighbors. She gave a testimony like this: "When I first heard the news I thought I could not stand it but I said, 'by thy help, Lord, I'll bear it.' I am trusting it all to him, and he is helping me." Hers was "the joy that followeth through pain." She stood on the evidence of the Word of God.

God wants a faith in us he can see as Christ saw the faith of the four who carried the palsied man. On one occasion (Luke 8:25) Christ asked the disciples, Where is your faith? Seen faith is faith that acts. "Faith without works is dead being alone."

The above illustrations of living faith that can be seen are mere samples of thousands of Christians in the world today whose hope is not in this world but in God. They are the ones nevertheless who are getting the very most good out of the world, and living the most happy lives upon the earth. God rewards faith by solving temporal as well as spiritual problems. Such believers are the light of the world and the salt that preserves the earth. They dare, they go, they do, endure, and give liberally that the cause of Christ may go forward depression or not. They rejoice to make sacrifices. The steadfastness and confidence of faith does not abate. These feel the depression; they see the tragedies and know the world is set for judgment; they experience a scarcity both of money and of work. They know the whole condition of things but they obey Christ's plain command, Have faith in God. That all Brethren people might be of their company and not of those to whom Christ must say, O thou of little faith, wherefore didst thou doubt?

Believers should not think of sleeping with guns for protection. It is as unbecoming a believer to have an attitude of heart that nobody nor thing is right as it is disgusting in the worldly minded to declare every person and thing is "just fine." True faith keeps the life balanced and trusting God to undertake in the affairs of this life which relate to us individually; it is content with what God gives and is concerned in appropriating what God is wanting to give. This is the chief exercise of faith, though faith also asks of God.

The first act of faith is to receive Jesus Christ. Then any promise becomes operative in us if we but "receive" it. Heb. 11:17 gives the interesting information that be-

fore Abraham had offered Isaac he "had received the promises."

This time of depression is the trying of faith for Christians generally and for very many of our own Brethren people, but God is giving sufficient and persuasive evidences to inspire the Church to go from faith to faith, from glory to glory. It is encouraging that in the face of so much that is naturally discouraging so great a content of faith is shown in the brotherhood; that God is blessing us in raising up leaders for such a time as this. The present depression should increase faith giving added opportunities and occasions to lean hard on God as times considered more favorable do not. Our faith as God's believing children needs to be tried. We can profit by a period of depression and trial. It is for faith to soar above depression, and God leaves us without excuse for not trusting him.

David said, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." We endure "as seeing him who is invisible." What is there to be afraid of anyway? "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid." Not afraid of poverty, ill health, old age; of robbers, murderers, the enemy; of storms, earthquakes, pestilences; neither death and the grave for through Christ they have lost their sting and victory; we need not fear the present, for Christ is still "Immanuel"; nor the future, for Christ goes before the Light on our pathway. But we should fear "lest a promise being left us of entering into his rest, any of you (us) should seem to come short of it." There remaineth a rest for us, let us labor to enter into it; and fear also that we be not without spot and blemish at his coming. "What time I am afraid, I will trust in thee." "Have faith in God."

Limestone, Tennessee.

## SIGNIFICANT NEWS AND VIEWS

### COST OF EDUCATION IN THE UNITED STATES

Public education in the United States costs the voting population but 10 cents a day per capita, E. M. Foster, chief, division of statistics, Federal Office of Education, stated May 13 in announcing that the expenditure has reached \$2,656,420,316 annually, according to latest statistics.

Approximately \$3,500,000,000 was received by all types of schools, public and private, in 1930, the year for which latest composite statistics are available. Of this amount 82 percent went to publicly supported schools, he said. Total expenditures of public and private schools were \$3,234,638,567. Publicly supported institutions expended 2,656,420,316 while privately supported institutions spent \$578,218,251.

Of every dollar collected by colleges, the Federal Government furnished less than 1 cent, State governments furnished 17 cents, county governments 7 cents, and cities and school districts 54 cents. The remaining 21 cents were derived from tuition fees, gifts, and other nontaxed sources.—The Evangelical-Messenger.

### METHODISTS ELIMINATE THREE EPISCOPAL AREAS

Three episcopal areas of the Methodist Episcopal Church in America and four abroad were eliminated May 12 by the General Conference in session in Atlantic City. After three hours of spirited debate the delegates approved the recommendation of the commission on episcopacy that the Buffalo, Indianapolis and Helena, Montana, areas be merged with surrounding Episcopal residences. Foreign areas dropped were Paris, France; Seoul, Korea; Calcutta and Pekin. The Paris area will be merged with that of Zurich, Switzerland.

The action was motivated by economy and its proponents announced it would save the church \$100,000 a year. A desperate effort was made to save the Buffalo and Indianapolis areas, and it was about these two divisions of the church, each of them among the largest in the country, that the discussion centered.—The Evangelical-Messenger.

### Religion Served by Secular Journals

(Continued from page 4)

the word of an unbeliever, for this fact. The sermons, the articles, the soul-searching criticism of dozens of more liberal clergymen and laymen testify to its truth. Perhaps to the unbeliever will go the credit for eventually Christianizing the Christian Church."

Does Mrs. Symes know absolutely nothing of the historic social movements in the Christian Church? Can anyone imagine Maurice and Kingsley, and their followers through the past century, being moved to their great social insights and practice merely to prove something to the radical agitator or atheist or skeptic? Can anyone picture such fear in the heart of Bishop Charles Williams of Michigan?

There is much in Mrs. Symes' article which needs to be said over and over again. We hold no brief for the Church where it has failed. But others have said it with far greater discrimination and with far more adequate knowledge of the subject. Not a little of it has been and is being said in religious journals.

This illustrates only one of the points of superiority of the religious journal over the secular journal as a disseminator of reliable religious truth. But it should be convincing to those who wish to be correct. For dependable religious information read a religious journal rather than a secular journal, and choose a religious paper that knows and clings to the Word of God, the one source of all knowledge of revealed religion.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### II Chronicles

Lord Byron, whose life on the earth is comparable in certain respects to that of the minor wicked kings of Israel during the last days of her glory, wrote a few "Hebrew Melodies" commemorating some of the events prior to the Captivity.

Certainly everyone knows that Byron is at his best when his pen is set to the portrayal of Old Testament stories. His lyrical poems fairly scintillate with movement and beauty. Note his most famous rendition of "The Destruction of Sennacherib" which took place under regal sway of the godly Hezekiah.

"The Assyrian came down like a wolf on the fold,  
And his cohorts were gleaming in purple and gold;  
And the sheen of their spears was like stars on the sea,  
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when Summer is green,  
The host with their banners at sunset are seen;  
Like the leaves of the forest when Autumn hath blown,  
That host on the morrow lay wither'd and strown.

For the Angel of Death spread his wings on the blast,  
And breathed in the face of the foe as he pass'd:  
And the eyes of the sleepers waxed deadly and chill,  
And their hearts but once heav'd, and forever grew still!"

But such a supernatural deliverance was not to last long, for the intolerable Manasseh was to be the next monarch. Second Chronicles relates how all of the kings behaved—the sheep and the goats alike appear in almost regular succession. The reign of Manasseh, (not a man, but an ass, eh?), son of the good Hezekiah, witnessed an undoing of all that his father had done. He felt like another king, Louis XV, who infallibly remarked with no small tincture of cynicism on one occasion, "After us the deluge." Well, it came, and with crashing force, and the grief of the Jews may well be imagined as they remembered Zion in pagan Babylon.

"By the rivers of Babylon, there we sat down  
Yea, we wept, when we remembered Zion." Ps. 137:1.

Richard Crashaw, little known, but none the less a good poet, caught the tragedy of Second Chronicles when he wrote:

"On the proud banks of great Euphrates' flood,  
There we sate, and there we wept:  
Our harps, that now no music understood,  
Nodding on the willows, slept,  
While unhappy, captivated, we,  
Lovely Zion, thought on thee."

If America does not quit the damnable business of substituting "America First" for "In God We Trust," as her national motto, we may some day be sitting by the pagan-controlled Mississippi with our violins, if we have any then, resting in crabapple trees. We may be eating the royal fruit thereof, too. What shall keep us from the fate of the nations? Are we now remembering Zion?

#### I. THE HISTORY OF THE BOOK

1. Author. Probably Ezra.
2. When and Where Written. During the latter part of the Captivity, probably in or near captive territory.
3. To Whom Written. To Israel and Judah.
4. Authenticity. A Chronicle of the pre and post-captivity history. Very authentic and reliable.

#### II. OUTLINE OF THE BOOK

1. The Exploits of Solomon. 1-9.
2. The Kings of Judah. 10-36.

#### III. THE CONTENTS OF THE BOOK

Second Chronicles is a direct continuation of First Chronicles. Solomon's reign, with his biography and exploits, is presented. Rehoboam, Abijah and Asa, and Jehoshaphat are mentioned in their respective order. Kings from Jeroham to Hezekiah, being Jehoram, Ahaziah, Joash, Amaziah, Uzziah, Jothan and Ahaz, and Hezekiah are given, together with brief accounts of their kingships; Manasseh and Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah follow. The book is concluded with the proclamation of Cryus and the sun arises once more, after the long night of captivity, upon a chastened Jewish people.

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. House of God. 2 Chron. 6:18.
2. Key Verses. 1:1; 6:40-42.
3. Key Chapters. 6 and 32.
4. Key Ideas. The Temple Built and Abandoned.

#### V. THE VALUE OF THE BOOK

Second Chronicles has a warning for the day of prosperity as well as for the day of adversity. Formalism in religion and its accompanying rationalism are destructive to national life. A true rationalism and a lifelike formalism would have prevented Israel from decay. However Solomon, the sun, went down and the stars, the lesser lights, came out. And God led the sinful nation into captivity. So with us all, if we forget him.

#### VI. THE CHRIST OF THE BOOK

Some day the Christ of the Ages will come anew into his rebuilt Temple. Habakkuk (2:20) reveals that day as one in which the Lord will be "in his holy temple" and the earth will "keep silence before him." Christ will be greater than Solomon or the minor Judean kings. Then the Temple will resound with peans of praise and the King shall come in.

#### VII. THE LESSONS OF THE LESSON

1. Heredity. Hear Thomas Fuller say quaintly:

"Rehoboam begat Abiam; that is, a bad father begat a bad son. Abiam begat Asa; that is, a bad father begat a good son. Asa begat Jehoshaphat; that is, a good father a good son. Jehoshaphat begat Joram; that is, a good father a bad son. My father's piety cannot be entailed; that is bad news for me. Impiety is not always hereditary; that is good news for my son."

2. Environment. "If there is no Bible, where is your textbook of morals? There is the supreme difficulty. We must teach morals and there is no textbook or standard in the world if we take the Bible away."

When moral standards are improved, character will blossom forth in all of its beauty and strength, and society will prosper. Lower the moral standards, put your trust in the gods of steel and iron rather than in the God of Righteousness and Truth, and individuals, cities, and nations are doomed,

## Outstanding Texts of the Bible

By Dr. G. W. Rensch

Heb. 12:25,—*"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall we not escape, if we turn away from him that speaketh from heaven."* Moffatt says, "See that you do not refuse to listen to his voice. For if they failed to escape, who refused to listen to their instructor upon the earth, much less shall we, if we discard him who speaks from heaven." The lightning which played around the summit of Mt. Sinai, and the thunder which rolled down its sides, created a scene in the mind of the average Hebrew, which secured immediate attention whenever mention was made of it. For who does not know of that wonderful scene which occurred at the "giving of the Law"? And so terrible was the sight that Moses said, "I exceedingly fear and quake." Moffatt puts it thus: "Indeed, so awful was the sight that Moses said, I am terrified and aghast." It has ever been thus with God. Underneath all national strife, and all human commotion is the power of God working out his own wise designs and beneficent purposes.

It has been said that God constructs the machinery of events somewhat as we construct clocks. All the axles and pinions and pulleys and powers are packed in behind the dial. We can see the pendulum swing, and at times we may hear "tick-tock", and occasionally the striking of the bell. However we seldom think of this as the constant pulling and working of the invisible power. And so it is in the dispensation of God. The pendulum of God's providence is constantly swinging into view. The quiet ticking of divine movement has been heard at intervals between panics and great wars as the noisy nations have been hushed into silent waiting on God. And now and then, as by the coming of a new era, the gong has been heard to strike. Pentecost was an event like this. The strike was heard again when by edict of Rome, Christianity was adopted as the religion of the empire. The clock struck again as the terrible War of Secession burst upon the Nation. No wonder after recounting the scenes of Sinai, the writer of Hebrews warns humanity by saying,

"See that ye refuse not him that speaketh."

"I know the hand that is guiding me

Through the shadow to the light;

And I know that all betiding me

Is meted out aright.

I know that the thorny path I tread

Is ruled by a golden line;

And I know that the darker life's tangled thread,

The richer the design."

When "a certain rich man" of Luke 16, was finally interested in the eternal destiny of his soul sufficiently to become interested in the destiny of other souls, and requested that Lazarus be sent back to the earth on a warning expedition that his five brethren should not "come into this place of torment", the answer was, "They have Moses and the prophets; let them hear them." God asks to be heard. It goes without saying, almost, that the Father is able to make himself understood. A message from God addressed to his children in such a form that it would not be understood is unthinkable. What is a revelation for but to reveal? To hear God speak through his Son, and to have the assurance that the apostles spoke as the Holy Spirit gave them utterance, (1 Pet. 1:12) gives us the assurance of his constant presence. Think of the exalted honor of being on such terms with God as not only to hold sweet communion with him, but to hold on to him when we can not see and know the end he has in view for us, and so implicitly trust him.

"See that ye refuse not him that speaketh." To be loyal to Christ and disloyal to his word is preposterous. It is simply out of the question. "To proclaim the Lordship of Jesus and to repudiate the word by which alone that Lordship can be established is a manifest absurdity." The supremacy of Jesus involves the integrity of his word. To extol the beautiful life of Jesus and sneer at what he says is the rankest kind of infidelity. There is such a thing as "poetic justice" in the providence of God, and the men who play fast and loose with the Great Son of God, may rest assured that the returns are not all in with any of us. It pays to ask, "Which side is God on?"

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## A Practical Plan for Personal Bible Study

By Marion McH. Hull, M.Sc., Md.

(Continued from last week)

### Threads of Truth to Follow Further

13. Topics Suggested for Future Study.—In studying any chapter a great many things will come up which would take you too far afield if you studied them thoroughly then. Make a note of them to be taken up at some future time for further and more detailed study. For example, in Acts 1 you would like to know more about the Holy Spirit, and the Second Coming of Christ, and the subsequent history of Mathias and of the eleven; you would like to study the appearances of the Lord Jesus after his resurrection; but if you studied all of these in detail now you would get too far away from the study of the Book of Acts, which is your major interest just then. So note them, and as you study further make notes here and there, on separate pages of your notebook of passages that bear on them. Before you have finished the Book of Acts, you will have gathered a vast amount of material on the line of these topics. Your knowledge will be cumulative.

14. Condensation.—You have now read your chapter at least thirteen times; you know something of its contents. Close your Bible, and write the contents in as few words as possible. For example, Genesis 1: In the beginning God created the heavens and the earth. But some catastrophe occurred through which the earth (not the heavens) became a desolation and chaotic. The chapter records how God brought order out of chaos in six "days"; the crowning act of creation being man in his own image, to whom he gave dominion over everything, and an order to replenish the earth. Then God rested from his creative work.

Here the main facts of the chapter are briefly stated in your own words. Try to avoid quotation as much as possible here.

15. Analysis.—Make an analysis of the chapter. For example, Psalm 1:

1-3—The happy man and his doings.

4-6—The ungodly man and his destiny.

16. Verse Study.—In this study of your chapter ponder prayerfully every word and phrase, and try to understand its primary meaning; then the lessons to be drawn from it. I have studied as long as two weeks on one verse. Do not hurry here. It does not matter how long you stay in one chapter; you do not have to finish the Bible in one year, or even in one lifetime! Take time; think; pray; appropriate.

Let us illustrate this by the One Hundred and Seventeenth Psalm, which is the shortest chapter in the Bible, and incidentally, the middle chapter of the Bible.

"Praise the Lord"—Hallelujah—Hallelujah, the great name of God. The Psalm begins and ends with this same doxology. Do we say and mean Hallelujah as much as we should?

"All ye nations." Why is the Psalmist, a Hebrew, calling upon all nations, the hated and looked-down-upon-heathen, to praise Je-

hovah? "Praise him, all ye people" is not repetition, but the poetic parallelism of the Hebrew. Paul quotes this verse in Romans 15:11 (note the variation in the translation) to prove that God's love and grace were not to be limited to the Jewish race, but are for all peoples. But what is the occasion for all nations and all the people to praise Jehovah? It is stated in the next sentence. There are two reasons:

"For his merciful kindness is great toward us"—this is the first reason: God's marvelous grace toward Israel. From Egypt until now Israel has done everything that would arouse God's anger—idolatry, apostasy, rejection of his prophets, demanding the crucifixion of his Anointed; and they will in the future accept the Antichrist as their Messiah when he is manifested! But God has never given them up. He forgave them again and again, and will even yet forgive them when they turn to him in repentance. "His merciful kindness is great toward us." "And the truth of the Lord endureth forever"—this is the second reason: he made Israel certain promises; he will keep them. His grace toward them is because of his enduring-forever-truth! He will forgive them because his word is true; because he promised them certain things. He will keep these promises, even if it requires such tremendous grace to do so!

"Hallelu-JAH." No wonder the Psalmist begins and ends with this doxology, as he thinks of God's grace and of God's faithfulness!

17. Personal Result.—Never finish your study of any chapter until you have read it over again and determined two things: first, what has it taught you about God, about

Christ, the manifestation of God? and, second, what application are you going to make to your own heart as the result of your study?

For example, take this short Psalm we have just been considering. What a marvelous God he is, the God of all grace! "The Word became flesh and tabernacled among us...full of grace and truth" (John 1:14) is the Holy Spirit's commentary on Psalm 117.

Since such grace, founded on absolute and unchanging truth, is for all people, it is also for me! Oh, thou lovely Lord Jesus, help me so to live as to make my life as well as my lips a constant, never-ending hallelujah!

Such is this simple plan of Bible Study. We have not taken a single chapter and used it here for illustration, as might have been done, but have drawn from various portions of the Word of God to show that the plan is applicable to all portions of it. Perhaps you have a better plan; then do not change it. But if you have no other plan, will you not try this one? We are sure a great blessing awaits you.—Sunday School Times.

## STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
with  
Thoburn C. Lyon

### JACOB THE AGED FATHER

(Lesson for June 19)

Lesson Text: Gen. 46:1-7, 28-30; 47:7;  
Golden Text: Exodus 20:12

(There being no paper published next week, we are printing two installments of the Devotional Program this week—EDITOR.)

### Daily Readings and Comments

#### MONDAY

Providing for the Aged Father. Gen. 46:1-7

What a satisfaction it must have been to Jacob to ride along in the wagon Joseph had sent for him—his favorite son Joseph, whom he had thought dead but now found alive and tenderly caring for him! But greater even than Joseph's care for his aged father was God's care for him. What blessed assurance to know that even down in Egypt the God of his fathers would be with him and bless him. He will be with us too, wherever we may go, if we only ask it.

#### TUESDAY

Honoring the Aged Father. Gen. 47:7-12

Just as Joseph was glad to honor his father before Pharaoh, although the Law, commanding such honor (Ex. 20:12), had not yet been given, so does the true Christian delight to keep all the laws of God, even though he is not aware that God has laid down such a law. Jacob blessing Pharaoh brings to mind the fact that as Christians we are commanded to pray for our rulers, and for all that are in authority (1 Tim. 2:2); let us not fail in this. Our lives and liberties are more dependent upon our earthly rulers than we sometimes realize.

#### WEDNESDAY

A Loyal Daughter. Ruth 1:15-22

Naomi was no longer young (v. 12), and Ruth's loyalty to her has proved an inspiration through all the ages since. It cost Ruth something—the breaking away from her own land, from her own people, and from

## BARGAINS

There are no bargains

In the counter sales of life.

We think so, but some unexpected way

We find our purchase

Is a worn and shoddy thing;

So, after all, in that "long last" we pay.

Experience

That comes at prices all too high,

Is packed so often in the waste of tears;

But, when unwrapped,

It will intrinsic value show;

Its worth will not diminish with the years.

There are no bargains

In the counter sales of life,

But time, alone, can teach us how to choose;

Can show us that

What seemed a loss is really gain,

And where we bought for little, we shall lose.

—NAN TERRELL REED IN NEW YORK TIMES.

her own gods. It has always seemed to me that in that last phrase of v. 16 we have the whole explanation: it was because Ruth had learned to know of the true God from her husband and from her mother-in-law that she was unwilling to fall back into the old life and to worship the old gods. Instead, she would worship Jehovah and keep his law, honoring with filial love her husband's mother. If we could teach our children the love of God, we need not fear that they will prove thankless or untrue.

#### THURSDAY

Heeding Parental Instruction. Prov. 1:7-19

The true parent will, of course, do all that he can to rightly instruct his child and keep him from the way of sin. There are wayward children who do not heed the teachings of their parents until after they have learned the wages of sin for themselves, but those who do honor their parents and follow their teachings find that they are not only an ornament of grace but real chains that hold them to the paths of peace and blessing. Let us pray for more earnest Christian parents and that more children may heed their instructions.

#### FRIDAY

Caring for Parents. 1 Tim. 5:1-8

The early church took care of its widows, yet Paul writes that if a widow had children her children were expected to take care of her. He further makes it plain that when her children do so care for her it is not as though they did some great thing; rather, it is only their reasonable service, such as even the heathen may render. Let us pray that as individuals and as a people we may not fail to provide for those of our own households.

#### SATURDAY

Children and Parents. Eph. 6:1-9

Perhaps it was the manifest love and favor of his father that had so endeared Jacob to Joseph. If as a boy he had experienced constant nagging and scolding he might not have felt the same love and respect. So here we find the command that we honor our parents, but the parents are enjoined to so live that their children can conscientiously honor them. Let us pray that this may be the case in every Christian home, at least.

#### SUNDAY

Honoring the Heavenly Father. Luke 2:41-52

The question of Jesus' mother (v. 48), plainly shows that they felt that he had not shown them proper respect; certainly most of us would have been annoyed at a three-day delay in returning home. However, our children can pay us no greater honor than to strive to honor the heavenly Father. If we would best honor our parents, let us honor our Father in heaven. Let us also teach others of him, that they may honor him also.

#### WHAT WE HAVE LEARNED FROM GENESIS

(Lesson for June 26)

Golden Text: Rom. 8:28

Daily Readings and Suggestions

#### MONDAY

In the Beginning God. Gen. 1:1-5, 26-31

"In the beginning a fortuitous concourse of atoms"—no, praise God, it does not read that way! It was with deliberate purpose that God, in the beginning, created the heaven and the earth. Neither was it by

afterthought that he decided to create man: the creation of the universe was but the first step in readiness for the creation of man. From the beginning he knew that he would create man, that man would sin, and that he would give his own Son for man's redemption (Rev. 13:8; Acts 2:23). The purpose of it all seems to be that he might have children, friends, to be joint heirs of creation with his only begotten Son Jesus. How we ought to love and serve him for his so great love!

#### TUESDAY

Abram the Servant. Gen. 12:1-9

There is but little distinction between being a servant and being faithful. God called Abram to a large task and a hard one, and Abram the servant undertook the task. With his little family he went forth to go into the land of Canaan, and into the land of Canaan he went—the determined success of a faithful servant. His service was not all of the menial sort, but everywhere he went he honored God with the service of worship. If we are faithful servants we are heirs to all these wonderful promises God gave to Abram (Gal. 4:28).

#### WEDNESDAY

Isaac the Peace-Lover. Gen. 26:12-25

God had given this land to Abraham; the wells had been dug by Abraham, and they were therefore rightfully his. Isaac had become very great, with many servants, and might have contended successfully with the Philistines, but he had not so learned of his father. Because he was true to the principles of his father, God brought him greater prosperity, peace, and blessing. There are likewise many things in the world today, many things in the family and in the church, which we may rightfully claim as our own; perhaps we might even be able to contend for them successfully—but we have not so learned of our Father which is in heaven. His promise to us today is still that the peace-lovers, in his own good time and way, shall yet inherit the earth.

#### THURSDAY

Jacob the Worshipper. Gen. 28:10-17

To Jacob, with the memory of his deceitful sin fresh in his mind, the thought that

he was in the presence of God was terrifying indeed; but reverence, mingled with fear and remorse, brought him to his knees. We are told that the "fear of the Lord is the beginning of wisdom," and with Jacob it was the beginning. With our sins forgiven, God has given us promises as rich as any he ever gave Jacob. Do we have the courage to make the vow that Jacob made in verses 20-22 of this same chapter?

#### FRIDAY

Joseph the Dreamer. Gen. 37:1-11

God had revealed his plan to Joseph, and when Joseph in turn revealed it to his brethren it brought him much suffering. However, in his own good time God brought about his plan according to the promise. Just so, God has revealed his will to us and has commissioned us to make known his will among our brethren. To do so may bring us suffering, but God will certainly bring his will to pass, and the loss will be ours if we have not proved faithful.

#### SATURDAY


Judah the Brother. Gen. 44:18-34

Judah was instrumental in saving Joseph's life, and later proved a true brother indeed to Benjamin. It was of the line of Judah that Jesus, the "Lion of the tribe of Judah," was later born, and we well know what a true Brother he has proved to all mankind. Read vs. 33-34 as though Jesus were speaking them, and see how full of meaning they become. How disappointed God will be if we fail to bring his children along home with us!

#### SUNDAY

Heroes of Faith. Heb. 11:4-22

There is a wonderful inspiration and challenge each time we read this chapter and the opening verses of the next. This line of heroes did not end with "Abraham, Isaac, and Jacob," but has extended down through the ages, through such as those referred to in vs. 36-37, through Gribble and Allen Bennett, through Yoder and many others, to us. Shall it cease as it reaches us? Or will we accept the challenge of Hebrews 12, and cast our lot with this long line of heroes?

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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### Hints for the Social Committee

Motto: "Every minute of every social carefully planned."

Outline of a Year's Social Activities

September, A Get-Acquainted Social

This may take the form of a college track meet.

October, A Halloween Party

No year's program is complete without the time-honored tricks and thrills of a well-planned Halloween party.

A discovery or Columbus social may be used earlier in the month if the September social is omitted.

November, An Old Home Week Social  
Old-fashioned costumes are effective. An old-fashioned spelling-bee furnishes a great

deal of fun. Invite the older church people. Serve as refreshments individual pumpkin pies or gingerbread and whipped cream with hot cocoa.

December, a Christmas Party

Give a good Santa Claus party to the Junior or primary youngsters. If the party is held for the society members only, ask each one to bring a ten cent toy for the Christmas tree. After the fun is over send these toys to a children's home.

Carol singing with an old-fashioned oyster stew party afterward shows a good Christmas spirit.

January, a Calendar Social

Divide the guests into the months of the



year, depending on the date of the birthday. Give the folks in each month's group an appropriate stunt to do for that month. Give each group some suitably colored crepe paper, and allow ten minutes for decorating appropriately. Thus those in May might fashion a May pole or those in June arrange a wedding, etc.

#### February, a Valentine Night

Christian Endeavorers love valentine parties; so plan to include all the "fixin's."

#### March, a Church Stunt Night

Ask each society and each class in a department above the Junior age to prepare a stunt, allowing ten minutes for each stunt. A slight admission charge may be made if desired, but make the night a grand reunion for the whole church to promote friendliness.

#### April, a Basket Social for Conference Delegates

Get if possible a machine which will show on the screen all snapshots or photographs.

Ask each guest to bring pictures of himself and perhaps humorous snaps of the family. Every one likes to see himself on the screen. After this fun show the regular conference slides; then auction off the baskets in the old-fashioned way.

#### May, a Fellowship Social

Dress up to represent different countries, and play some of the games of these countries. An airplane social always gives entertainment, visiting the countries via the air. If possible, invite some foreigners in your community to this occasion or give this social at some nearby mission. Details on an airplane social will be sent on request.

#### June, a Fun Hike

A fun hike to some point of interest with a ball game and races, not forgetting a lunch period, is always enjoyable in June. For money raising, a strawberry festival on the church lawn or at the home of some individual is appropriate for this time of year. —C. E. World.

## "Red Russia's" Red Crimes

And in her was found the blood of ... saints. Rev. 18:24.

To write up all the crimes of the Russian regime would occupy more space than men would find time to read, but her latest is the massacre on the Dniester, where refugees have been killed constantly. Responsible correspondents say three killings a day result, lately some 1,009 victims, 41 children, 212 women, and 756 men. The river is 200 yards wide, but separates the civilization of Roumania and the barbarism of Russia. In the summer refugees who do not like Russia swim across, and in winter walk across the frozen ice. Hospitals are needed on this border for those wounded and bitten by dogs in charge of the Red soldiers. The London Daily Express vouches for these facts by its own correspondent:

Not daring to trust neighbors with their secret, they come singly or in family groups, but rarely in large parties.

During anxious days and nights they lie concealed in the woods on the Russian bank, waiting for a favorable opportunity to make a dash for it over the melting ice.

At this time of the year [winter] they pray for snow-storms, for dark nights, and rain, when the search-lights of watchful guards are blinded by mist.

The guards, specially selected veterans of the Red Army, pitiless, unscrupulous men of steel, and bloodhounds, are trained to search for hiding families.

When the hounds, which are kept hungry to make them keen, break the silence of some pitch-dark night, the Roumanian outposts grip their rifles in fear for fugitive peasants.

Soon the black figures, isolated in the glare of powerful search-lights, run out over the ice, then women and children pursued by bellowing dogs. Machine-guns rattle, and the black figures fall—some lying still, others painfully creeping with broken limbs toward the safety of the Roumanian shore.

Children fall from the arms of wounded mothers and freeze to death.

And when the machine guns are silent, lean wolves venture on the ice in search of human prey.

Visit the hospitals of Tigheina, and you will hear cruel stories of tragedy, stories to freeze your bones.

Two classes of writers and speakers tell about Russia, the one class made up of those who actually saw Russia as it is, and the other class made up of those who saw it as the Bolsheviks show it to them. Note the latter kind, according to the Evangelical Christian:

Maurice Hindus, famous interpreter of Russia through his writings, best known of which is "Humanity Uprooted," spoke to a huge audience from the pulpit of a large Baptist church in Toronto a few days ago. His address was a eulogy of youth, particularly of the youth of Russia, which he declared was "marching on." Of the religious beliefs of the nation the speaker said that "the younger generation in Russia is hilariously atheistic."

Mr. Hindus was optimistic of the future of Russia because of the attitude of youth there today. His optimism to us, however, seems to be based upon a misreading of the facts of history and God's dealings with men. A nation of atheists is a nation whose doom is already written upon the wall. It is always an amazing thing to us how much speakers in their views of the future of the

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## MISSIONS

## West African Folk Stories

By Mrs. Orville D. Jobson

(Fifth of a series of African Folk Stories collected and selected by Mrs. Orville D. Jobson, missionary to French Equatorial Africa, and published at intervals in The Evangelist.—Editor.)

### HONORABLE MINU

It happened one day that a poor man had to travel from his own village to Accra—one of the big towns on the coast. This man could only speak the language of his own village—which was not understood by the men of the town. As he approached Accra he met a great herd of cows. He was surprised at the number of them, and wondered to whom they could belong. Seeing a man with them he asked him, "To whom do these cows belong?" The man did not know the language of this man, so he replied, "Minu" (which means I do not understand). The traveller, however thought that Minu was the name of the man who owned the cows and exclaimed, "Mr. Minu must be very rich."

He then entered the town. Very soon he saw a fine large building, and wondered to whom it might belong. The man he asked could not understand his question, so he also answered "Minu." "Dear me!" cried the man, "What a rich fellow Mr. Minu must be!"

Coming to a still finer building with beautiful gardens round it, he again asked the owner's name. Again came the answer, "Minu." "How wealthy Mr. Minu is!" said our wondering traveler.

Next he came to the beach. There he saw a magnificent steamer being loaded in the harbor. He was surprised at the great cargo which was being put on board and inquired of a bystander, "To whom does this fine vessel belong?" "Minu," replied the man. "To the honorable Minu also! He is the richest man I ever heard of!" cried the man.

Having finished his business, the man set out for home. As he passed down one of the streets of the town he met men carrying a coffin, and followed by a long procession all dressed in black. He asked the name of the dead person and received the usual reply "Minu." "Poor Mr. Minu!" cried the man. "So he has had to leave all his wealth and beautiful houses and die just as a poor person would do! Well, well—in the future I will be content with my tiny house and little money." And the man went home quite pleased to his own hut.

### REVIVAL

- R**—responsibility recognized—
- are opportunity embraced—
- received blessings.
- E**—very member of your corps by
- very possible means, reaching
- verybody for Christ.
- V**—ision of the lost in eternity.
- alue of personal efforts.
- anity of excuses at Judgment.
- I**—ntelligent cooperation.
- nterest in all means, and
- ndividual work with individuals.
- V**—ariety of experiences told reveal
- irtues in our Christian faith.
- igilance, the price of success.
- A**—ll of us can help if we will.
- ll the services are important.
- ll the family for Christ!
- L**—eave nothing undone you can do.
- eave nothing to do the last week.
- eave all and follow Jesus now.

human race and the world in which we live completely rule God out of their reckoning as though he had no part in the present scheme of things, and even deny his existence altogether. We do not know whether Mr. Hindus belongs to this latter class or not, and it might be unjust to judge from the brief excerpt of his address given in the press. We have a suspicion, however, that in his philosophy there is little room for God as the Ruler of the universe, or for the Lord Jesus Christ. And any nation, we are just simple-minded enough to believe, that is ruled by atheism, "hilarious" or otherwise, will not stand. The fact of God and the fact of Christ are two things that must be taken cognizance of, and to neglect them is to perish.

Note the report of a Russian couple returning from Russia to Canada; this is a different version—more true to the facts:

A diminutive Russian tailor and his wife have been re-admitted to Canada, disillusioned after a long-awaited return to their native land, where they found only disappointment and lost the savings of a lifetime.

Peter Martinson worked and dreamed for 25 years. He toiled over a steam presser in Montreal. He dreamed of Russia and a happy home-going. Last fall he and his wife withdrew their money from the bank, deciding the amount was sufficient to enable them to return comfortably to their native country.

Their venture had an unhappy ending and Martinson's dream was shattered. His life's savings, changed into rubles, found their way into the Soviet treasury.

The couple spent 35 days in Russia, they said here, and found the land they had pic-

tured was only a memory, that leisure and individuality had given way to rushing industrialism.

They found, too, they said, that Russia had become a country of lines.

"Lines, lines, lines—that's all we saw," Peter Martinson related. "Bread lines, soup lines, milk lines, fuel lines—lines of people waiting for divorces, lines of people waiting for clothes. That's all they have now—just lines."

"And things there are so terrible," Mrs. Martinson interjected. "I saw little babies in the train, crying in their mother's arms, and having black bread fed to them. Black bread—and no milk. They didn't look like little babies at all. They had faces like old people."

The Martinsons saw more of Russia than most visitors in Leningrad—relatives who, they said, live in the shadow of terror and are never sure of what the next day will bring.

"The worst things that have been written about Russia are true," Martinson declared. "We wanted to see what happened to our country. One person wrote one thing, somebody else wrote another. We saw."

The St. Andrew's Society in London became interested in the Martinsons and provided them with funds to reach their former home in Montreal, where the tailor will resume his business.

"I don't know very well the rules of the country," Martinson said. "I change my dollars into rubles, and then, when I go to leave and try to change them back, the rubles are no good. They sell me ticket as far as London for my rubles, and then me and my wife are left with all our money gone."—Christian Monitor.

the lucky ones, as first one there have a choice of the beds, in the dormitory.

After much good natured discussion we were all settled and ready for the bountiful supper served in the dining room. Such a meal as most preachers' families seldom have in the evening but now enjoyed to the utmost.

The program began at 7 o'clock, the president in charge. He brought greetings to us all, in a happy manner that made us feel that it was "good to be there." After a rousing song service the secretary of the Association brought regrets from those who could not be there. Following the devotions we listened to the sermon of the evening.

After a time spent in fellowship together we all retired to sleep and rest till the dawning of another day. One beautiful and enjoyable feature of this conference at Shipshewana each year, after the winter is gone and spring is here, is the visiting with each other. The wives, however, do not usually do much of the talking as the time is fully occupied with some preacher holding the center of attraction. Notwithstanding the old adage that, "women do all the talking."

The next morning we are up bright and early for prayer meeting before breakfast. Such a bountiful breakfast, and such a feeding of the souls on the Bread of Life.

The song service at all of these meetings was fine and at the next service we opened with some good old fashioned singing.

The times of devotion were spiritual times of Bible Study and prayer. This morning was no exception to the rule.

Several subjects of mutual benefit were discussed during the day and much benefit and enjoyment derived from the discussions.

A fine evening service with a well prepared sermon closed the conference for this year.

Some who lived near went home that evening, others stayed till morning.

The happiest time is the meeting of friends On life's uneven journey below.

And so, with new courage we take up the ends

Of the strands we are weaving so slow. We go back to our homes with assurance so true

Knowing he will not leave us to fall

But instead will go with us in all that we do

If we but just answer his call.

## ROANN, INDIANA

The Roann Brethren church observed Holy Communion on the evening of May 24th. This was indeed a beautiful service and was well attended. Rev. Maus had charge of the service and was assisted by Mrs. Samuel Anderson. Mrs. Anderson brought a very thoughtful message on the ordinance of feet-washing, emphasizing the importance of the communion service, bringing out the idea of the cleansing power in foot-washing, also touching on the service that is brought about through obedience of this act by loving, living and lifting humanity and humbling ourselves that we may not be as Peter when he said, "Thou shalt never wash my feet." May we ever remember the words of the Master, "If I wash thee not, thou hast no part with me."

Our hearts are saddened when we think of the number of church members that allow something to come between them and the communion service. Why not make preparations for this service, and be there?

Mother's Day was observed in a very impressive and beautiful way. Mrs. Edith

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## NEWS OF THE COLLEGE

Commencement events have been moving forward according to schedule.

Miss Gertrude Jesson, of Ashland, gave her graduate recital in Piano. Miss Berkeiser, of Indiana, Miss Webster, of Ashland, Miss Steele of Ashland, and Miss Hopes, of Ashland, gave their graduating recitals in Public Speaking.

Miss Neff, of Ashland, gave her recital in Voice. The attendance was good and the programs excellent. The special departments are of high quality.

The Baccalaureate service was well attended. The writer of these notes spoke upon a topic, relating to some changes wrought by the advent of Jesus. Professor Haun of the department of Physics led in prayer, Professor Puterbaugh of the department of Chemistry, read the Scripture, Professor DeLozier pronounced the benediction and Professor McClain gave the invocation. I call attention to the fact that it is a bit unusual to call upon the science and language departments in an arts college to have such parts in public religious exercises.

Dr. Bixler of the Department of History, has just received his book from press, "Anglo-German Imperialism in South Africa, 1880-1900," published by Warrick and York, 181 pages. This is one of the very few

books written here which were not published privately, as it is not usual for such books to be written by men from small colleges.

Dr. Caldwell of the Department of Sociology, has had several articles accepted by various publications recently, the Cleveland Plain Dealer giving more than a column to his crime study.

It is to be hoped that the College interests will be represented at all the summer district conferences for all thinking men will agree that we need whatever advantages there may be from education. And what is more, what may appeal to men and women of middle life or past, might not make any appeal to the young people of our church.

EDWIN E. JACOBS.

## IMPRESSIONS OF A PREACHER'S WIFE AT A MINISTERS' MEETING

By One of Them

We arrived at beautiful Shipshewana Lake one afternoon in May when everything looked as though the picture had been painted purposely for our enjoyment.

The purpose of our gathering was the annual "get together" meeting of the Indiana Brethren Ministers. Several gathered there the first evening and after the usual greetings the first thing in order was the choosing of beds. The first arrivals are usually

Bottenger gave an address to the mothers and paid special recognition to the great grandmothers whose four generations are members of the Sunday school. While Mrs. George Giltner sang very softly, "Tell Mother I'll Be There," Helen Mouser and Betty Meyers marched very quietly up the aisle carrying bouquets of red carnations and presented them to the honored great grandmothers, Mrs. Frank Keim and Mrs. Rena Bush. Following this our pastor delivered a fine sermon in keeping with the Mother's Day program.

The four denominations of the town of Roann, sponsored a two weeks Bible School, which closed May 20th. Rev. Sullivan, a Christian minister, superintended the school. The enrollment was about 85. Our own Sunday school had the largest representation of pupils. Their work showed that the teachers were capable of the task that was theirs to do. Rev. Hile, pastor of the M. E. church, had charge of the Junior and Intermediate boys' work. His work with the boys was indeed worthy of much praise.

The Sunday school is progressing very well under the leadership of our faithful superintendent, Mr. George Giltner. The highest attendance in this quarter was 258. The cabinet meets once a month and at the regular monthly meeting in June a banquet will be given the officers, teachers and their families.

Since the last report from this church two more members have been added to the roll. We praise our Heavenly Father for this and pray that many more will make the great decision and take Christ as their personal Savior.

MRS. RAGER  
Corresponding Secretary.

#### REVIVAL AT LINWOOD, MARYLAND

Upon closing the meeting at Summit Mills with Brother Willis Ronk we came direct to Linwood for our next work. Brother Bowman had gone ahead of us and had done everything that he could possibly do to put forth the meeting among those who were unsaved, to acquaint the entire community regarding it, to stir up his own people to pray for it and to in every way making a fitting preparation. He had gone so far as to make arrangements with the Radio station at Harrisburg to broadcast over their system. It was very plain that this dear man had left no stone unturned to make a right preparation for our campaign.

We found Brother Bowman to be a man of God, whose heart was ever-burdened for men who are unsaved. In all of our experiences we have never met a man without an automobile who covered as much territory and called upon so many people and was so widely acquainted as the pastor at Linwood. He is one of the most efficient pastors I have ever known. It was my first privilege to work with him and to enjoy his fellowship and it was a pleasant time indeed that I spent laboring together with him.

During our stay we made our home with the pastor and his wife and every day there was enjoyable.

Linwood is a church that stands alone in the community. No other churches to contest its field of service and there are scores of men and women who could be reached with a whole gospel if they are prayerfully and persistently sought out. I fear that the impression has been held by some that it is a closed field, overchurched, and nothing can be done. I believe that the contrary is true, that if the members of this church will arise

to their opportunities in faithfulness, in Christian living, in prayer, and in seeking others for Christ that the church at Linwood will yet see its greatest day of power and of glory. It is strictly a country church with the characteristic problems found elsewhere. However, it has a beautiful building and an excellent parsonage and a commanding location, which combine to make the position of this church most favorable. I greatly enjoyed my time of service with these people.

I was disappointed as I often am with the lack of interest on the part of many, but my heart rejoiced in the blessings that many testified that they had received. May the Lord bless this people and pastor to his own glory is my prayer.

I formed acquaintance with a number of as fine people as are to be found in the Brethren Church anywhere and I hope to long cherish the memory of their fellowship. My prayers shall always be that these people shall please God in all things.

R. PAUL MILLER.

#### LINWOOD, MARYLAND

The Linwood revival conducted by Brother R. Paul Miller of Berne, Indiana, is now a matter of history. The first part of our meeting was very greatly hindered by a continuous downpour of rain, and so of course our crowds were not so good. By-roads were in an impassable condition. The people here in Maryland do believe in water but not by sprinkling or pouring. Finally the weather cleared and the crowds increased and interest grew. The interest was at its height when the meeting closed. Brother Miller's sermons were of a high order and of a didactic nature. As a personal worker he is bold and fearless. As a direct result of his labors among us there were seventeen or eighteen confessions. Among this number there were a few reconsecrations but mostly those who had come to renounce sin and accept Christ as their Savior.

This number may not seem so large to those who are unacquainted with the work and the people and conditions here. To those of us who know it is a great victory and a real revival. Our work is much strengthened and our people stand on a higher plane.

We are deeply grateful to those who were kind enough to remember us in their devotions. We are now getting ready for our district conference and our Daily Vacation Bible school.

J. L. BOWMAN, Pastor.

#### MT. PLEASANT, PENNSYLVANIA

The Mt. Pleasant church wishes to express their thankfulness for the blessings they are receiving from a resident pastor, Rev. William Gray, who came to us from Highland, Pennsylvania, Brethren church. We also desire to express our thankfulness for those who were instrumental in making it possible for us to have a resident pastor. Rev. Gray preaches one Sunday at Mt. Pleasant church and the following Sunday at Jones Mills about 8 miles from Mt. Pleasant. Our Sunday school has increased about 50% in numbers.

A very fine reception was given for Rev. Gray and his family, which was attended by the members of the church and their friends.

Two very fine addresses were given by a visiting pastor of the Church of the Breth-

ren, Rev. D. Hoover and Rev. Gray. A fine program was rendered, with wonderful music from Prof. Gamble's Orchestra. Refreshments were served and everybody enjoyed themselves.

We finally worked into a revival conducted by Rev. William Gray, and Song Leader, Mr. Chas. Lytle and Mrs. Lytle who assisted him. They were from Masontown Brethren church. They gave us a treat of Gospel Songs, as Rev. Gray expounded Gospel truths. The Choirs played a part in Gospel Singing—the Adult and Junior Choirs. The Junior choir was composed of about 35 voices who sang nightly and certainly drew much interest from their listeners.

There were a number of delegations. Uniontown delegation and pastor, Rev. Clough from the Uniontown church visited us twice and Masontown delegation and Pastor, Rev. Seibert, also paid us a visit. It pleased the Mt. Pleasant church very much to be remembered by sister churches so far away. The result of this evangelistic meeting which was held for three weeks was wonderful; 26 conversions with many to join us later.

On the afternoon of May 29, we held our Baptismal services, after which the Church of the Brethren minister baptized his converts in our baptistry. Their church is not completed, so we very willingly gave them our church for this service.

In the evening our Love Feast and Communion was held and it was a glorious occasion. We pray God's blessing to continue with us and all people everywhere.

VIRGIL MILLER, Secretary.

#### DR. POLING ANNOUNCES RESULTS OF NATIONAL CAMPAIGN AND HIS RESIGNATION FROM THE CHAIRMANSHIP OF THE ALLIED FORCES FOR PROHIBITION

Hotel Pennsylvania Luncheon, 12:15 P. M., Thursday, June 2

Speaking of the campaign of the Allied Forces for Prohibition, which in the past nine months has reached more than six hundred cities, Dr. Poling said: "Every goal has been reached and the results secured surpass anything that could be foreseen. More than one and one-half millions of men and women have been enrolled by personal signature and more than one thousand local units of voters and Allied Youth have been organized. Millions of pages of free literature have been distributed.

The effect of this campaign has been shown in the primary elections. In the Fort Wayne district where Congressman Hogg was opposed by every newspaper in the city and by the personal campaigning of Col. Stayton, he was renominated by a two to one vote. The same result was secured for Congressman Cooper in Youngstown, South Dakota, wringing wet in the Digest Poll, nominates its dry ticket with a four to one vote. Congressional districts in Pennsylvania where desperate efforts were made to defeat dry representatives gave the same returns; and Ohio, widely accepted as a complete prohibition reversal, gave one hundred thousand more votes for the two dry candidates for governor than were cast for the one wet candidate. Ohio is a glaring example of the failure of dry strategy. If we had run-off primaries in the north, Ohio would be another story. Oregon wet in the recent poll is just about bone dry in the re-

cent primaries. The recent three to one vote against beer in the U. S. Senate reflects the true feeling of the country.

"Great confusion exists in public thinking because 'resubmission' and 'referendum' are used as synonymous terms or in such a way as to confuse the American voter. Drys are accused of being unwilling to allow the opposition to express itself.

"We are opposed to the so-called national referendum. We are opposed to such a referendum because under the Constitution it is now impossible and because such a referendum is repugnant to the spirit of the Constitution. Only by amendment of Article V of the Constitution could such a referendum be made legally binding. We are opposed to the amendment of Article V on any other basis than for general application to the whole Constitution and to all matters that may arise under it. We are opposed to special privilege for liquor. This referendum question should be settled with a clear understanding that once the principle is established it will apply equally to all personal and property rights now guaranteed by the Constitution. The principle once established would substitute immediate mass action for representative government. The issue is not prohibition, but representative government.

"Re-submission' or rather submission of a repeal resolution is another matter. Whatever the opposition may think about the Eighteenth Amendment, the opposition has no case for repeal unless and until the opposition presents its alternative or alternatives. Negation is not enough. But we grant the right of our opponents to present their substitute to the states and to the people—just as the drys presented the Eighteenth Amendment—under the Constitution and within the law. We shall meet their plan, not by suppression, but on merit in the open. I believe that the country is approaching a recording of sentiment along these general lines. This is our challenge to the opposition: 'You are against the Eighteenth Amendment, what do you want? State your alternative! We shall lay no obstacle in your way to bring it constitutionally to the people. If you have the votes to win, you can—win as we won.'

"In spite of the depression, the loyalty of the friends of the Eighteenth Amendment has made possible the balancing of our budget. There is no deficit. Our complete final report will be filed with the Clerk of the House of Representatives.

"It is our hope that eventually the unity of the dry forces may be so vitalized that the National Conference or the National Board of Strategy may become our residuary legatee. I shall always work toward this end. In the meantime, continuing leadership will be provided for these local units and for these hundreds of thousands of new recruits.

"Politically, we are non-partisan; but in our constituency we represent all parties and all shades of political opinion. We shall be heard at both national conventions. Our unity is in the simple declaration—'We stand for the Eighteenth Amendment and for Liberty with Law.' The spirit in which we have gone forward to complete this intensive campaign of education, enlistment and organization was stated in our first press releases when we said, 'We want to be better Americans than prohibitionists. We believe in the Eighteenth Amendment because we believe in America on the march. Prohibition is not the only issue. On the Eighteenth Amendment we recognize a

deep-seated, honest difference of opinion. To the leadership of the opposition we grant the same moral integrity that we claim for for ourselves.'

"On this platform a new fighting morale has been developed; prohibition defense has tightened; the wet trend has been stopped and we are on the march!"

"As of my statement made to the Executive Committee of the National Temperance Conference on May 20th, 1931 and released to the press on that day, I shall resign as Chairman of the Allied Forces for Prohibition on Monday, June 6th, immediately following the close of the present speaking campaign. I shall continue as a member of the Executive Committee and shall give to the whole program my utmost support. My regular activities, which have of necessity been neglected for ten months, must now engage my primary attention. I believe that an outstanding business man will succeed me."

#### A TRUE FRIEND

*Have you a friend who'd run a mile  
To hear your call or see you smile?  
Have you a friend who'd stand by you,  
No matter what you'd say or do?  
Have you a friend who'd gladly go  
With you through fields of ice and snow?  
I have a friend who'd die for me  
At any time—on land or sea;  
He'd run for me or fight or swim—  
My dog—my friend—I'm proud of him.  
—Our Dumb Animals.*

#### SIGNS OF THE TIMES

(Continued from page 2)

critical are the people who get their seats for nothing.

Churches have known this peculiar fact for a long time, namely, that the worst kickers are the people who give little or nothing. The people who spread lies and hearsay about a bank are not as a rule those who have their money invested there. Those who invest in a project, material or spiritual, are anxious to see it succeed. They may offer constructive criticism, but are careful not to spread recklessly every evil report. Those who have made no investment do not care; they have nothing to lose.

### OUR LITTLE READERS

#### THE POTATO CHILD

You have seen china dolls, rag dolls, unbreakable dolls, celluloid dolls and clothespin dolls. I guess some of you have even seen dolls made from young ears of corn. This story taken from Kindergarten Gems is the story of a little girl and her "potato child."

There was once a poor woman, who did all her own work. She swept the rooms, cooked the breakfast, washed dishes, made the beds, and had so much to do that she had to work from early in the morning until late at night. She had one little daughter, who loved her mother very dearly, and used often to wish she could help her mother with the work. This good little girl's name was Maggie.

One day Maggie's mamma was peeling potatoes for dinner, and as she peeled them she threw the peelings into a little dish. Maggie was too small to help her mamma

peel the potatoes, but she tried to help by throwing the peelings out of the dish into a large wooden bucket. Maggie would watch carefully, and just as soon as her mother filled the dish with potato skins, Maggie would empty it into the wooden bucket. Soon the mother had peeled all the potatoes in the basket, then she said: "Maggie, run to the cellar and bring me two or three potatoes in your apron."

Maggie knew the way to the cellar, so she ran quickly down the steps, picking up her apron in her hands, and holding it tightly so it would be ready to hold the potatoes. Maggie's mamma waited and waited, but Maggie did not come with the potatoes. Then the mamma thought, "Perhaps, my poor little girl has fallen down the steps." She ran quickly to the cellar, and what do you think she saw? There was Maggie, sitting quietly in the corner of the cellar on the heap of potatoes. She had something in her arms, which she had wrapped up in her apron, and she was singing softly, as she rocked it to and fro. The mother looked to see what it was the little girl was nursing so tenderly, and she saw that it was a potato that looked something like a baby.

"Sh! sh! Mamma," whispered Maggie, "you will wake up my potato child."

Then the mamma knew why Maggie had stayed so long in the cellar—she was putting the potato child to sleep. She told Maggie she must bring the potato child upstairs, and she and Maggie found some old pieces of white cotton and made the potato child a dress. When night came, Maggie wanted to take the potato child to bed with her, but Mamma said, "No, no, Maggie, you might roll over on it and break its head," so she took some straw and made the potato child a bed of its own, and covered it with an apron. Then little Maggie knelt down and said her prayers, kissed her potato baby, kissed her dear mother, and jumped into her own little bed and was soon fast asleep.

## ANNOUNCEMENTS

#### STATISTICS

One district has sent in a full report. Which district will be the next with a full statistical report? It will depend on pastors and church secretaries. DO IT NOW, PLEASE.

GEORGE E. CONE,  
National Statistician.

#### PROHIBITION ENFORCEMENT AND CHURCH AID

A widespread movement is being started to aid many thousands of churches throughout the country by the distribution of beautiful, sparking "KEEP AND ENFORCE PROHIBITION" metal autotopes for cars.

For complete details address Sandy's, Tribune Building, New York City.

#### FREMONT, OHIO

Regular spring Communion services Sunday evening, June 19, 1932, at 7:30. A cordial invitation is extended all of like faith.

WM. S. CRICK, Pastor.

#### NOTICE TO INDIANA PASTORS

On account of the serious illness of Brother Clark, State Statistician, will not every Brethren minister in the state see that their statistical report is sent to Brother Clarke's address, 207 E. Broadway, South Bend, Indiana. It will be impossible for Brother Clark to take care of this work. I am car-

rying on for him and am calling upon our pastors to help put our state statistical report across. Send it at once, please.

R. F. PORTE, 1214 S. Mich St.,  
South Bend, Indiana.

### ALL-BRETHREN DAY IN MIAMI VALLEY

Plans have been completed for the Second Annual All-Brethren Day to be held June 19th at the Miami Valley Chautauqua Grounds near Franklin, Ohio. Eight churches in the Valley are cooperating. These include Clayton, Camden, Dayton, Miamisburg, New Lebanon, Pleasant Hill, Washington C. H. and West Alexandria.

Rev. W. I. Duker, pastor of the Brethren church at Elkhart, Indiana and President of the National Sunday School Association, will be one of the speakers of the day. The pastors of the different churches will also have parts in the program. Mr. George Kem of Dayton, Ohio, will be in charge of the program.

The forenoon session will be given over completely to the Sunday school. The teachers are chosen from the various churches. The morning session begins at 9:45. The closing session begins in the afternoon at 2:15. This will be a worship service. There will also be a meeting for the children at the same hour.

There will be an abundance of special music. The Junior Choir of the Dayton church, consisting of seventy voices, will sing. Orchestra, Choirs and special musical numbers will also be given.

A very cordial invitation to all Brethren is given. We hope that there may be many from other parts of the State or from out the state who may be able to help make this day one long to be remembered by Brethren people. Letters or other messages of greetings will be appreciated and recognition of same will be made during the afternoon session. GEORGE C. PONTIUS, Secretary, Miami Valley Brethren Cooperative Committee.

### GENERAL CONFERENCE ANNOUNCEMENT

It is not too early to commence putting on the rouements for our annual conference. Conference this year should find an extra large number of our folks on hand in that it is a special affair. It is to be known as The Semi-Centenary Conference. Fifty years of history are ours and we intend celebrating the event properly. Each day there will be three special addresses by leading men of the church. These addresses are concerning our historical and doctrinal place as a church. It is the expectation of the executive committee that these addresses will be in writing as the speakers have been advised to have them, so that they may be properly compiled and set forth in book form. Maybe in this way we can preserve to posterity things that might otherwise be forgotten, lost or neglected. Owing to the nature of the program there are some necessary shifts to be made in the usual schedule and those in charge of departmental work have been notified to that effect. If there is any misunderstanding write the secretary at once, for the program is now taking shape and will be in the hands of the committee by the middle of June and in the printer's hands a little later. Let us make this a conference long to be remembered. It will be well worth the time and expense for any of our folks to hear the leading addresses of this conference. Many of our

young folks should be present so that when the next fifty years have passed there will be some who can relate the events of the semi-centenary. What a difference in the fifty years and what a difference the next fifty will make!

E. L. MILLER,  
Secretary Executive Committee,  
Maurertown, Virginia.

## THE TIE THAT BINDS

MERRICK-GILBERT—On the evening of May 17th at the First Brethren church of Washington, D. C., the writer united in marriage Mr. Robert Lee Merrick and Miss Edna Blanche Gilbert, both of Washington. These young people have for many years been active members of the Brethren church of this city. They will continue to make Washington their home. The groom is the president of the church C. E. society, while the bride is active in C. E. Sunday school and S. M. M. work. A host of friends and admirers join in wishing this happy couple their best wishes for a prosperous and happy life together.

HOMER A. KENT, Pastor.

STONER-EDDY—On March 1, 1932, in the First Brethren church of Manteca, California, Melchior Stoner of Manteca and Myrtle Eddy of Manteca were joined in marriage by the pastor. Mr. Stoner is the efficient and faithful superintendent of the Manteca Brethren Sunday school. The bride is an active member of the church also. The vows were exchanged in the presence of a large number of friends and relatives in a public wedding.

The happy couple have made their home in Manteca. The best wishes for a happy wedded life go with these two from a host of appreciative friends. Mrs. Guss Schmidt presided at the piano.

CALLANDER-STETLER—On Sunday morning, May 15, 1932, George Callander of Manteca and Eva Stetler, also of Manteca, exchanged their nuptial vows in the presence of a large number of relatives and friends in the First Brethren church at 4 o'clock. The marriage was performed by the pastor of the Brethren church. The bride was attended by Miss Fayette Brown, bridesmaid, and Miss Dorothy Stetler, sister of the bride as a maid of honor. The groom was attended by his brother, Harry Callander. The father of the bride gave her away in the ceremony. Mr. Callander is a member of the Methodist church. Mrs. Charles Larson, aunt of the groom played the wedding march. Miss Olive Gribham sang "My Yoke and Burden."

The young people migrated to Wisconsin and will make their home in Sturgeon where the groom is employed. Best wishes from a throng of friends go with them.

J. WESLEY PLATT, Pastor.

## IN THE SHADOW

HORNER—Ellas L. Horner, son of Eli and Katherine Mohler Horner was born near Dawson, Fayette Co., Pa., May 26, 1848 and died at Brighton, Ind., May 24, 1932, aged 83 years, 11 months and 24 days.

In the fall of 1896 he came to LaGrange Co., Ind., where he resided until his death.

On March 17th, 1878 he was united in marriage to Sarah Ellen Keaga of Owen Co., Ind. To this union were born four children: Min, John, Harry and Cordia. He enjoyed the friendly associations of four grandchildren, also four brothers: Milton, Irvin, Merton and Charles. Two sisters and five brothers preceded him to the great beyond.

He was an active member of the Brethren church, in fact, he was one of the charter members of that congregation for fifty-five years. He always trusted his Heavenly Father and believed that he was able to keep that which he had committed unto him.

Mourning their loss are the loving companion, the children, the grandchildren, the brothers and a host of friends.

With thee, my Lord, with thee I do not fear  
To cross the threshold of the mystic door;  
I shall not falter if I find thee near,  
For thou hast passed the portals before.  
Let me but feel thy hand, thy features see  
I shall emerge in happiness with thee.

Funeral services at the Brighton church, May 29th, 1932, by the pastor. C. D. WHITMIR.

GARBER—Mary Etta, wife of Elder A. L. Garber, of the Ashland congregation, passed to be with her Master on April 20, 1932, the day following her seventy-second birthday. Sister Garber was the daughter of Hannah and Henry K. Myers, and had spent her entire life since her seventh year in the city of Ashland. Mrs. Garber was a charter member of the Ashland church, and for many years served as president of the local W. M. S., and retained her interest and devotion to its work until the last. For two years she has been a quiet sufferer, unable to attend the services of her beloved church, but always interested in and inquiring about the progress of the work as the pastor and friends called upon her.

Mary Etta Myers and A. L. Garber were married on May 5, 1887, and for forty-five years she has been a wife and companion to Brother Garber in the vicissitudes of life. To this union five children were born, two of whom died in infancy. She is survived by her husband, Elder A. L. Garber, one son, Ora M., two daughters, Mrs. Ruth B. Lums, at home, and Mrs. Miriam Zercher, six grandchildren and one sister, Mrs. R. Beck, of Long Beach, California.

The funeral services were held at the family home on Tuesday afternoon, May 3. The sermon of the occasion was delivered by her pastor from I Thess. 4:13, 14, while words of appreciation of the life and character of the deceased

were brought by Dr. J. Allen Miller who has known the family for many years. The applicability of Dr. Miller's declaration, "He cannot most heartily desire that highest of economies: 'She was a good woman'"—was echoed by the large concourse that met at the home to pay respect to her memory, and by the profusion and beauty of the floral tributes which banked her casket on every side. Burial was made in the Ashland Cemetery beside the graves of her children, there to await the coming of the Lord whom she loved and served. She has left to posterity the example of a life of quiet faithfulness as mother, wife, and church-woman, which they and who knew her soul will emulate. Peace to the ashes and God rest the soul.

DYOLL BELOTE.

LOGAN—Saturday evening, May 7th, at 7:30, Brother Lee Alexander Logan died suddenly at his home at Harrisonburg. In his passing the Brethren church and the community sustained a very real loss.

He was to be characterized as a real friend. He was a man in whom dwelt many noble qualities and virtues. He was a lover of beauty in nature and in the beauties of skill. As a husband and father, none could surpass him in love and devotion. Whenever he was not engaged in his work as contractor and plasterer he was to be found at home where he was a real "pa" to his children, remaining young with the heart of a child. Brother Logan was a kind, genial, and was ever showing kindness with cheerfulness. He loved friendship and delighted in good humor.

He was one who led an active and useful life. He was a member of the official body of the Brethren church, a trustee for 15 years and the Superintendent of the Sunday school for 17 years. To the work of the church he was a very generous giver in time and substance. His wife and his family of eight talented children are members of the church. Brother Logan loved his home, was a man with a heart attack after eating supper and walked into an adjoining room to rest. He died within a few minutes. He had been ill with rheumatism since last December but appeared to be on the road to recovery when stricken with the heart attack.

He was the youngest son of the late Mr. and Mrs. Alexander Logan, being born and reared near Harrisonburg. Had he lived until June 11th, he would have observed his 60th birthday.

For a number of years, Mr. Logan had been one of the leading local plastering contractors. His eldest son, Dan, was associated with him in the business.

Surviving are his wife, Mrs. John A. Logan (Mrs. Lister); eight children—John, of Alexandria; Mrs. P. G. Wenzel and Mrs. Alvin P. Myers, of near Harrisonburg; and Dan, Kathleen, Margaret, Martha Rose, and James at home; and one sister, Mrs. D. E. Hanan, of Dayton, Va.

Funeral services were conducted from the home. The high esteem in which Brother Logan was held was indicated by the great company of people who gathered for the services and by the abundance of floral tributes. The services were conducted by the Rev. J. W. Miller, of the Maurertown Brethren church. The Bridgewater College Male Quartet sang several of Brother Logan's favorite hymns. Interment was made in the Dayton cemetery.

JOHN F. LOCKE.

### IN MEMORY OF MISS ANNA LAUGHLIN

In his infinite wisdom our Heavenly Father called from us on March 7, 1932, our beloved teacher, Miss Anna Laughlin. We submit to his will knowing that what he does is best. Miss Laughlin's life was one of unselfish devotion to her Master. In her profession she touched the lives of many who suffered physically and to all such she was a blessing. The Great Teacher was her inspiration and we the members of the Philathea Bible Class are thankful for her teaching. May her noble example inspire us to go forward in his service.

Resolved, That we inscribe upon our minutes this tribute to her memory and that a copy of these resolutions be sent to her family with the assurance of our deepest sympathy.

Philathea Bible Class.

Committee:  
MRS. D. C. SPIELEY, Chairman.  
MRS. H. T. SHIBAHRE.  
EMMA M. ANDREOSE.

DUNN—Montville E. Dunn was born in Kentucky on September 22, 1858 and departed this life in Fort Scott, Kansas, on May 24, 1932, at the age of 73 years, 8 months and 3 days.

He had resided in this vicinity since the Civil War. He was married to Henriette Ink at Sacramento, Calif., in 1910. The wife is deceased. He is survived by one brother, J. W. Dunn, of Rich Hill, Mo., who has been ill for some time with his nephew, H. J. Davis of Fort Scott, Kan.

Mr. Dunn was of a kindly, retiring disposition and leaves a host of friends to mourn their loss.

Funeral by the Brethren church of God, in Fort Scott, and burial was made in the family lot of the Lath Branch cemetery.

L. G. WOOD.

CARLON—The Manteca Brethren church sustained a real loss in the homing of Emma C. Carlon, who was one of the charter members. She was a member of the Lathrop Brethren church prior to the establishment of the Manteca work. She was a rare soul of faithfulness and loyalty to the church which she loved and which held her in high esteem.

Through her generosity with others the Manteca Brethren church had its first financial aid. A widow for many years, Mother Carlon, as she was affectionately known, was survived by an adopted son, Adolph Carlon, a grandson, Maude Carlon, a great-granddaughter, Dorothy Carlon. Her aged sister who has been a very close companion for many years, Nancy J. Salmon, now past 90 years of age is the sole survivor of the large family of 32 persons who flourished in a section of California. Sister Carlon was the eighth child in a family of sixteen children. She was loved and respected by the entire membership of the church. The sympathies of the entire community go out to the bereaved and we commend them to God. Funeral by the pastor. Interment in historic old East Union Cemetery.

J. WESLEY PLATT.



VOL. LIV  
Number 25

June 25  
1932

# THE BRETHREN EVANGELIST



Shipshewana Tabernacle

## The Shipshewana Young People's Camp July 17-24, 1932

AMONG THE FACULTY MEMBERS WILL BE

Prof. Alva J. McClain, Bible Expositor.

Dr. Kenneth M. Monroe, Bible Lecturer.

Rev. Sylvester M. Whetstone, Stereopticon Lecturer.

## What Prohibition Has Accomplished

1. The Eighteenth Amendment de-legalized the liquor traffic in the United States and destroyed the power of its prestige under Government sanction.

2. The Eighteenth Amendment closed 200,000 saloons with all their wide open doors flaunting allurements to millions of passers-by. Many a saloon of the old days did more business than a hundred speak-easies today.

### Liquor Advertising Gone

3. The Eighteenth Amendment abolished liquor advertising in the public press, streets, highways and the mail. The benefit of ending all this high pressure salesmanship is beyond computation. Imagine what liquor advertising would become today with all the added resources of radio, movies and intensive publicity possibilities available.

4. The Eighteenth Amendment afforded all legitimate business and industry a tremendous boon by removing from the field their most unscrupulous and continuous competitor, the licensed and law-protected retail liquor shop.

### Liquor Consumption Down 65%

5. The Eighteenth Amendment has reduced drink consumption. Government investigation shows that there has been a drop of 65 per cent in the consumption of liquor since 1920. Most of the money that once went for this great flood of liquor is going into wholesome luxuries, necessities, and savings.

Further evidence as to the drop in liquor consumption is shown in the striking decline in deaths from alcoholism.

### Deaths from Alcoholism

Between 1910 and 1919, deaths from alcoholism averaged 4.6 per 100,000 population annually and from 1920 to 1929 the average was 3.1 per 100,000. On this basis, as compared with pre-prohibition years, there was a saving of at least 15,000 lives. Although there was an increase in the rate of such deaths from 1924 to 1927, it was still noticeably below the average for pre-prohibition years, and in 1929 another decline set in.

In this connection it is especially noticeable that between the years 1910 and 1914, which was the most flourishing period of the legalized liquor traffic in the history of America, the average annual alcoholic death rate for those five years reached the high point of 5.32 per 100,000 population. In other words, during these five years, when drinking was legalized under full government protection and regulation, there were no less than 27,270 deaths from alcoholism, which was a more than 58 per cent larger death rate than during the first ten years of the National Prohibition Law.

### Auto Deaths Less

The contrast in the frequency of liquor fatalities in auto accidents in America as compared with England, is another significant fact.

In the United States, according to the latest figures, there is one automobile accident fatality for every 917 motor vehicles. In England, Scotland and Wales, there is one fatality for every 365 motor vehicles!

### Vital Benefit in Depression

6. The Eighteenth Amendment has proved a cushion and shock absorber of no mean proportions throughout the past twenty-four months of world-wide depression, so far as the United States is concerned. Figure the result if, during the past two years,

wide open legalized saloons had been open everywhere as previous to Prohibition. It has saved society from disorder, helped millions in the midst of unemployment and prevented diversion of huge sums that, spent for liquor, would only have added to destitution misery and home demoralization.

### Economic Advance Since 1920

7. Facts show that under the Eighteenth Amendment, the economic drag of the once protected liquor evil, . . . the direct and indirect cost of which before 1920 exceeded \$5,000,000,000 annually, . . . has been to a very large extent wiped out, national efficiency has marvelously increased, savings have multiplied, and practically every phase of constructive American life benefited.

8. Prohibition has benefited the masses by a direct saving from drink totaling between \$15,000,000,000 and \$20,000,000,000.

In the first twelve years since 1920, in which Prohibition has been a vital factor:

9. Efficiency of labor has registered a \$45,000,000,000 (forty-five billions) increase over the similar period of years just preceding Federal Prohibition.

10. Industry has recorded a gain of more than \$200,000,000,000 (two hundred billions) in value of products as compared with the similar period preceding the license era, while

11. American producers have received from industry upwards of \$150,000,000,000 (150 billions) more than was their accorded share of the nation's income in the twelve years preceding the Eighteenth Amendment.

### Education's Advance

12. In the same way, official facts show that more has been expended for education in the twelve years under National Prohibition than for forty years preceding the adoption of "The Great Protective Amendment."

### Enforcement Costs Little

13. Further, official figures reveal that, instead of costing the people of America any such extravagant sum as the "wets" claim, Federal prohibition enforcement, even without considering fines, assessments, etc., which should be credited to the legitimate Government income under the Eighteenth Amendment, has cost the people of the United States less than one half of one cent per capita per month since the Eighteenth Amendment was enacted.

## THE PARABLE OF TOBACCO

Rev. W. W. Wilkne, New Goshen, Indiana

Then shall all the kingdom of Satan be likened to a grain of tobacco seed, which, though exceedingly small, being cast into the ground, grew and became a great plant and spread its leaves, rank and broad, so that huge and vile worms formed a habitation thereon. And it came to pass, in the course of time that the sons of men looked upon it, and thought it beautiful to look upon, and much to be desired to make lads look big and manly. So they put forth their hands and did chew thereof.

And it came to pass that those who chewed it became weak and unmanly, and said, "We are enslaved and cannot cease from chewing." And the mouths of all that were enslaved became foul, and they were siezed with a violent spitting, and they did spit even in ladies' parlors, and in the house of the Lord of Hosts, and the saints were greatly plagued thereby. And in the course of time it came also to pass that others

snuffed it; and they were taken with fits, and they did sneeze with a great and mighty sneeze, inasmuch that their eyes were filled with tears, and they did look exceedingly silly.

And yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof, and did suck violently at the other end thereof and did look very grave and calf-like and the smoke of their torment ascended up forever and ever. And the cultivation of this great plant became a great and mighty business on the earth, and the merchantmen waxed rich by the commerce thereof. And it came to pass that the saints defiled themselves therewith. Even the poor, who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased, and said: "Wherefore this waste?" Why do these little ones lack bread, shoes and books? Turn now your fields into corn and wheat, and put this evil far from you, and be separate, and defile not yourselves any more, and I will bless you and cause my face to shine upon you. But with one accord they all exclaimed: "We cannot cease from chewing, snuffing, and puffing. We are slaves."—The Christian Conservator.

The best and sweetest flowers of paradise God gives to his people when they are upon their knees. Prayer is the gate of heaven.—Thomas Brooks.

## DEEP SEA FISHING

Peter's readiness to accept the Lord Jesus Christ as the new Captain of his fishing fleet might well suggest to us the importance of a full surrender to his will. You cannot catch deep sea fish by throwing a line from the shore, therefore the command "Launch out into the deep and let down your nets for a draft."

It requires a deep sea experience to catch deep sea fish.

Peter acted in obedience to the Word of the Lord and what a haul of fishes he made. Three thousand on the day of Pentecost when he cast the net for the first time into the deep.

Many of us are like the two drunken men who got into a row boat and rowed all night trying to get to their home across the lake, only to find out in the morning that they had forgotten to cut the rope.—Selected.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## United Support of Our Denominational Ideals and Interests

Maybe you are not interested in our denominational ideals and interests. If so, that is all the more reason why some one should say what we are about to say. But if you are interested, you will at once recognize the propriety, and possibly the importance, of a discussion of a topic such as is here given. The editor discussed this topic at the recent Ohio Conference, and it was suggested by some who heard us, that we ought to say it again through the pages of *The Evangelist*. That accounts in part for this transformation of a conference address into an editorial. Of course, a further consideration is our personal belief that there is a real need that something should be said, and said repeatedly, along this line.

There may be plenty of room for disagreement as we go along, but we surely can begin with an acknowledgment of a common interest in the future of our church, and with an agreement that things are not what they ought to be denominationally, and not what we would like to have them be. And we have reference not to unsatisfactory conditions brought on by the ubiquitous depression, but by a lack of denominational strength and vigor, loyalty and aggressiveness in that which is distinctive carried over from times of normalcy. It is in this way that we need improvement, and it is in this way that hope lies. If we are to have a really worth while place in the world, we must win it by a more vigorous promotion of that which is distinctive in our denominational life.

### Importance of Denominational Convictions

That leads naturally to the consideration at the outset of the importance of denominational convictions. Conviction—strong conviction—stands at the very forefront of denominational growth. It is no easy task to build new churches and to extend the growth and influence of the denomination these days. And this is so not merely because times are hard, but also because the temper of the age is against denominationalism. Denominationalism is out of cast. Church union is the popular thing. Church union is in the air. Big programs for uniting churches are being proposed, and not a little success has already been achieved. And let it be frankly said that there is need of church union in many quarters, particularly among those denominational groups which are characterized by similar ideals and forms and are closely related in their history. At this point there is to be seen large reason for the uniting of the Dunker groups, and many are praying that God will speed the day when the spiritual descendants of Alexander Mack shall have found their way into the will of God to such an extent that they will be reunited in life and in service.

While we believe in church union to that extent, we do not believe that it is right or reasonable to expect organic union among churches which are swayed by a great conviction that they have a heaven-born responsibility for making a distinctive contribution to the kingdom of God and to the world. Churches which believe they have a distinctive work to do, or a unique contribution to make in the conservation of religious truth, have a right to a separate existence. The Brethren church has such a conviction, at least, it has had it, and has come down through two hundred years of history with it.

It has believed that it was commissioned to do a unique and very much worth while thing, that it was called upon to bear witness to the importance and the necessity of an unwavering faith in the whole Gospel of Christ and to an implicit obedience to all the teachings and practices therein set forth. It has held through the years to the conviction that the Bible alone is the church's creed, its only proper creed, and it has tolerated no abridgement or enlargement to that statement of faith. It has stood for the whole Word, both theoretically and practically. And may God give us the clarity of vision to see the worth of such a plea, and the strength of conviction

to stand like a rock for it, present tendencies to the contrary notwithstanding. Let us cherish our religious heritage, and cling to our belief in the Bible alone as an all-sufficient rule of faith and practice, and not throw open the doors either to the rationalism of the so-called modernists or to the accommodating faith of those who proudly but inconsistently call themselves fundamentalists,—they inconsistently claim loyalty who reject portions of the Word.

We must continue to champion both active faith in a full Gospel and full obedience to that Gospel. Whole-hearted loyalty to all the teachings and practices of apostolic Christianity must continue to be our outstanding and distinguishing message. And we must depend on the Word of God to itemize those teachings and to guide us in our faith, and not on any man-written statement, and take that guidance seriously, if we are to do a really unique work in the world. The Bible only is our creed, our rule of faith and practice. We must accept it without reservation or equivocation. We must believe in it and endeavor to practice it, the whole of it from the Sermon on the Mount to the Revelation of St. John.

That is our message, and the reason for our denominational existence. It is reason enough to be proud of, and is worth holding to with all the strength and perseverance of which our faith is capable. It is worth making sacrifices for, that we may enjoy its blessings and continue in its fellowship. In the light of such values one church is not just as good as another. If allegiance to the Whole Gospel is our clear and deep-bedded conviction, then there is no place for us but in the Brethren church, and there should be a large place in our hearts for loyalty to that church. Therein lies the importance of conviction. If we can give to our people and maintain in their minds a clear conception of our peculiar mission as a church and can cause them to be strongly convinced of its great worth to the world and to the Kingdom of God, there is hope for the future of our denomination.

### Importance of Propagating our Faith

Having built up strong conviction of the worth of our church, we must bear in mind, in the second place, the importance of propagating our faith. We must set ourselves with all possible zeal and perseverance and wisdom to the impartation of that faith to others. We must not hold it in secret nor cherish it in silence. We must tell it, if the world is to be profited by it,—we must tell it repeatedly and convincingly. There is all too prevalent a tendency to keep quiet about our distinctive teachings, or to be apologetic about their pronouncement. Sometimes we seem to display the timidity of a child when it comes to speaking in behalf of our distinctive doctrines. In many other ways we are bold enough, but when we are faced with the duty or opportunity of presenting some such doctrine as Feet Washing, we seem to be overcome with embarrassment. Ministry and laity alike, we are all too reticent about our distinctive Brethren doctrines. If we showed half the freedom and aggressiveness in speaking our mind about such vital matters as we do in discussing politics or the depression, we would gain a lot more adherents to our faith. But our voice is halting and our mind uncertain and wavering. We lack that positive note and that aggressive spirit that are necessary to win converts to our cause.

Our leaders of the past generation contended earnestly and vigorously for their faith, by speech and by the printed word. We can well afford to take counsel from their example. And that is biblical. The Epistle of Jude admonishes us to "contend earnestly for the faith once for all delivered unto the saints." Of course, to "contend for the faith" does not mean to be contentious about it, as has all too often been the interpretation, judging by the bad spirit we not infrequently see manifested. But it does mean to stand up for its purity, to defend it, to uphold it, to promote it, to

seek to exemplify it. In the pulpit, in the press and in personal contacts, we need more active and vigorous defense of Christian truth, particularly those portions that are commonly neglected or rejected. The pulpit should speak out more boldly and frequently its instruction, in the regular services and in special meetings held for that purpose. More attention should be given to these truths in the Sunday school and in special instruction classes. More pamphlets should be printed and widely distributed, and more instruction booklets placed in the hands of our own people. Our membership should be encouraged to be ready always to give a reason for the faith that is in them, and to regard jealously every opportunity to bear testimony among their neighbors and friends to the blessing of full obedience to a whole Gospel.

(To be continued next week)

## The Next War "A Massacre from the Air"

It would seem, in the midst of such a world-wide depression, when hardship and actual suffering everywhere abound and when governments as well as individuals are bankrupt or near to being so, that there would be some real consideration given to economizing at an important place, where economy could be done with the least personal inconvenience and with no public danger, namely, in our war-making departments. The great navy building program is a real waste, yet we go on building and spending to appease the wrath of the god of war and to satisfy the greed of ship builders and armament makers. Let the people suffer and sacrifice in their poverty and lay upon them still heavier burdens of taxation, but we must continue to strengthen and equip the mailed-fist, like a champion prize fighter, in preparation to meet all comers and to defend our claim to superiority.

We have not awakened to our folly. We are still deceiving ourselves with the supposed power and effectiveness of great armaments in time of war. Men of experience are telling us that in the event of another world war, great armies and navies will not count for so much as we anticipate for ultimate victory. There will be little of the citizenry left to take over a victory at the close of the war. It will be a massacre of the people from the air. A consideration of this phase of war ought to make us realize the folly of putting our trust in armaments, even if the economic argument does not affect us.

In a recent issue of *Die Eiche*, a German quarterly, so we are informed by *The Evangelical-Messenger*, who quotes from the *British Weekly*, an ex-officer of the German army, whose duty on the Western front was concerned with defense against gas attacks, wrote a striking article on the question, "Can the Civil Population Be Protected Against Attack from the Air?" and declared that there was no hope of effective protection. Gas masks could not be supplied to every man, woman and child, and they would do no good anyway without a knowledge of how to use them, and a popular knowledge of their use would be practically impossible. Besides, "the mental and moral strain would be so terrible in the event of a gas attack on any great center of population that few people would have coolness to meet the situation." Underground shelters would be impossible because of the enormous expense, and would be ineffective also because a real gas attack would come without warning, and would be accompanied by incendiary bombs and many other weapons of destruction. This German officer believes fifty per cent of the bombing aircraft would reach their goal, and the only hope would be in a war of reprisal, which would mean the wiping out of civilization over the areas involved. Herr Nestler pleads for a "refusal of service" on the part of scientists and chemical experts whose skill is being exploited for the destruction of mankind. Then he adds, "And let those especially beware who are hoping to earn war profits! The next war will certainly leave behind no profiteers."

These are the words of no amateur, but of one who spent four years in the regions of hell. If a man of his understanding bears such testimony to the futility, hopelessness and ravage of war, how great must be the stupidity of those who go on planning for, and putting their confidence in war!

A man, who is fully convinced that a certain course is right, must follow that course no matter what it may cost him.

## EDITORIAL REVIEW

Prof. and Mrs. Alva J. McClain were in attendance at the South-eastern District Conference which met at Roanoke, Virginia, where Prof. McClain served as special Bible lecturer for the conference. He has not returned as we are going to press, and so his department on page two is supplied with other material.

We are glad to give large space to pictures of Shipshewana Brethren Retreat, the cuts being provided through the kindness of Prof. M. A. Stuckey, educational superintendent of the National Sunday School Association, which is cooperating with the Indiana District Conference in promoting the Young People's Training Camp and Bible Conference. The splendid faculty announced, together with the customary high class of work done and the spirit of "good times" that prevails at the "camp," make it worth while for any of our young people who may find it possible to take advantage of this opportunity.

The church at Buena Vista, Virginia recently enjoyed a successful evangelistic campaign under the leadership of Dr. I. D. Bowman. Brother P. M. Naff is the faithful and aggressive pastor, and is much encouraged over the outlook of this church. A total of twenty-one were added to the membership, eighteen by baptism and three by letter. There were also twenty-two reconsecrations among the members, which will doubtless mean much for increased activity. A total of sixty took a stand for Christ during the meetings, some of which went to other churches. The attendance and interest were throughout the campaign. As Brother Bowman remarks, this church has made a splendid contribution to the leadership of our brotherhood.

We have a report and a picture of a Sunday school class of unusual size and interest for a rural church. The congregation at Brighton, Indiana, has a history of splendid loyalty and activity among its young people, and it is maintaining its record under the faithful ministry of Brother C. D. Whitmer and his capable wife. The teacher of the class is Myron L. Long, and much credit is given him for building up the class from a small unit to fifty in number. We congratulate the class, teacher and pastor on the good work being done, and it is evident that the pastor is not at all discouraged about the future of the country church, as is shown in his excellent article in this issue. It is fitting that these—article and newsletter together with pictures, should appear in the same issue.

Dr. Kenneth M. Monroe was the special Bible lecturer at the recent Ohio District Conference, which met at Bryan, and his service was greatly enjoyed. Plans were made for the observance of the passing of a half century since the organization of the Brethren church at Dayton, Ohio, in 1833. Next year's conference will be held in Dayton, and Dr. Charles A. Bame was elected moderator. Other members of his official family are Rev. C. A. Stewart, vice moderator; Rev. George C. Pontius, secretary-treasurer; and Rev. R. D. Barnard, pastor of the entertaining church. These men will formulate the program that will be in the nature of a Semi-Centennial Celebration. This should be of special interest to the brotherhood because Ohio is the birthplace of the Brethrenism as a separate institution.

President E. E. Jacobs writes of the completion of commencement events and the opening of summer school. It was a successful college year, but financial problems are nevertheless matters of large concern. Notwithstanding the depression, prices for materials and services of which a college stands in need have not come down, and are not likely to do so, but in some instances, as Dr. Jacobs says, they have risen. That means that college support must be continued and adds to the importance of a generous Educational Day offering. And may we suggest, that every church that has not already done so, shall give their people the opportunity to give what they are able to this worthy cause. Summer school had registered an enrollment of 331, the second to the largest in the history of the school, and the outlook for the coming college year is bright.

## The Attractions of the Rural Pastorate

By C. D. Whitmer

Our Indian neighbors, down along the river, have a strange custom. They will gather for the "wake" long before the soul of their tribesman has really left his house of clay.

Some of our city neighbors are afflicted with a similar strange inclination. They mourn the decay of the country church when such sorrow is out of season. Certain writers, actually acclaimed as typical for representing American literature, have made it their duty to belittle country and small-town life. According to their authority the small town, the country newspaper, the cross-roads store, together with the little white church are preparing for an early demise. There is no need to mention here the innovations which are credited with sufficient force to kill off rural institutions. Their fears and prophesies are unfounded.

You remember what Jesus did when he entered the house where Jarius' daughter was lying sick unto death? There were many weeping and wailing greatly, but Jesus put them out. The weepers and wailers over the country church cannot be dealt with literally as Jesus did, but figuratively speaking we are looking around for as effective a means to accomplish the same end. As with a corpse, nothing attractive is left when life is gone, so with the current description of the country church. Apparently there is little left to attract the up-and-coming minister of the gospel to spend his talents upon a supposedly passing institution.

What country pastor has not heard some time or other, from within or without, the whisper, "you are burying your talents where you are"? Too often it is thought that the worthwhileness of work in the more densely populated portions of our country is more in keeping with the intelligence a pastor is supposed to possess. It is strange, ministers may be born and reared in the country, yet when it comes to appraising the pastoral work among the active farmers these same men will often give it a rating second to the city or larger town. Much light which has been shed upon country work has been so unfavorable and given with such a patronizing air that the rural church all over the country, without much discrimination, is pitifully referred to as a "problem."

Properly speaking, there is no such thing as a rural church problem. Do you speak about a city church problem in the collective

sense? Yet, every church, if it has a right to exist at all, has its problems, no matter whether it has been wedged into a city canyon or is located no end of miles from Prairie Center out in the open country, surrounded by fields and cow pastures. Problems are a part of the life of a church; the location is incidental. Because a pastor preaches every other Sunday in an old dug-out for a church does not mean that the work done under such primitive conditions is less important than when I serve in front of an altar. It is all in the point of view. The designation of a church as being rural is legitimate for administrative and descriptive purposes, but its use is demoralizing when referred to as the church's "Orphan Annie."

As long as a church will stress "the one thing needful" it will prosper, other things being equal, no matter where

located. It is when the country pastors assume added responsibilities which properly belong to the county agent, 4-H clubs, the P. T. A. or the Farmer's Union, that decay sets in and the "PROBLEM" arises.

There is no more reason for the rural pastor to be expected to bud into farming as for the city preacher to teach his merchant-parishioners how to sell his goods with the greatest profit. In either case a great deal of embarrassment might be the consequence. However, to peel out of this confusion of thought on the rural pastorate its dignity as one of its attractions it is necessary that one looks for a moment at the objective of the church no matter where located, and it will be found that the attractiveness of the rural work does not suffer from the absence of high motives.

What is the object of the church anywhere? "The Preaching of God's Word." A spiritual message must be brought to the community which hopes for man's regeneration, and the transformation and development of the people's life and character. Connected with preaching is divine worship, public as well as private. Where is the fundamental difference between preaching in country or in city? There is none.

The city may be able to draw upon greater numbers in a smaller territory, but effective teaching can be done only within a group limited to a given number of scholars. The large church creates small groups for the pupils' and teacher's benefit. In respect to teaching material the publication houses have nothing better



Brother C. D. Whitmer is pastor of the Brighton church, one of our wide-awake rural churches of Indiana.

### A COUNTRY CHURCH

*I think God seeks this house, sercnely white,  
Upon this hushed, elm-bordered street,  
as one  
With many mansions seeks, in calm delight,  
A boyhood cottage intimate with sun.*

*I think God feels himself the Owner here,  
Not just rich host to some self-seeking throng,  
But Friend of village folk who want him near  
And offer him simplicity and song.*

*No stained-glass windows hide the world from view,  
And it is well. The world is lovely there,  
Beyond clear panes, where branch-scrolled skies look through,  
And fields and hills, in morning hours of prayer.*

*God spent his youth with field and hill and tree,  
And Christ grew up in rural Galilee.  
—Selected.*



for cathedrals than the school of HAYTOWN.

As far as community service is concerned, not covered by any other legitimate agency, there are many opportunities in the country for the pastor to prove himself a leader in bringing about better conditions of living. The man who is interested in social case work may find more opportunity to exercise his talents than in the larger places where such activities are precluded by special agencies.

The fallacy to place bigness above intrinsic value is classically illustrated by Philip's answer to Nathaniel's question, "Can any good come out of Nazareth?" We know the answer, "Come and see." In like vein, one might ask, how large had Bethlehem be to attract the wise men from the East? The real worth of a community does not depend upon its size, but the value of the men and women composing it.

Crowds and edifices are no certain indicators of the effectiveness of a man's ministry. The greatness of a pastor's work is circumscribed not by the size of his field, but by his attitude toward the task at hand. There may be physical limitations to a man's movements, but there are no boundaries to one's idealism and aspirations for God's cause other than those which a preacher imposes upon himself.

Among God's men there are a few who by their unfailing and unabating influence upon generations of rural folk

### CHRIST AND NAPOLEON

When Napoleon was on St. Helena, it is said, he once said to Count Montholon, "Can you tell me who Jesus Christ was?" And when the Count declined to answer, he said, "Well, then, I will tell you. Alexander, Caesar, Charlemagne and I have founded great empires; but upon what did these creations depend? Upon force. Jesus has founded his empire upon love, and to this very day millions would die for him.

"I think I understand something of human nature and I tell you all these were men and I am a man. No one else is like him. Jesus Christ was more than a man. . . . I have inspired multitudes with such devotion that they would have died for me, . . . but to do this it was necessary that I should be visibly present with the electric influence of my looks or my words of my voice. When I saw men and spoke to them I lighted up the flames of self-devotion in their hearts.

" . . . Christ alone has succeeded in raising the mind of man toward the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is, above all others, difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to himself. He demands it unconditionally, and forthwith his demand is granted. Wonderful! In defiance of time and space the soul of man with all its powers becomes an annexation to the empire of Christ. All who sincerely believe in him experience that remarkable supernatural love towards him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This it is which proves to me the divinity of Jesus Christ."—Anon.

have become a kind of patron saint to the country pastor. Let us call the roll and watch what a stamp of dignity their appearance places upon the rural pastorate.

Charles Kingsley, in the little country parish of Eversley. At the time when he began his work in that place few could read or write. Hardly any one cared for the church. The church yard was used for a pasture lot. How could a genius be content with a forsaken place when London was anxious to welcome him? Why should he? His heart was in Eversley and never did he find life there either dull or monotonous.

Then there is Frederick Oberlin, a Doctor of Philosophy, but one who in more than one sense removed the stones which had kept a forgotten people in misery. He came from a highly cultured and intellectual family. Urged to accept the call from a much desired city congregation, he answered, "I do not wish to labor in some comfortable pastoral charge. The question is, where can I be most useful?" Today, Oberlin's influence is still felt.

Look at the dignity of country life from still another viewpoint. Where did such lines come from as "The Lord is my Shepherd," or "The Heavens declare the glory of God, and the firmament sheweth his handiwork," if not from one who knew life in the open spaces?

We are all benefited by such hymns as, "Sun of my soul, thou Savior dear, it is not night if thou art near." Its author, John Keble, was a man of highest scholarly attainments and a true poet, the author of other hymns and well known books, yet, he chose a quiet, country charge to join the ranks of the immortals in Christian literature. "Abide with me, fast falls the eventide," did not originate in the midst of the city's noise.

Francis Lyte, walking once more through the fields near his church and parsonage shortly before his death, witnessing the sunset in red and gold gave us that hymn. Where did "Silent Night, Holy Night" come from? Yes, out of a village parsonage. Yet, the story of the rural pastorate does not end with these types of Christian hymnody.

These great characters that I have mentioned show how the obscurity of a rural pastorate does neither lower the dignity of the office, nor does it limit the field of service, but rather offer an opportunity to cultivate man's dormant talents.

Look at it from any angle you want, and the dignity of the rural pastorate as an attraction for ministerial work cannot be denied. And then, do not forget what St. Paul writes to the Romans (8, 9) "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwelleth in you. But if any has not the spirit of Christ . . ." well, he may just as well close up shop, as he is out of place wherever his ministry may be.

To be reasonably rewarded in the building of the country church, there must be willingness to give up ambition for the achievements of mere externals to display talents, exhibit remarkable statistics or in other ways to try and climb upon pedestals which are not essential in the service of the Master. That, takes courage.

To the men who can emulate the courageous, the average country charge presents challenges worthy of the best in God's Kingdom. These challenges are not only of a personal nature, but involve congregational, interdenominational, national, social, and economic aspects, not to mention the political implications which a pastor is supposed to sun.

Take that which is nearest you first, the personal aspect. The most apparent difficulty, though not the most worthy, is the question of a lower formal salary. Let us

suppose there are two openings before you, one in the city with seemingly adequate remuneration, the other in the country with less; all other matters nearly being equal, which one are you inclined to take? Self-denial, courage, the spirit of service, and of sacrifice are demanded to make the choice for the latter.

It is a strange situation. The farmer knows how to get full service out of a team of horses; they must be treated with kindness, and he must care for them well. Our farmers mean well, but too many of them, in company with denominational officials, are not broad enough to see that efficiency in the rural ministry demands consideration and a guarantee to keep free from worldly anxiety. This is the challenge, to stake one's time and talents with little assurance of securing a competence.

The next challenge comes from the pew. Somewhere I read the advice of a certain professor in Homiletics who said to his students, "When you go to preach in a city church, take your best coat along; when you go to the country church, take your best sermon." Why? When the average farmer goes to church he has an approach to the service all of his own. Successful country pastors have been those who were in thorough sympathy with them, so as to connect their lives with Biblical truth. How can this be done through the pulpit? It is not so easy as some may think.

Another personal challenge is to one's willingness to speak with joy before small crowds. This may be the case in some city churches for that matter, but the rural preacher can never hope to exceed the limits of numbers which the countryside naturally imposes upon him. The presence or absence of the crowd does not determine the reach of your work. Spiritual force is not measured by the number of people who come to your service.

Then again men of the fields do not have the social coherence of the city population. Ask any farmer why things are against him as a class, and he will tell you that the farmers do not stick together. It is up to the country pastor to raise the estimate of the invisible church of Christ to such heights that, without the sacrifice of historical essentials, they may unitedly worship as one in spirit. The challenge of the rural pastorate is not only a matter of personal, congregational, or interdenominational importance, but it involves a problem concerning the very life of the American nation.

South Bend, Indiana.

## Invisible Forces of the Material World

By Thomas Gibson

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made" (Rom. 1:20). "That which may be known of God is manifest." There are many invisible forces in the material world. Science has discovered and brought to light many invisible forces in the universe. Some of them are quite simple in their workings. And we are made to wonder why they were not discovered long ago. The Creator reveals and brings to light his mighty forces in his own good time. The Creator endows certain men above their fellows, with power and ability to discover a thing just when it is needed in this world of his. "All things were made by him, that are in heaven, and that are in earth, visible or invisible; and he (Jesus) is before all things, and by him all things consist" (Col. 1:16, 17).

Magnetism is one of the mighty invisible forces of the material world. The magnet attracts magnetic substances to itself, such as steel and iron. But it repels

non-magnetic substances. How like the Spirit of God, who attracts and draws to himself all the virtues and graces of the Lord Jesus who is the author of virtue! And the Spirit repels, drives away all the vices of Satan, who is the inventor and generator of vice. The wind is a mighty, powerful, invisible force of the material world. No one has ever seen the wind, but we do see its destructive effects, in these hurricanes which visit different parts of the world, destroying much life and property. The Lord Jesus said, "The wind bloweth where it pleaseth, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit" (John 3:8). The act of regeneration of man's heart by the Holy Spirit is an invisible act. But the effects are quickly seen and felt. As it is an inward work of grace, it works out, manifesting itself in a multitude of ways. Soon the experience of Paul is felt in the soul: "If any man be in Christ, he is a new creature" (a new creation), "having put on the new man, which after God is created in righteousness and true holiness."

Wireless telegraphy is another invisible force of the material world, by means of which a message can be sent through the air to the uttermost part of the earth in a few moments. If man, with his finite mind, his puny intellect, is able to send a wireless message all over this world, which belongs to God, why should we deem it a thing incredible that he who created man can communicate with his children by wireless telegraphy? He who is infinite in power and fills all space, which is limitless. How did man acquire the power he possesses? Where did he get intelligence, life, reasoning faculties above all the other creation? Man is God's handiwork, part of his very substance. The wonderful things that man is discovering these days always existed. God created them in the beginning. There is nothing new to the Creator. These things always existed in his infinite mid. "Known to God are all his works from the beginning." God transmits his wireless message to his children, through the medium of his Holy Spirit, in the "still, small voice," acquainting the conscience with the things that "are true, the things that are honest, the things that are just, the things that are lovely, the things that are of good report" (Phil. 4:8). God has revealed himself in many ways—in thunders, in lightnings, in earthquakes, in volcanoes, in hurricanes, in "the still, small voice." And greatest of all, he has revealed himself in the person of his Son, our Savior. "God was in Christ, reconciling the world unto himself." "God was manifest in the flesh, preached unto the Gentiles, believed on in the world, and received up into glory, where he was with the Father before the world was." The Lord said to Philip, "Believe thou not that I am in the Father and the Father in me? Philip, he that hath seen me hath seen the Father." Here is a mystery of the oneness of the Godhead. The Lord Jesus, when upon earth, declared he was at the same time "in the bosom of the Father." The divine, eternal substance, omnipresent—present everywhere. Christ at his baptism and in Gethsemane, heard the Father speak in an audible voice. Saul of Tarsus had a message from Christ, direct from heaven, in an audible voice. The voice and the message were heard as clearly and as distinctly as though nearby. Yes, if God who made man and endowed him with ability to send a message by wireless telegraphy to the uttermost part of the world, why should we deem it a thing incredible that the Creator of the universe could send a wireless message from heaven to earth in a moment of time?

"Angels, who are ministering spirits, sent forth to min-

ister for them who shall be heirs of salvation" (Heb. 1: 14). "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7). Angels are not always invisible. The Lord made the angel Gabriel to fly swiftly and touch Daniel, "about the time of the evening oblation." He had a message direct from God, informing him that he was "greatly beloved." At the beginning of the supplications, the commandment came forth. God being infinite in wisdom and fore-knowledge, omnipotent and omnipresent, fills all space, which has no limit. He does not have to convey himself from one place to another to get there, for he is there already.

But such wisdom is too deep for the finite mind. Perhaps we shall understand it "When the mists have rolled away."

South Berkeley, California.

## SIGNIFICANT NEWS AND VIEWS

### METHODISTS MERGE ADVOCATES

It is not surprising. Two of the "Advocate" editors recently told us it was coming. Now the Methodist-Protestant-Recorder reports it:

Four of the eight "Christian Advocates" published in various parts of the country as official organs of the Methodist Episcopal church were discontinued by action of the General Conference. The Advocate editions to be abandoned are those published in Pittsburgh, Chicago, Portland, Oregon, and Athens, Tennessee. The circulation of the eliminated editions is to be absorbed by the remaining editions published in New York, Kansas City, Cincinnati and San Francisco. The Methodists are surely on an economy rampage.

### READ IT AND KEEP IT GOING

To all who want access to the facts of the entire prohibition situation we commend a reading of Upton Sinclair's piece of fiction, "The Wet Parade." Nothing else so devastating has come from the press in many years.

Mr. Sinclair's story is especially valuable for use with those who never knew what the situation was in the old saloon days. It would be difficult to imagine any manner in which he or any one else could have better set forth the real cause of our present outrageous situation.

Don't let any one escape by mere attendance upon the moving picture of the same title. It can not possibly present the matter with the force of the book.

The irony with which Mr. Sinclair presents and surrounds the arguments of the liquor crowd makes it unnecessary to answer them.

The book is being purchased in great numbers, but every public-spirited citizen ought to buy a copy, read it and then keep it in circulation for the simple reason that it exposes a rotten spot in our present social structure that, if not cut out, will destroy the entire nation.

America is in grave danger of being crucified between two thieves, the Republican and Democratic organizations.—Christian Standard.

### OATH TO CROWN ABOLISHED BY THE IRISH DAIL

De Valera has kept his word. He promised the Irish voters that if they would elect him and his followers to the Irish Dail he would put through the Irish Parliament a measure removing from the constitution the oath to the British sovereign. A sufficient number of his followers were elected to Parliament to make De Valera president and he has finally succeeded in getting through the lower House the measure abolishing the oath. He claims that the oblation of the oath in no way violates the Treaty of 1921 in which the Irish Free State was created. The bill passed its final reading the night of May 19 with a final vote of seventy-seven to sixty-nine. The Conservatives under former President Cosgrave, pressed several amendments, the chief of which would have placed the Anglo-Irish Treaty above the power of the Dail to change. But all of its amendments were defeated. The measure still faces two difficulties. First, will the Irish Senate veto the bill? It is possible

that it may, or it may delay the matter for an eighteen months' period. If this last method is adopted the Dail may again pass the bill, and if the Senate a second time fails to act within sixty days, the measure will then become effective. But should it pass the Irish Senate, what will the British Parliament reply? Premier MacDonald recently gave notice in a radio address to the Irish people that Britain would not stand for a severance of Ireland from the empire. Are the days of contest between Ireland and England not over! The world breathed easily upon the announcement of the Anglo-Irish Treaty. If Ireland breaks that treaty, what will the issue be? With world opinion against her, how far will Ireland succeed?—Religious Telescope.

### PROHIBITIONISTS TOO COMPLACENT

Why is it that we are so slow to learn that a law written on a statute book is as nothing save as it represents a law written on the heart? It is only the living conviction in the hearts of men which actually achieves progress in the moral sphere. Suppose our young people have no such conviction concerning the benefits of prohibition? Some 25,000,000 children have become of voting age since the law was enacted. They never actually experienced any conditions but those found under the existence of such a law. They see bad conditions under prohibition. Of course, they do, for conditions are bad. Dwelling on this fact, the anti-prohibitionists do all in their power to make inexperienced persons believe that these bad conditions are caused by prohibition. But the truth is that conditions were infinitely worse before prohibition. It can be easily proved to anyone who will face the facts. Show youth the facts.—Presbyterian Advance.

## OUR BIBLE STUDY DEPARTMENT

### Outstanding Texts of the Bible

By Dr. G. W. Rench

Titus 2:14.—"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Moffatt reads, "Who gave himself up for us to redeem us from all iniquity and secure himself a clean people with a zest for good works." This text introduced us to the great doctrine of Redemption. Like all other New Testament doctrines, it is of God, and therefore, can not be dismissed as a mere whim of man's thinking. The books tell us that the word "redeem" means to buy back again. Growing out of the thought is that something has been sold. "Christ gave himself for us that he might redeem us." Mankind, then, is not under its original ownership. Who was the first owner? Who sold the race? Who bought it, and what price was paid? If redeemed, who is the redeemer? What price did this redeemer pay? And what is the race's relation to the Father after this redemption? Neither history nor science attempts to answer such questions. The Author, who raised the question of our redemption, and no one else, seems to understand the significance of these questions. His answer is in his Book, the Holy Bible. I am concerned because my interests for time and eternity are involved.

Who was the first owner? The answer is, God. The significant story of Adam and Eve in the garden of Eden reveals a lot about that ownership. The fruit of one tree must not be eaten. This restriction had back of it a righteous and holy motive. It was to test their willingness to remain in loyal and loving obedience to their Creator. "In the day thou eatest thereof thou shalt surely die", was the solemn warning. They disregarded the law of God, destroying that beautiful harmony without which a garden is but a wilderness. There can be no heaven for man until that harmony with the Father is restored.

Who sold the race? God's Book explains it. Read its first few chapters. The serpent entered the garden, and proposed to credulous and curious Eve that if the fruit from that forbidden tree were eaten, they would come in possession of great wisdom. The offer was too tempting to be resisted, and the otherwise happy pair left God and turned to their new leader, Satan; and the consequences

of that one deal has stopped every heart from beating at death, has opened every grave, and has peopled the earth over with "silent cities of the dead." For hundreds of years the race struggled on under this cloud, occasioned by this sale. A rift in the sky of that disobedience came in the assurance of St. Paul, "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). I think I should say that while accepting Satan's offer has brought in its wake disease and death, it is here that the fallacy of hereditary sin has had its root. It has been reasoned that because Adam's sin made men die, it made them sinners—even in infancy. Many of the older creeds teach that babes are lost if they have not received the application of a few drops of water, called baptism. But this is making too much of baptism. No repentance. no faith, no confession of sin, is possible for the child beyond the age of accountability, and a few drops of water without God's promise back of it, is making too much of "believers' baptism. But did you ever know any creed that did not go too far with something? But then, let the doctors patch up where the Lord failed to suit them in his revelation to man. It is no affair of mine.

Who is the Redeemer, and what price did he pay? It was the inspired apostle who answers this question. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as a lamb without blemish and without spot" (1 Pet. 1:18, 19). "And without shedding of blood is no remission" (Heb. 9:22). Of course, Satan did not yield his advantage gained in Eden without a great struggle. The agony on the cross, as has been revealed, depicts some of that struggle. The price—who can know? "My God, my God, why hast thou forsaken me"? Satan's forces beaten back to the very edge of the grave! Here the keys are wrested from the devil and the resurrection door is thrown open to every son and daughter of Adam's race.

"Hallelujah 'tis done,  
I believe on the Son;  
I'm saved by the blood  
Of the crucified One."

## Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

### Ezra

No serious student of the Scriptures will ever comprehend the full meaning of the book of Ezra until he reads two prophetic utterances of the gloomy prophet Jeremiah. He gave expression to two great prophecies which were fulfilled shortly after they escaped his lips. If the reader will turn to Jeremiah 25:11-14, he will envision the situation as did the seer:

"This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans; and I will make it desolate forever. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them, even of them; and I will recompense them according to their deeds, and according to the works of their hands."

Nor was that all. The great prophet did not cease his admonitions with lines depicting impending doom, but he also promised the return of a day when the sun would shine again following the storm and tempest. Hear him say for instance, in the twenty-ninth chapter, verses ten to fourteen.

"Thus saith the Lord, After seventy years be accomplished for Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place. For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you hope in your latter end. And ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord, and I will turn again your captivity, and I will gather you from all the nations, and from all the places whether I have driven

you, saith the Lord; and I will bring you again unto the place whence I caused you to be carried away captive."

Surely, if ever prophecies were fulfilled, and many have been, are, and will continue to be fulfilled, these two were, and with striking literalness. Israel did serve the king of Babylon and "After seventy years" the Lord did deliver and remember the captive Jews. The book of Ezra relates part of the story. It is continued and concluded in the remaining books of the Old Testament which are known as the pre and post-exile writings. Nehemiah and Esther are two of the books thusly labeled.

Ezra, the famous priest and scribe, was descended from the high priest Hilkiah in the reign of Josiah. The present work and a few chapters in Nehemiah (8 and 12) record all of the known facts concerning him. He was a priest of great piety and learning. The Jews regarded him as the institutor of the Great Synagogue, the restorer of the Sacred Canon and editor and corrector thereof, the author of Chronicles, Ezra, Nehemiah, probably Esther, and, finally, the builder of myriads of synagogues in Palestinian territory.

### I. THE HISTORY OF THE BOOK

1. Author. Ezra.
2. To Whom Written. To Israel.
3. When and Where Written. 500-450 B. C., in Palestine.
4. Occasion. The Return of the Captives.
5. Authenticity. Undoubtedly reliable history: an accurate narrative, as secular history attests.

### II. THE OUTLINE OF THE BOOK

1. The Return and Reorganization Under Zerubbabel. 1-6.
2. The Return and Reformation Under Ezra. 7-10.

### III. THE CONTENTS OF THE BOOK (in outline).

1. The Proclamation of Cyrus (1) Reconciliation.
2. The Returning Exiles (2) Return.
3. The Resumption of Worship. (3) Rejoicing.
4. The Opposition of the Enemy. (4) Reproof.
5. The Building Renewal. (5) Renewal.
6. The Edict of Darius. (6) Restoration.
7. The Request of Ezra. (7) Recognition.
8. The Expedition of Ezra. (8) Re-establishment.
9. The Condition of Jerusalem. (9) Revival.
10. The Reformation of Jerusalem. (10) Reformation.

### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Return and Restoration.
2. Key Verses. 1:5; 7:10; 9:6, 15.
3. Key Chapters. 6 and 9.
4. Key Ideas. Return, Revival, Reform.

### V. THE VALUE OF THE BOOK

The true value of the book of Ezra is discovered in its revelation of the activity existing between the Divine and the human governments. The Potter breaks his vessel and mends it again. He says to Israel, "I am the Potter, thou art the clay." When Israel was disciplined and suffered sufficiently, they recognized the chief position of Jehovah, and sang on their homeward journey, "Thou art the Potter, and I am the clay."

### VI. THE CHRIST OF THE BOOK

It is recorded that the children of Israel "built the altar of God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses, the man of God, and they kept the feast of tabernacles." Herein is revealed the Christ of the ages and his atoning work. The burnt offerings and the restored people point forward to a day when our High Priest shall become the Leader of all priests and be infinitely greater than the priests of all centuries. In that day he will restore a wayward but repentant Israel—an Israel which now has been scattered to the four corners of the earth. Some day the Jews will seek Jerusalem as the center of the greatest religious activity our world has ever seen.

### VII. THE LESSONS OF THE BOOK (in poetry).

1. God uses all types and conditions of men as his servants, viz., Cyrus, Darius, Artaxerxes, Zerubbabel and Ezra.
2. God qualifies his workers for service, dispels gloom through the years, and establishes himself in the hearts of the people.
3. God's minority becomes a majority in any company.
4. God's greatest losses turn out to be his greatest permanent gains. It is true that if life be bespoiled, he will make it beautiful again.

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.  
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## A Big Bible Class Built on the Bible

By Julia C. Underwood

When a Sunday school in midsummer notes an increase in practically every department, there is a reason to pause and wonder why. It is the old Westminster Presbyterian church in St. Louis, at the crowded corner of Delmar Boulevard and Clara Avenue, which made this statement in one of its bulletins of last August. Yes, this church has a bulletin in midsummer. It

these rare outings he seems relieved when he comes back.

Outstanding in this prospering Westminster Presbyterian Sunday school, and typical, is the men's Bible class, called the Caravan Class, whose attendance on its worst days is always well above a hundred. It is a class zealous in direct study of the Bible and outright in defense of the faith.

day last year the Caravan Class announced that Dr. Crowe, "having prepared himself to meet the challenge to citizenship that is being so insidiously propagated by certain elements under the guise of intellectualism," would preach a sermon in two sections, "first to three hundred men in the Caravan Class, then to four hundred and fifty men at the eleven o'clock service." Both predictions were fulfilled. The talk was purely on the lines of Christian duty, as Dr. Crowe believes that ministers are "wasting their time proclaiming a so-called social gospel. Their business is with the essential needs of men, not the accidental disturbances that ruffle the surface of things. Ministers are appointed of God, not to make their message conform to our generation, but rather to make the generation conform to the revelation that is given to us."

So, knowing definitely that they will not hear any flattering talks on economics or politics or the latest book or the current theatrical play, hundreds of men nevertheless come in to this class, and they bring others as did the early disciples. An executive of a shoe factory has brought Sunday by Sunday, thirty-five different men to the class, most of them becoming members. The head of an automobile agency has persuaded a similar number to come in. Fathers and sons come together. A man advanced in years became active in the class because his sister in another city wrote him that she had heard of the Caravan Class and wished he would attend.

Westminster church is in a fine residence part of the city, and in the Caravan Class are eight or ten men, any one of whom is worth half a million or so. They are men of consecration, who will come forward without a word sometimes, when some case of need develops. Otherwise no one thinks of their wealth.

But it is fortunate that the class has no need to have financial "drives." There is not even a regular collection, the thought being, as one of the older members expressed it, that "some of the members are young fellows taking their first jobs, and they might be embarrassed by being asked to contribute to some fund."

But the "young fellows" and all the class do give generously. For nine years a taxicab company has been on the pay-list of the Caravan Class, to bring a certain blind woman from a Blind Girls' Home, to the eleven o'clock church service, and take her home again; during those nine years one particular member of this class has been a cava-



A Recent Shishewana Faculty

does not suspend its bulletin, or its Sunday night service, or any other activity, because of summer. The pastor, William Crowe, D.D., happens to be a minister who says he does not mind the heat. But neither does he seem to mind the cold. It is always a task, his congregation will tell anyone, to get Dr. Crowe to take a vacation, and after

"No side frills are used to attract the men," says a leading class member. The class began with Dr. Crowe's pastorate, which is now about ten years old, and Dr. Crowe has steadily taught it. It is as vigorous a part of his ministry as are his two sermons of the same day.

When Washington's Birthday fell on Sun-



A Recent Shishewana Student Body



lier to meet this aged woman, giving her his arm up the church steps to her pew, and back again when the service is ended. The class, too, sends forty or more Christmas baskets to known poor families, on a truck provided each year by the automobile executive to whom reference has already been named. The School of the Ozarks is a pet benevolence of the men of the Caravan Class, students being supported in its training courses through winter and summer. The men also send considerable sums to a leper institution.

Since the class is named "Caravan," an interesting device of "feeding the camel" is a penalty for absences. Five cents a Sunday up to three consecutive Sundays absent is paid with some amusing ceremony. As the members are active business men mostly, trips to other cities will sometimes prevent attendance, but there is a remarkable spirit of responsibility that follows them. Messages come from where they are, back to the class. On last May 24, Caravan's homecoming day, the request was made of every member that he "promise himself he will either be present, or else send Dr. Crowe a telegram stating that his thoughts are directed to this service during the hour.

"It is like your golf score," that appeal continued. "It is your own record—not loyalty to Dr. Crowe, nor to Caravan—but to old John W. Self."

One member had a way of asking new men to meet him at a certain drug store across the street, surmising that perhaps they might not have courage to come to the stately church, the first time they came. Others followed this member's example. A good many have been won that way, and the druggist himself became interested. A man from Dallas came in, saying that the Caravan Class was worth attending. Another from Maryville, Missouri, made inquiry at the Mayfair Hotel, and a bell boy told him about the Caravan.

Yet the class does very little "advertising," so-called. The nearest to this that it makes use of is its four-page blue leaflet, issued weekly, "The Tent Pole." Eight men of the class edit this, and oh, the personal news that is in it! Absent members subscribe for it, a dollar to pay postage; those in town receive it gratis. It is radiant with goodwill, it tells of all who are sick, or going to get married, or embarking on a journey, or bereaved or in trouble, or blessed with a new baby. New members are introduced through "The Tent Pole" as many as fifteen or sixteen in some weeks.

The spirit of fellowship expands socially at the class' annual dinner in January, and at picnic outings in the summer. When the class president, Will Docter, entertained at his swimming pool on his home grounds a few weeks ago, the class was so large that he gave two evenings to the party. The average attendance each Sunday through 1930 was 147, and in 1931 it is still growing. A partition was taken out in the church basement last summer, so that the Caravan Class room could be enlarged.

Of course the Caravan Class helps the whole Sunday school. Its dominant thought in the early fall was to promote Sunday school Rally Day on October 4.

The narrative comes back to the point from which it started.—Dr. Crowe. Recently the Caravan Council of the Caravan Class "took stock" in a business way of its steady growth. It looked into the reasons for its gradual and substantial progress and its avoidance of the hazards that have de-

stroyed so many organizations of similar type,—such things as have had to do with sensational or cheap methods of raising a crowd. This is what the Caravan Council decided to place in its minutes for permanent preservation:

"Resolved, that we reassure our teacher, William Crowe, that we have learned through his teaching that if permanency is to be obtained in a religious organization, such an end can only be attained when the cross of Calvary is the center and the whole Bible as the inspired Word of God is the Circumference. On this foundation we accept the challenge of the future, determined to carry on and to accomplish great things for Christ."—The Sunday School Times.

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar

With  
Thoburn C. Lyon

### CHILDHOOD AND EDUCATION OF MOSES

(Lesson for July 3)

Lesson Text, Ex. 2:1-10; Acts 7:20-22;  
Golden Text, Prov. 22:6

#### Daily Readings and Comments

#### MONDAY

The Childhood of Moses. Ex. 2:1-10

Greatness has a way of springing up in the most unexpected places, but very often it may easily be accounted for. It may in this case: Moses' parents were both of the priestly house of Levi, were thoroughly versed in the scriptures, and loved their baby enough to defy Pharaoh's edict rather than kill it. His mother, knowing that Moses was to spend his later life at the court of Pharaoh, undoubtedly taught him well in the things of God. If we had more parents like that there would be more sons like Moses. God help us to be true parents!

#### TUESDAY

The Education of Moses. Acts 7:17-22

"And Moses was learned in all the wisdom of the Egyptians." We cannot too strongly emphasize the value of a good education, especially in the world of today; on the other hand, it has been frequently pointed out that a Christless education is extremely dangerous, and may prove worse than no education at all. Moses was mighty in words and in deeds, not merely because of his Egyptian education, but because that education was tempered by his knowledge of Jehovah, taught him in his early years by his godly mother. One of the leading university professors of today has stated that he values the Bible more highly than a college education, if one must choose between them; if at all possible, however, we should have BOTH. Let us pray for more education that is truly CHRISTIAN; let us pray especially for Ashland College.

#### WEDNESDAY

Grace Abounding. Ps. 139:1-12

A large part of the secret of Moses' success as a leader was due to his realization that God was ever present, ever near. He had learned to seek him and to commune with him. There were times when discouragement was on every hand and the way

seemed dark, but even then he could say: "Even the night shall be light about me. Yea, the darkness hideth not from thee. May we ever be conscious of his near presence in our times of darkness."

#### THURSDAY

A Child of Faith. Heb. 11:23-29

At every stage of Moses' life he was called upon to exercise faith as few others have been. Think what faith in the reality of God and his promises it must have taken to induce Moses to give up his position at Pharaoh's court and make a none-too-promising attempt to lead out a company of slaves! The foundation for Moses' faith was found in the faith of his parents (v. 23). Lord, increase our faith!

#### FRIDAY

Religious Instruction. Prov. 4:1-13

Instruction in the things of God is life itself (v. 13). Recently I have heard many testify that their present knowledge of the scriptures was largely obtained around the family altar in their childhood. A large part of the "youth problem" of today is due to the lack of fatherly instruction (v. 1), to the banishing, in large measure, of prayer and the Bible from the home, leaving great numbers of young people to grow up with only the most superficial knowledge of the Bible and of the things of God. Let us pray that this condition may be corrected, at least in every professedly Christian home.

#### SATURDAY

The Worth of a Child. Luke 2:25-32

The child Jesus was the little child that should lead all mankind into a better understanding of real values in life. We know how he lifted womankind and how he blessed little children. How he must have grieved when the Egyptians ordered the male children of the Hebrews to be put to death! We see a new justice in the death of the first-born of the Egyptians at the time of the Passover. Let us pray for a more general realization of the worth of every child, and of their right to develop under Christian influences.

#### SUNDAY

The Child and the Bible. Ps. 119:9-16

It is the word hid in the heart of a child that shall keep him all through life and cleanse his ways. Let us dedicate ourselves anew to the task of implanting the word in the hearts of children, and let us pray God's blessing upon all teaching of his word this day.

### THE DIRTY DOZEN

"They say—  
"I heard—  
"Everybody says—  
"Have you heard—  
"Did you hear—  
"Isn't it awful—  
"People say—  
"Did you ever—  
"Somebody said—  
"Would you think—  
"Don't say I told you—  
"Oh, I think it is perfectly terrible—

Sometime ago a few believers gathered and resolved that they would "speak evil of no man." They kept this resolution and a revival broke out in that place. May we be enabled to "Prepare the way of the Lord," so that we may witness the greatest outpouring of the Holy Spirit since Pentecost."—Sel.

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.,  
 Long Beach, California

Send Home Missionary Funds to  
**R. PAUL MILLER**  
 Home Missionary Secretary  
 Berne, Indiana

## MISSIONS

### Kindling New Interest in World Missions

#### THE FLORIDA CHAIN

During the past winter a Chain of Missionary Assemblies was stretched across Florida. One who attended them called these assemblies the most remarkable series of meetings he had ever known. Dr. Robert E. Speer suggests that the plan might well be followed in other states. We have therefore asked Mrs. Henry W. Peabody, the Advisory Chairman, to describe how the Assemblies were planned for and promoted, in order that others may carry out similar plans elsewhere.

The Florida Chain of Missionary Assemblies was suggested by the fact that two Schools of Missions were meeting in the state, one having been started in DeLand seventeen years ago and another in St. Petersburg twelve years ago. It seemed a pity not to extend the blessing of such schools throughout the state and the nation, since people from thirty or forty states were registered at the two schools. Speakers from the north and from the mission fields who came to bring the great missionary message were easily persuaded to extend their services to other centers.

Florida, with winter visitors from every section of the country, offers a great field for this experiment, but many have inquired whether it might not be tried in other sections. In Florida, local committees are organized in eight centers, and visitors with leisure welcome relief from idleness and sports and register for the popular Assemblies.

It seemed important to reach out to the uninformed and those who might be prejudiced against foreign missions. A great majority readily acknowledge the need and value of home missions, and this branch of the work has not been neglected in the Assemblies. Strong presentations have been made of the work in the mountains and among our American Indians, through vital speakers.

It was especially important to find someone who could undertake the planning and direction of these Assemblies; also an Advisory Committee on which would be outstanding missionary leaders. A State Chairman was secured to carry on the lines of work essential to efficient organization of local centers; the rapid tour from city to city; the careful attention to finances; the program and publicity. Florida was fortunate in having exactly the right leader for this in Miss B. Louise Woodford, of St. Petersburg, Florida.

From the first session the Assemblies have been a success; all expenses were met; exceptional programs were presented with lectures on the study books for the year. The program also included Bible study, prayer services, and, this year, a "spiritual clinic." Great missionary addresses have reached over 150,000 people. The registration card admitted to all sessions; evening and Sunday sessions were free and offerings were taken. The small registration of fifty cents and a dollar, according to the length of the Assembly (from two to six days) covered

expenses. No appeals were made for funds. The general appeal was to build up the work of Christ through the great mission boards, which are suffering in these days of depression.

It was difficult to find churches large enough to accommodate the crowds. It was said that the working of the Holy Spirit was plainly manifest "on the Florida Road" during these days of intensive prayer and study. In several of the places it was suggested that if the team could remain for another week the evangelistic fires would begin to burn as of old. The objectives of the Assemblies reveal their reliance upon the Source of Power. These may be stated briefly:

1. To set against gross materialism and paganism in this land the simplicity and spirituality of the message of our Lord Jesus Christ.
2. To strengthen the church for a fresh start on the old road heavenward "according to the Scriptures."
3. To present the international program called "Foreign Missions" which originated in the heart of God, for all nations which are "without God and without hope."
4. To declare again his full message and to show results which prove the truth and power of the Cross of Christ today; to change the hearts and desires of men.

In addition to the general Assemblies there were also missionary addresses at the high schools, colleges, out-of-door forums, men's clubs of various kinds, women's clubs, Chambers of Commerce and other groups that do not often listen to addresses on such subjects.

The local daily papers gave remarkable attention to the Assemblies, often featuring announcements, addresses and pictures on the front page.

An idea of the character and worth of the programs may be gained by a mention of a few of the program features. Dr. Robert E. Speer, who had never before visited Florida, was welcomed in every center by great audiences eager to hear his marvellous message. Mrs. F. I. Johnson taught the book on China with an effectiveness born of her recent trip around the world. Missionaries who brought vivid pictures from their fields at home and abroad reached the hearts of their hearers through their own experiences in proof of the power of the Gospel.

Great groups of young people gathered in every center to listen to these speakers. Luncheons were given; homes were opened; men on the street and in the press spoke of the value of this international Christian demonstration.

Not least in spiritual potentialities were the "spiritual clinics" held each day in connection with the Assemblies, which brought together for prayer and discussion larger groups than were found at the morning prayer services. Here all took part in prayer and discussion concerning the maladies which affect the work of the Church today:—pernicious anemia that can be cured only by blood transfusion; contagious dis-

eases of youth contracted through dangerous germs in literature and moving pictures; heart failures, sleeping sickness and partial blindness.

The question was often asked in the Assemblies, "Why cannot this be done in other states?" While Florida, with its large group of winter visitors, offers a maximum opportunity, we believe a great work might be accomplished in groups of states organized along similar lines. For instance, a call has come from Ohio, Kentucky and Tennessee, which might extend to West Virginia, Virginia and Georgia. If the boards will send their best missionary speakers, as they have done for Florida, to make a comprehensive world program, there will be a demonstration of "the Church on the March" which will go far toward solving the perplexing problems of the world today.—Missionary Review of the World.

#### THE MISSIONARY MESSAGE OF THE CROSS

The word "cross" in the Scriptures never occurs in the plural. To Christ the cross meant one thing, and nothing less: His sacrifice of himself to save others. That is what it must mean to every disciple—self-abnegation. To take up the cross and bear it after Christ is to undertake, like the Master, a life of self-crucifixion for the saving of others. It is to lose the self-life for his sake. It is to be willing to die, if need be, that others may live. When our Lord hung upon the cross his enemies tauntingly said: "He saved others; himself he cannot save." No sinner ever hid a truth so sublime. In the Christian life, saving self and saving others are utterly incompatible; and the one great difficulty with the whole body of professed disciples is that most of them are trying to save themselves, and yet be saved. And so it comes to pass that whole thousands go to church, come to the Lord's Table, utter prayers and bear the name of Christ, they live a life essentially worldly, and are engaged in no truly soul-saving work. They spend many times as much on self-indulgence as they give to feed the hungry, clothe the naked, or even give the Living Bread to dying souls.

Consider what would be the result if every professed child of God could burn with Paul's passion for souls, could know the continual heart burden for the unsaved, that made it possible for him even to wish himself accursed that they might be saved.

That was cross-bearing. The Apostle Paul died daily; he was "crucified with Christ," he bore branded in his body the very marks of the Lord Jesus. Could ten thousand of the millions of professed believers burn with such a Christ-like passion for souls, for one year, the Gospel would be carried round the globe within that year. Arguments and appeals are vain while you argue and appeal to the spiritual dead. Before the Church can "convert the world," the members of the Church must be converted. The real difficulty is not unsanctified purses or unsanctified cradles, it is deeper—in sanctified hearts. "By their fruits ye shall know them." If you bear no witness for Christ, have you anything to witness?

A light that does not shine, a spring that does not flow, a germ that does not grow, is not more a contradiction than a life in Christ which does not bear witness to Christ. If there be a spring within, there will flow a stream without. If there be no stream, is there any spring? If there is no

ray, is there any light? If there is no witness, is there any experience? "He that believeth on me," as the Scripture hath said, "out of his innermost being shall flow rivers of living water." He who has no passion to convert, needs conversion. The saved man is not content to have unsaved men go unwarned, or the saving power of God to go unwitnessed.

It may well be doubted whether one who bears no part in testimony to Christ has any part in his salvation. Would that every one might feel the full force of this paradox of missions:

"Christ alone can save this world,  
But Christ cannot save this world alone."  
—Arthur T. Pierson, in the "Missionary Review of the World."



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

Commencement events are over and the Summer school will have been under way about two weeks when this issue of the Evangelist reaches its readers. While the year has been very successful, the future must still be regarded with great anxiety for finances are hard at colleges as well as elsewhere. While prices have shown a slight decline in the country, (not half as much as some would make us believe,) what the College has to buy has not declined at all,—postage, books and paper, draying, printing, athletic supplies, chemicals and scientific apparatus, traveling expense, dues and charges to associations, gas, electricity, plumbing, coal, etc. These things have not only not decreased but in some cases have shown a positive increase. Meanwhile, it is EXCEEDINGLY DIFFICULT to get those owing us to pay their bills, but those whom we owe think they must be paid and paid at once, or else our credit is not good. Hence, the need of a good offering on Educational Day.

The school authorities of this state could do nothing more useful than to attempt to exercise some sort of control over the great textbook publishers.

The class day exercises were particularly brilliant. The Gymnasium is the only building in town, except the high school gymnasium, where such exercises could be held. One hundred thirty on the platform, five hundred seated on the main floor and as many or more in the galleries.

The academic procession was impressive. As the last one crossed the north goal line in the football field, the first pair were entering the gymnasium,—that's how long the procession was. It was brilliant with the colors of Clark, Michigan, Ohio State, Wisconsin, Northwestern, Chicago, Lehigh, Vanderbilt, and Ashland. To be added were the gold for science, crimson for divinity, blue for education, pink for music, and white for art.

Thus closed our most successful year. Educational Day was observed last Sunday in the local church, Dr. Teeter, secretary of the Board of Trustees, representing that body, and the writer of these notes speaking for the College.

After rereading some early history of the church, I have again been reminded that interest in education is not at all new in our church. Contrary to a general notion, the whole fraternity has always had a very keen interest in education,—of the right sort.

(The following additional items were written a week later, and after the Summer School had opened.)

It will be a matter of great interest to

the Trustees of the College as well as to other friends, to know that the present summer enrollment is the second highest in our history and larger than for the past two years.

More than this, the enrollment has shifted away from the Two-year education towards the arts college. This is especially encouraging. So, viewed from this angle, the summer school is our best; also from the standpoint of income.

Then, too, this summer enrollment might indicate that the enrollment for the fall will be up to normal. However, it is uncertain and the friends of the school ought to be alert to send students this way.

The enrollment now is 331.

It is not too late to take the Educational Day offering. Some churches have sent theirs in. This is much appreciated.

EDWIN E. JACOBS.

### BUENA VISTA, VIRGINIA

I want to report the evangelistic services in the First Brethren church, Buena Vista, Virginia, April 3rd, to 24th, 1932.

"Oh, that men would praise Jehovah for his lovingkindness, and for his wonderful works to the children of men." Psalm 107:8.

Our series of meetings started with the morning service of Sunday, April 3rd, with somewhat more than the average attendance. Interest grew from the first and the increasing attendance began to tax the seating capacity of the church. We borrowed thirty chairs from the Church of the Brethren and five or six from homes near the church. We opened the two Sunday school rooms back of the pulpit, the gallery was filled also, and even then at some of the meetings there were many standing. After the first few days of the revival the interest, which throughout the meeting was well sustained as seen in the good attendance, began to be manifested also in the form of conversions and reconsecrations. God used in a powerful way the messages brought by the evangelist, Dr. I. D. Bowman. These messages were both spiritually and doctrinally exceptional and were highly appreciated by not only the pastor and people of this church but also by the many others who came to hear the Gospel proclaimed. Responses to the invitations were few until the last of the series of meetings. Many invitations were seemingly unheeded. Every night of the meeting a group of earnest Christians met in one of the Sunday school rooms and sought with earnest prayers the working of infinite power in the hearts of the lost. These prayers were abundantly answered the last night of the series. That night brought a wonderful experience of the

outpouring of God's power. There was a wonderful gathering at the front of the church of those who made professions of faith and those who reconsecrated their lives to the Lord. They filled the front bench and still they came. We began to borrow chairs for them from the aisles and still the tide flowed. We borrowed the chairs used by the choir and filled the space between the front bench and the pulpit. We put chairs on the pulpit for them and when finally the tide ceased rolling in there were forty-two there. A wonderful testimony to the power of the Gospel and an event full of glory to God. The total number of those who responded to the invitations given during the entire series of services was sixty. Of these we received by baptism on profession of faith, 13; by letter and baptism, 5; by letter alone, 3; total, 21.

The reconsecrations to the Lord in our church numbered 22. The rest of the sixty went to other churches, some as converts, some by letter, others were members of the other churches who made reconsecration of their lives to the Master.

We thank and praise the Lord for his loving kindness and his wonderful works to the children of men.

REV. P. M. NAFF, Pastor.

### REVIVAL AT BUENA VISTA, VIRGINIA

We held an evangelistic service at Buena Vista, Virginia, from April 3, to the 24th. I held two revival meetings here some years ago. This church has had somewhat of a checkered experience. But while it has had its ups and downs, it has produced six preachers, some of the most successful ones of our church. Brother Lynn of La Verne, California, and N. W. Jennings of Turlock, California, were two of this number.

Now they have a splendid building, which holds twice as many as the former one built on the same lot. It has two small rooms and a gallery, besides the auditorium. We also used 35 extra chairs and it was well filled nearly every night.

Some 12 or 14 years ago we had a battle with the Pentecostal Tongues people. This time we had a battle with the Seventh Day Adventists. Both of these experiences resulted in an advantage to our church.

I greatly enjoyed working with Brother Naff, the successful pastor. He is a young man of talent and spirituality. He had the field well worked, but in a splendid condition for a successful revival. He is universally loved, and if he will remain there for a few years, he will build up one of the best churches in Virginia. He also has a noble helpmeet. Her father I baptized many years ago at Mt. Olive church, Pineville, Virginia. Brother Koontz of Roanoke was at the meeting one night with a delegation of twenty-five from his church. My youngest brother, Rev. J. S. Bowman of Jordan Mines, Virginia, with his son Frank and family, were present one night.

The Lord seemed to stir the whole town. The last night of the meeting was one I shall never forget, forty-two made a confession the last night.

My son, J. Walter Bowman, who was with me during the entire meeting, led the music and with a splendid choir had much to do in making the meeting a success. No doubt Brother Naff will give the number of additions and confessions. After being at home a few days I have returned to Virginia and am holding a short meeting near Jordan Mines for my brother. My wife, son Wal-

ter, and his little daughter, are here with me. Will report that meeting later.

ISAAC D. BOWMAN,  
Leesburg, New Jersey.

#### BIBLE CLASS AT BRIGHTON, INDIANA

You have heard of the Brighton church in a little village in Northern Indiana and a rural community, six miles from a railroad.

This picture is of the Young People's Class of our Sunday school. There are forty-six in number.

We are very proud of them, and the best part of it is, most of them are members of the church. That means they will be the future leaders of the church, and will be ready to carry on the work.

Brother Myron L. Long (at the extreme left of the picture) is their teacher. By his untiring, earnest work, and his kind and loving spirit and fellowship, he has built his

AMENDMENT DAYS. Every indication points to the attendance of a vast throng of people. On Saturday both Clinton N. Howard, known as "The Little Giant" and F. Scott McBride, the fearless leader of the Anti-Saloon League will speak and then on Sunday afternoon the vast Billy Sunday Tabernacle, with a seating capacity of 8,000, will scarcely hold the people who will want to hear General Smedley D. Butler on the burning issue of the day. On Saturday night the Dramatic Trial entitled "Protection," with a cast of more than twenty characters will take place.

Other speakers for the ten days' Bible Conference will be Robert Spear, of New York, Charles J. Rolls of New Zealand, Robert G. Lee of Memphis, Bishop Adna Wright Leonard of Buffalo, J. C. Massee of Atlanta, President Oliver J. Buswell, Jr., of Wheaton College, Mark A. Matthews of Seattle, George McNeely of Newark. Alva J. McClain of Ashland Theological Semi-

that come about? Well, it is very simple. Here is a summary of the situation:

1. Each week hundreds of extra copies must be printed to care for copies lost or mis-sent in the mail, and extra copies must be printed to send in exchange for other publications and as sample copies where requested. For all these the company receives not a cent.

2. A large number of subscriptions are received through local representatives who earn a commission. To some church worker or church organization seeking to earn money, "The Advance" allows a commission of one dollar for each new subscription; hence for each subscription the company receives only \$1.50 each. To regular field agents who visit churches and take subscriptions, thereby making their living, there is allowed a commission of 50 per cent; hence for all such subscriptions the company receives only \$1.25 each—less, for sometimes people fail to pay for papers sent "on time." When friends order papers sent to missionaries or others as gifts, "The Advance" charges only \$2.00 a year, which is approximately the mere mechanical cost of producing one extra paper for one year, the service even of clerks in the office being contributed. Because of these facts, the actual average received for each paper printed in 1930-31 was only \$1.69, which is well below the mere mechanical cost.

Now, leaving out the salaries of editors and sums paid to reporters and special writers, what does it actually cost to send out a copy of "The Advance" for a year after all of the material has been prepared? In other words, what does the subscriber get for \$2.50, even when editors are paid nothing? Here are the figures: He gets—51 cents worth of white paper. 79 cents worth of printing and binding. 37 cents worth of composition—machine type-setting.

3 cents worth of correct mail list. 20 cents worth of postage. 2 cents worth of stationery—receipts, letters, etc. 2 cents worth of "cuts"—pictures made. 6 cents worth of the cost of office rent. 43 cents worth of "office force"—business office only.

That is, it actually costs \$2.43 for each paper produced and sent out for 52 weeks (sometimes there are 53) without counting even a crust for editors and other writers. And for \$2.45 thus spent the Advance Company receives \$1.69!

How, then, are editors and writers paid? Well, they are not paid very much. Indeed, "The Advance" would have folded its tent long ago had it not been for the generous cooperation of many friends who write for its columns and—we fear—sometimes pay even their own postage! However, there are two other sources of income besides subscriptions. Let them be mentioned frankly.

Each publication also receives some income from paid advertising. This subject should have a page to make it clear to those without experience, but only a bare outline can be given. Some publications—with no limit to the kind of people to whom they may appeal—can build up such large circulations that it makes little difference whether they receive anything from subscriptions, because their income from advertising enables them practically to give away their publication. A denominational paper, however, is almost wholly limited to members of its own denomination—and to the most



YOUNG PEOPLE'S BIBLE CLASS OF THE BRIGHTON SUNDAY SCHOOL.

Myron L. Long, (extreme left) is the teacher. The pastor's picture appears in connection with his splendid article on page 5 of this issue.

class to the fifty mark. We read, "Let your light so shine before men, that they may see your good works and glorify your Father who is in Heaven." May God give Brother Long strength and grace to carry on the good work he has so nobly begun.

We must also give credit to our pastor, Brother Whitmer and his good wife, because I believe that it is their wonderful spirit and fine cooperation, that have inspired the young folks to faithful and loyal service of their church. Our pastor and his wife are loved by us all. By their leadership, all departments of the church are in a flourishing condition. The crowds at the regular services of the church are better now than they have ever been in the four years of their pastorate.

May the Lord richly bless us all and give us courage to do even greater things for him than ever before.

MRS. BESSIE GROVE.

#### GENERAL SMEDLEY D. BUTLER AT THE WINONA LAKE BIBLE CONFERENCE

Since many Brethren people are in the habit of attending the Winona Lake Bible Conference, we are glad to give the following notice concerning it:

The dates for the Conference are August 12 through August 21. Great preparations are being made for two special days, Saturday and Sunday, August 13 and 14. These will be known as THE EIGHTEENTH

nary, Paul Rader of Chicago, Sam Higginbottom of India, William C. Terrill of Africa, George Redden, Pastor of the Pines, William B. Hogg of Chicago, L. E. York of Indianapolis, Philip Sidersky of Los Angeles, Jacob Peltz of Chicago, William M. Danner of New York, Miss Grace Saxe of Chicago, the Mission Boys with George Trotter leading. Dr. William Edward Biedewolf is Director of the Conference. It looks like the greatest crowds in Winona's History in spite of the Depression.

It will be noted that our own Prof. McClain is among the speakers, and that will add to its interest for our people this year.

GEORGE S. BAER.

#### WHY RELIGIOUS JOURNALS REMAIN POOR

By James E. Clarke, Editor of Presbyterian Advance

What does the subscriber spend for the paper? Normally it is \$2.50 a year, though some good friends who understand the situation better than most subscribers always send \$3.00, which was The Continent subscription price. And what does the paper get for each annual subscription? Naturally the answer would be that the paper gets just what the subscriber spends—namely \$2.50 for each paper printed. But that is far from the case. Indeed, the records show that the paper received an average of only \$1.69 for each paper printed. How does

active and interested members at that—and so it simply cannot secure sufficient circulation to secure a large income from advertising. Nevertheless, in the experience of "The Advance" the amount received from advertising in normal times is just about enough to make good what is lost on subscriptions—though still no provision is made for editors and writers.

In this connection it should be noted that the subscription price of "The Advance" is very low as compared with weeklies of its class and size. For instance, "The Advance" furnishes its subscribers each week more reading matter than is furnished by Time, a weekly journal of practically the same size; yet the subscription rate of Time is \$5.00 a year. The Living Church, an Episcopal weekly of about the same size as "The Advance," charges \$3.50 a year; The Churchman charges \$4.00. Yet both of these journals lose much more money annually than does "The Advance."

But to return. What other source of income is there from which editors may be paid? The answer is, None, except what someone may be able to raise. In the case of "The Advance" it has been the editor who had to find the extra money—for he has always been both president of the company and general manager of the whole enterprise as well as editor. During twenty years he raised over \$100,000 in the effort to keep a paper serving the church. Most of it was spent on annual deficits. About a quarter of it was set aside as a Reserve Fund, but the past two years of exceptionally small receipts from advertising now threaten serious inroads into that "Reserve." It was set aside "for a rainy day." The "rain" came—and rain has a tendency to sweep even "Reserves."

(In substance these statements are true of all religious journals, says the Editor of the Pacific Christian Advocate, who has previously republished Dr. Clarke's statement, and the Editor of The Evangelist also well knows it to be true.)

### JUST AS I AM, WITHOUT ONE PLEA

This hymn, as others from the pen of Charlotte Elliott, was learned in suffering—a hymn of compensation for her suffering. Hers was physical suffering, but how many have found relief from spiritual anguish through the words of this hymn! It may be the voice in the soul of the penitent crying out, or it may be a definite call for more light and conquest. Charlotte Elliott was born at Brighton, England, on March 17, 1789, and lived a full and influential life until September 22, 1871. As far as our knowledge goes, she was more or less an invalid from early life. A severe illness was experienced in 1821, from which she had no permanent recovery. Though it is not known just when she began the writing of hymns, yet in a collection of hymns by her brother in 1835, there are a number from the pen of Charlotte. It is generally conceded that Dr. Caesar Malan, a pastor from Geneva, exerted great influence over Miss Elliott from 1822 on. Though she came from a religious family and had uncles and a brother in the ministry, yet she came into a deep religious experience through the leadership of Doctor Malan. Her spirit yearned to do something worth while for her church and Christ, but her affliction proved too great a handicap. This caused her deep anxiety and she contrasted her own life, apparently worthless, with that of the busy lives of the

people about her. She lived fifty years of invalidism, which, after all, were years of patience and wide service. The historian of hymns has found it difficult to determine the date of writing and publication of many of her hymns. There is no manuscript in existence, so far as is known, of this hymn. Different stories have been related as the occasion for its composition. One, widely circulated, is that it was connected with her conversion. It is said that Doctor Malan approached Miss Elliott concerning her spiritual welfare. The pastor urged her to come to Christ. She replied, "How can I come?" To which he answered, "Come just as you are," and she responded "Just as I am, without one plea." For the truth of this story there is no evidence. Bishop Moule, a nephew by marriage, denied the above story, but says that ill health caused her the particular pain of a seeming uselessness in life. It is said that while others were preparing for a bazaar she was greatly disturbed at her own inactivity and was kept awake that night by the disturbing thoughts of her apparent uselessness. During this spiritual conflict she questioned the reality of her whole spiritual life. This conflict continued during the next day, during which time she got a definite assurance of her salvation, through the grace of God. Whether the hymn was born in her conversion experience or in an hour of spiritual conflict, it matters not. It was born as an expression of relief from suffering, and has remained a light, securely guiding both physical and spiritual sufferers. Many have been the testimonies concerning the influence and power of this hymn. Said Bishop Stevens, "That hymn is the metrical compendium of the gospel," and Bishop McIlvaine said, "That hymn contains my religion, my theology, and my life." In the early hymn book it appeared with the passage, "Him that cometh unto me, I will in no wise cast out." Many, both saint and sinner, could testify as to the powerful influence of this hymn.

"Just as I am, without one plea,  
But that thy blood was shed for me,  
And that thou bidd'st me come to thee,  
O Lamb of God, I come!

"Just as I am, and waiting not  
To rid my soul of one dark blot,  
To thee whose blood can cleanse each spot,  
O Lamb of God, I come!

"Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fightings within, and fears without,  
O Lamb of God, I come!

"Just as I am, poor, wretched, blind,  
Sight, riches, healing of the mind,  
Yea, all I need, in thee to find,  
O Lamb of God, I come!

"Just as I am, thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because thy promise I believe,  
O Lamb of God, I come!

"Just as I am, thy love unknown  
Hath broken every barrier down;  
Now, to be thine, yea, thine alone,  
O Lamb of God, I come!"  
—Religious Telescope.

### PRINCIPLES OF CHRISTIAN STEWARDSHIP

1. The following principles should be recognized by the Christian who would relate himself intelligently to property, income, wages and wealth:

- (1) God is the Owner of all things.
- (2) God invites men to subdue the earth and possess it.
- (3) Under grace, man is a steward to hold and administer his possessions as a sacred trust.
- (4) God's ownership ought to be acknowledged.

(5) Biblical history records and extraordinary history recognize the setting apart of the tenths of the income as that acknowledgment; there is indicated a divine sanction for the practice and the amount.

(6) God's ownership and man's stewardship are best evidenced by the systematic application of this portion of income to the advancement of the Kingdom and by the faithful use of the balance of income not set aside.

2. The following methods should be pursued by the Christian who would administer wisely his stewardship of material possessions:

(1) Actual or constructive separation of the proportion of income which complies with the foregoing principles.

(2) A written pledge in advance for the regular work of the church (local budget and benevolence budget).

(3) A weekly payment of the amounts prescribed; offered as an act of worship at a public service, if this is possible; otherwise held until offering may be made.

(4) Payments from time to time, out of the portion set aside but not previously pledged, to special causes.

(5) Careful, intelligent, personal and prayerful consideration of the uses to be made of the whole of income and wealth; this will require study of the local, national and world-wide-program of the Church and of the full stewardship of life itself.

(6) Freewill offerings, thank-offerings and gifts.—Missionary Review of the World.

### FROZEN PROFITS

"It seems to me," observed Old Deacon, "that more people are discussing economics today than ever before. That being the case, I suppose there can be no harm caused by an old fellow like me saying something. See this pile of high-brow magazines that have recently reached me for reading?"

The Old Deacon indicated a stack of publications on a table in the corner.

"There's not one of them that doesn't contain at least one article exposing some real or fancied fallacy in our economic philosophy. I have read all of them. They talk about capital, labor, production, distribution, consumption, organization, management, and what not. But they neglect to deal with one subject that ought to be,—and I think must be,—one of the foundation stones of every useful system of economics.

"You may think I talk like an old fogy when I say it, but I am afraid our economic system is likely to hobble along like a spavined horse until we realize that giving is as necessary to our economic welfare as capital, labor, organization, management, or profits.

"And to illustrate my point, let me relate a fable. The hero of my fable is Mr. Manyman, the typical successful, cold-blooded go-getter American business executive. Mr. Manyman is a magnate. Let's say he is the collar button king of the world. You might say he is an automobile king, or bath



tub king, or a hay rake king, or any other kind of an industrial emperor—but collar buttons will serve the purposes of my tale as well as any other commodity. Certainly no male citizen will deny them an essential place among his daily comforts.

"Mr. Manyaman enlarged his business; and merged it, and quantity-produced it, until people everywhere talked about his magnificent business genius. Almost everything he said was quoted in the newspapers. It was a poor weekly periodical that missed publishing an article about him at least once in four weeks. When he expressed an opinion on anything, from religion to toothpicks, thousands of people stopped trying to think for themselves and contented themselves with merely quoting him.

#### Business Is Lord

"One day, a Plain Individual managed to edge his way through Mr. Manyaman's bodyguard of secretaries, butlers, valets, doorkeepers, press agents and private detectives, and addressed the magnate.

"Do you realize how many millions of children there are in this country who never receive any religious instruction?" the Plain Individual asked Mr. Manyaman.

"Do you realize no business counts for anything unless it yields a profit?" Mr. Manyaman retorted. "And my business counts a lot."

"Splendid!" cried the Plain Individual. "That makes it possible for you to become a financial benefactor of mankind!"

"But I am already a public benefactor!" Mr. Manyaman insisted. "Every time I sell a hundred collar buttons, I apply the sale price of ninety-nine collar buttons to wages, raw materials, overhead, depreciation, interest on investment, salaries,—including a nice one for myself,—and so on, and I keep the sale price of the remaining collar button as a profit. I'm no visionary. I'm a cold-blooded business man, and mighty proud of it."

"It's about your profits that I want to talk with you," the Plain Individual ventured diffidently. "What do you plan on doing with the profits accrued in your business?"

"Why, first of all, I am going to invest them in labor-saving machinery, so I can make a collar button at a lower wage cost. Then, I'm going to double the size of my plant."

"I have a better plan than that," the Plain Individual announced.

"What is it?" asked Mr. Manyaman.

"Since ninety-nine per cent of the sale price of your output pays all the cost of the operation of your business, including wear and tear, depreciation and obsolescence, your business doesn't need that remaining one per cent. Why not invest it unselfishly in the well-being of your fellowmen, without regard to race, color, geographical location, or previous condition of servitude? We need men of your wisdom to stimulate human betterment."

"But that was the end of the interview. Mr. Manyaman had no time to waste on cranks.

#### The Market Glutted

"A year or two later, Mr. Manyaman's chief yes-man came in with bad news.

"Your warehouses are stuffed to the roofs with finished collar buttons, and the market is glutted," the chief yes-man announced. "People are not buying collar buttons because each man in the world now wears two, and has two more stored away in his top bureau drawer."

"Shut down the plant! Lay off the men!

Order my press bureau to notify the world that I say everything is fundamentally sound!"

"And Mr. Manyaman slammed shut the drawers of his desk and put on his hat. On his way out, he stopped at the cashier's cage to collect his daily stipend. To his astonishment, the cashier, instead of counting out to him a stack of crisp currency, measured out to him a bushel of collar buttons.

"What's the matter with you?" shouted the outraged Mr. Manyaman. "I said money!"

"But you have no money, any more," explained the patient cashier. "Your money has gone into the labor-saving machinery that has stopped running, and into the enlarged plant that you have shut down, and into the surplus finished product that is cracking the walls of your warehouses."

"Well, this won't do!" protested Mr. Manyaman. "Here, take this bushel of collar buttons out and sell them to ultimate consumers!"

"I tried that, too, but the speculators no longer have shirts!"

#### Pocketed

"Mr. Manyaman gasped and felt dizzy. He threw up the sash of the nearest window and leaned out to get the air. As he did so, he caught sight of the Plain Individual walking down the street.

"Come here, please!" Mr. Manyaman begged. "Tell me what to do about my profits. They're all frozen up!"

"They get that way when a cold-blooded business man stuffs them down deep into his vest pocket, and buttons his coat over them," the Plain Individual answered.

"On the first page of the first textbook of economics I ever read was a striking statement," the Old Deacon concluded. "It was like this: 'The science of economics is not concerned with moral values.' I have half a notion to try writing a book on economics myself, since everyone else seems to be doing it these days. And on the first page of my book, I think I ought to say, 'There are many sound investments for income in the form of wages, rents and interest. But the only safe and sound investments for clear financial profits are in spiritual values.'"—George L. Rinkliff in "The Lutheran."

## OUR LITTLE READERS

### RIBBONS

By Mrs. A. B. Brown

Ribbons are of many varieties and types and as you read the heading at the top of this column you perhaps wonder what kind of ribbons I propose to discuss. Your mind starts off in its own questioning way, and before I know it mine does, too.

There are ribbons that little girls wear on their hair. I wore them when I was a little girl and nothing gave me quite the joy that a new hair ribbon did. For many years the little girls did not wear ribbons and I felt sorry for them, but now we see many pretty, bright bows bobbing along in a group of girls. . . . But that isn't the kind of ribbon I have in mind.

I attended a wedding a few days ago and the decorator had used great lengths of soft, satin ribbon among the flowers. Beautiful bows were tied to the flower baskets and looped in graceful design to the next bas-

ket. Tiny little ribbons hung from the brides' bouquets in a perfect shower of loveliness. . . . But that isn't the right kind of ribbon.

Have you ever seen a boy or girl proudly wearing a piece of ribbon, maybe red or blue with gold letters, which said, "First Award"? If you haven't it is because you have not been near such a person, for if you had you would have been sure to see it. Any chest that wears a winner-ribbon will be thrust so well forward that every one near will see it, for the ribbon speaks a silent word of tribute to one who has been honored. . . . But that isn't the kind of ribbon, either.

A dear lady in our church brought me a book this morning and in it is a beautiful piece of ribbon, cut in points at the end, and made into a book-mark. Your grandmother's Bible perhaps has in it a lovely ribbon book-mark, maybe a little faded, but marking well the place to be read next. She prizes the book-mark highly for little John, who is now the president of his bank, gave it to her on her birthday, and he bought it with the very first money he ever made himself. . . . But that isn't the kind of ribbon!

At Christmas time sister goes off into her room, shuts the door and locks it, and small brother, standing in the hallway outside, hears only the rustle of paper and the snap of scissors. Mother hurries all morning, working with red paper and ribbons, to finish tying her packages. And then, when the door is opened on Christmas morning, the many pretty bows seem to beam their pleasure as everyone shouts, "Merry Christmas." How fast the little fingers fly, untangling the knots, eager to explore the contents of the package. . . . But that isn't the ribbon!

Is there another kind? Yes, there are many other kinds, but for just a moment, get up here in the car beside me and look ahead as I drive. We are making our way through a tree bordered street at the edge of a little village and as we turn this corner out into the open country. . . . look! see that ribbon before us? . . . On and on it stretches and as the car goes faster and faster it seems that we are winding that great length of ribbon on to a big spool and exploring it as we go. Doesn't it look like some person in the store had unwound it and let it fall, looping and twisting on the counter?

Is this ribbon-road any less beautiful than the little girl's bow, or the bride's shower, or the first award, or the book-mark or the Christmas ribbons? I think not. . . . For there is a challenge in this ribbon-road. It beckons on and on into the unexplored regions just beyond. It takes one up into the heights and spreads out a landscape that would be the envy of any old master. It dips into the valley and beseeches the traveler to drink deep of the cool odors from the fern bank. It turns and follows a mountain stream that laughs and sings on its way, bidding the whole world forget its sorrows and be likewise gay. And who could be other than glad when a little bird darts across singing "Cheerup, cheerup!"

On and on goes this ribbon-road through the deep ravine, and the great cliffs on either side draw the eyes to the heights above and the heart to the heart of God. Less beautiful? No! but more so, for when the psalmist said that "The heavens declare the glory of God" he also added, "the firmament sheweth his handywork" and these ribbon-roads take us through much of the handywork of God.—The Christian Index.

VOL. LIV  
Number 26

July 2  
1932

# THE BRETHREN EVANGELIST



The Road Leading to Lake Shishewana

## SHISHEWANA

By Dr. Florence Newberry Gribble

Shishewana, place of meeting,  
Of his loved ones with himself,  
Place of rest and place of refuge—  
Where we seek and find his health.

I have rested, Shishewana  
In thy fresh air's cool embrace,  
Listened to God's precious message,  
With thee sought and seen his face.

I have heard thy words of comfort,  
Heard thy platform's earnest plea,

I have listened to his called ones  
As they prayed his power to see.

Shishewana, recreation,  
Pure and sweet and unalloyed  
May be found on thy lake's bosom;  
Tired ones there be overjoyed.

From thy platform, Shishewana,  
May the truth thus e'er resound,  
May thy tabernacle's message  
To Christ's name alone redound.

## Signs of the Times

by  
Alva J. McClain

### TO Roanoke, Virginia

An invitation to speak at our Southeastern Conference recently gave us an opportunity to see something of the southern states. Starting from Ashland we drove south through Dayton, Cincinnati, Lexington and Middlesboro to the Great Smoky Mountains; then to Asheville, North Carolina, and northeast to Roanoke where several days of fellowship were enjoyed with the brethren in conference.

The Conference was unusually well attended, I was told. It was a pleasure to renew association with old friends among the ministers, and also to meet several of our newer recruits to the ministry. The people seemed enthusiastic for the work of the Church, the speakers I heard were loyal to the Word, and the business of the Conference was transacted with interest and dispatch. Mrs. McClain and I enjoyed the gracious hospitality of Mr. and Mrs. Brumbaugh, whose home is known to more than one of our ministers. I have especial reason to remember their kindness because the heat plus a slight cold laid me up for several days after the Conference closed. There are always compensations. The extra stay gave us an opportunity to worship with the Roanoke people and hear two fine sermons by the pastor, Brother Koontz, a dear friend and former student of mine, who with his good wife is greatly beloved by the congregation.

### THE Roanoke Church

Our short stay was sufficient to convince me that here we have a fine opportunity for the Brethren Church. In a city of about 75,000, a splendid building has been erected in one of the most beautiful and commanding sites I have ever seen, overlooking almost the entire city. The group of Brethren is not large and they have necessarily assumed heavy obligations in building with such vision, but I met none discouraged. If the Lord tarries, this church is going to become an outstanding work in the Brethren denomination. The city is quite remarkable in one respect; in a locality where you expect to see very old towns and cities, Roanoke has the appearance of a new western city. I was told that it has been built virtually in the last fifty years.

May the Lord richly bless this church and pastor.

### ON the Way Home

From Roanoke we went to Washington and had a brief visit with Brother and Sister Kent. It is quite astonishing how God's providence intertwines the lives of his people. Brother Kent was one member of a boys' class which I taught in the early days of the Long Beach church. I recall distinctly what a restless bunch they were, and I often wondered whether my time was not largely wasted, not knowing that I had before me the future pastor of the First church of our capital city. I am sure that I wasn't much of a teacher, but I was ambitious, so I taught them the Book of Dan-

iel! And they enjoyed asking questions that I could not answer. We met Mrs. Kent first when she was Alice Wogoman and a member of the Clayton church near Dayton of which I was the pastor during my Seminary days. Brother and Sister Kent met while students at Ashland. Their first conversation was not about the weather, they relate, but about their mutual friends, the McClains. How interesting it will be, when we reach the Father's House and have plenty of time, to trace out the intricate designs which were woven by the now inscrutable workings of Divine Providence.

### OTHER Friends

At Washington, on account of the intense heat and humidity, our trip to Philadelphia was cancelled, a great disappointment to both of us as we had looked forward much to meeting friends there in the Church and Philadelphia School of the Bible. "What thanksgiving can we render again unto God for you." It seemed best to turn toward home and higher ground, a decision which was fully justified as my indisposition from the heat wholly disappeared a few hours after reaching the mountains.

We stopped in Winchester to have a look at the Brethren church and greet the pastor, Brother Rohart, but found him away from home. This is another fine city for a Brethren church. A business man from Dayton, Ohio, who had been touring the east told me that the first factory he heard running was in Winchester. By evening we were on the top of Five Mile Mountain where we were treated to a glorious sunset, ate supper at the Table Rock Inn, parked the Nash on the edge of the cliff which they say is over 3,000 feet high, and slept under blankets with the wind whistling up through the trees. The ascent from the eastern heat to the cool of the mountains on Route 50 reminded me of the ascent from the edge of the Painted Desert up to Flagstaff at the foot of the San Francisco Peak in Arizona.

Wishing to stay in the mountains for a couple of days, we turned north and stopped at Terra Alta to greet Brother Leslie Lindower, pastor there and at Grafton. We found him away, as we learned with a shock, on account of the death of his mother at Canton. The church at Canton will miss her keenly. But "to loose away upward and be with Christ is better." How strikingly beautiful the mountains are around Terra Alta.

Passing through Johnstown, we stopped at the "Ashman Ranch," on the edge of the city. I use the word "ranch" deliberately, for Brother Ashman has everything from Bing cherries to a cow. And one is always welcome at the Ashman home, day or night.

Wishing to take a new road home without passing through Pittsburgh, we blundered on the Benjamin Franklin Highway which runs through Indiana, Kittanning and Butler. This is the last word when it comes to a perfect highway, and very few people seemed to have discovered it yet. If you are driving east, be sure and try it. You can reach it by continuing east from Salem, Ohio, and crossing the river at Beaver Falls. And don't fail to stop at Zelenople (I cannot pronounce it) for dinner at Reed's Coffee Shop. It is in a private home. With respect to food and low prices, you will get the surprise of your life.

In Kittanning we stopped for a few minutes' visit with Brother Robert Crees, Breth-

ren pastor at this place and Brush Valley. And what a view from his front porch overlooking the Allegheny River! Such a location, if in Hollywood, would be almost priceless. No preacher could afford to live on it! Brother Crees grew up in the First church of Philadelphia where, he reminded me, I had the privilege of baptizing him and encouraging him to prepare for the ministry.

### A GREAT Testimony

When I began to write I did not intend to use all my space giving an account of the trip to and from Roanoke. But I cannot close without saying that of all the pastors I talked to on the trip, I found not one discouraged. They had their problems just as everywhere today, sometimes almost insurmountable, but every one without a single exception was facing the future with enthusiasm for the work of the Lord's Church, believing that his promises cannot fail, and knowing that however deep the falling shadows, the Coming of our Blessed Lord draweth near.

### A WORD for the Present Hour

The times in which we live are difficult, but the Grace of God is using the present stress for our good. We are learning the utter futility of mere human promises, however well they are meant. We are finding that the trail of the temporal is written large over the things which are seen. One by one the human props of society and civilization are being removed, teaching us to lean more completely upon him who is the Rock of Ages. In such times his Word becomes infinitely precious to the believer. If you are needing strength for the day, turn to Psalm 68:19-20 and read the passage as rendered in the American Revised Version.

Blessed be the Lord, who daily beareth our burden,

Even the God who is our Salvation.  
(Selah)

God is unto us a God of deliverances;

And unto Jehovah the Lord belongeth escape from death.

A man is of little account to the world who spends all his time counting dollars and cents.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## United Support of Our Denominational Ideals and Interests

### Second Part

This topic was not made so dreadfully long by accident, but because those who formulated and assigned it as a subject for a conference address had certain definite problems in mind they wished discussed. We attempted to do just what the topic called for, and last week we reported about half of that effort. We asserted that the future of our church depends very largely upon the stressing of that which is distinctively denominational, and believing that to be true, we pointed out the importance of building up strong denominational convictions and an urge to propagate our faith. But this discussion calls for other considerations which are vital to a larger and more stable denominational life, and the words, "United Support", are significant of some of those other considerations.

### More United and Cooperative Efforts

Continuing from where we left off last week, we wish to point out in the third place the need of more united and cooperative effort at extending and strengthening our denominational faith and life. We need to learn better how to work together. We are inclined to be too greatly individualistic and independent for the best good of our brotherhood interests. To illustrate: here is one church that goes one place for its Sunday school literature, another church goes another place for its literature, and still another church goes elsewhere, each one led by persons who choose what pleases their own individual tastes or fancies, without regard to the wishes of other groups or the best interests of all. It seldom occurs to such individuals that they could best serve their own local interests as well as the common welfare of the brotherhood by uniting and co-operating in the making and using of their own denominational publications, which are loyal to the ideals of the church. There is a lack of a sense of solidarity, of oneness, of mutual obligation. We have not learned, in all too many instances, what real cooperation and concerted effort means. We are still clinging to some of the weaknesses carried over from the days of ultra-congregationalism.

We would not be misunderstood as being opposed to the noble spirit of New Testament congregationalism and freedom of congregational action. We believe in democracy in the church as well as in the state, and we would stand ready to oppose any effort that might be made toward further centralization of power. Not only does intelligent human nature prefer but the New Testament favors the rule of the people, such as the Brethren church makes provision for, and we believe that such a policy is not incompatible with the most vigorous life and most aggressive expansion. But let us bear in mind that the freedom and power of the people become all the more secure and effective when they learn to cooperate and work together and in harmony for the accomplishment of common ends. Such unity and cooperation on the part of the rank and file constitute the best guarantee against dictatorship and point the way to power and blessing. The unity of the church at Jerusalem in prayer and doctrine and in the practice of the ordinances gave power that made possible a mighty witness for the risen Christ in that city. The unity of the church at Antioch in prayer and teaching and program made possible the launching of the greatest foreign missionary undertaking that the world has ever witnessed. Our church needs to take counsel of these examples of cooperative effort and unity of spirit and purpose. Whenever the church in council and under the guidance of the Holy Spirit plans the various phases of our common task, the examples of New Testament Christianity require that all the members shall cooperate and strive for harmony of thought and activity. And more than that, the Scriptures definitely enjoin it.

Let us note a few references. In Romans 12:5 we read: "So we being many, are one body in Christ, and every one members one of another." There we have Scriptural warrant for united, harmonious and cooperative activity among Christian people—they are one in

Christ. In Phil. 2:1 are these words: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." Again turn to Romans 15:5, 6, and read: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." We will take time for just one more of the many references that might be recalled; emphasizing the importance of oneness of spirit and organized and united activity among those who are members of the body of Christ: "Now therefore ye are no more strangers or foreigners, but fellow-citizens with the saints and the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together growth unto an holy temple in the Lord" (Eph. 2:19-21).

It is a sublime and wonderful unity that we share together in Christ Jesus, when we are really united in his will. It is a unity both of thought and of activity, of faith and of practice, a unity that involves both harmony of spirit and organization of effort, a unity that is secured not by force or compulsion, but by response to common ideals and forms of worship, and that is directed toward common aims and purposes. Real Christian unity is not that of the crowd, but that of the army, not that of a bundle of boards but that of the barrel, not that of a pile of lumber but that of the house. It is unity that is organized and bound together by mutual love and devotion to common ends. That is the unity that we need to make possible real success in extending our denominational ideals and enlarging our achievements.

### An All-Inclusive Loyalty

Lastly, will you permit me to point out just one more vital consideration? It is the need of an all-inclusive loyalty, a loyalty that includes every department of our church life and activity. We need to build up among our people such intelligence and devotion as will give support to the whole scope of our church interests. A balanced, comprehensive loyalty is a need of the first magnitude at this hour among Brethren. We are giving too much interest to the departmentalizing of our work. The separateness of the different phases of our work is being emphasized rather than the oneness of our work as represented by the different phases of our activity. The different brotherhood interests and undertakings merely represent different parts of the whole task of the church, and the doing of that whole task of the church ought to be kept before the people, and their cooperation in that whole task urged. The wholeness of our task, and the responsibility of every one to do his part of the whole cannot be too strongly emphasized. It ought to be kept before the people constantly. We ought to lay upon them the responsibility of home missions as well as foreign. We ought to stress education as well as evangelism. We ought to support our publications as well as our missionary activities. We ought to provide for the superannuated ministers as well as the young men preparing for the ministry. We ought to stress Prohibition and Peace and separation from the world, as well as the preaching of doctrine and the carrying of the Gospel to the ends of the earth. We ought to seek to build up a balanced interest and loyalty. The emphasizing of one at the expense of the other makes for a lop-sided loyalty. The encouragement of the people to mortgage their whole year's gift for the support of one interest, be it foreign missions or home missions or college support, is certain to result in a denial to the other interests of their rightful support. Such a bias for some special interest is not wholesome, and the giving of all to one and the neglect of the others is a short-sighted benevolence, and the pastor who encourages it is not wise.

Eventually the very strength of the church in that particular will become its weakness and threat to its future power. A balanced, comprehensive, all-inclusive loyalty is the only kind that is safe to promote. And we are serving our church's future best when we seek to build that sort of loyalty.

Let this be our four-fold prayer for the welfare of our church: God give us a great and burning conviction that the acceptance and practice of the Whole Gospel of Christ is supremely important and that the church that espouses such a cause is worthy of our unflinching allegiance and service; give us to realize that our high-

*(Continued on page 8)*

## Thomas Paine Answered on Bible Bigotry

The term "Bible Bigotry" is not a term unheard of nowadays, nor are the Thomas Paines all dead. There are still to be found not a few who ridicule the Bible and scorn those who believe its sacred pages. Of course, most of the unbelief of our day is more subtle and insinuating, and not so bold and positive in its declarations against Bible truth, but still there are those who are vicious and openly defiant in their attitude toward the Bible and Bible standards, particularly when among people who know very little about, and make very little use of, the Bible. But among people who know and intensely love their Bible and devoutly follow its teachings, such opponents never get very far. The lives of the Bible lovers constitute an argument to which they can offer no effective reply. It was such "Bible bigotry" that silenced the renowned Thomas Paine, and it is as effective against carping critics today as then.

The following interesting testimony was printed in the *Christian Age*: The one who recorded the incident was present in a boarding house where Paine was belaboring in the presence of a little group of friends the story of Joshua commanding the sun and moon to stand still; and was denouncing the Bible as the worst of books, and as having occasioned more mischief and bloodshed than any other book ever printed, saying it was believed only by fools and knaves. Here he paused; and while he was replenishing his tumbler with his favorite brandy and water, a person asked Mr. Paine if he ever was in Scotland. The answer was, "Yes." "So have I," continued the speaker; "and the Scotch are the greatest bigots about the Bible I ever met. It is their school book; their houses and churches are furnished with Bibles, and if they travel but a few miles away from home, their Bible is always their companion; yet in no other country where I have traveled have I seen the people so comfortable and happy. Their poor are not in such abject poverty as I have seen in other countries. By their bigoted custom of going to church on Sundays they save the wages which they earn through the week, which in other countries that I have visited are generally spent by mechanics and other young men in taverns and frolics on Sundays; and of all the foreigners who land on our shores, none are so much sought after for servants, and to fill places where trust is reposed, as the Scotch. You rarely find them in taverns, the watchhouse, almshouse, bridewell, or prison. Now, if the Bible is so bad a book, those who use it most would be the worst of people; but the reverse is the case." This was a sort of argument Paine was not prepared to answer, and an historical fact which could not be denied; so, without saying a word, he lifted a candle from the table and walked upstairs. His disciples slipped out one by one, and left the speaker and myself to enjoy the scene.

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## EDITORIAL REVIEW

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The National Statistician, Brother George E. Cone, is prodding us again for our church statistics. So is your district statistician wanting them. Have you sent in yours? The report cannot be one hundred per cent if you fail.

Dr. Florence N. Gribble gives us another installment of remarkable answers to prayer, the reading of which should be an inspiration to all and a challenge to those who are wont to hesitate in their prayers, lest they should ask too great a thing of God, or perchance ask beyond his willingness. If there is one thing more than another that Christian people need, it is a really active and trusting faith in God's goodness and power.

Our correspondent from the church at Limestone, Tennessee, writes an interesting letter this week, and from it we learn that the work there is moving forward in knowledge of the Word of God and in devotion to the church. They rejoice in the leadership of their pastor and his faithful helpmeet, both of whom have shown themselves capable and consecrated servants of the Lord. They are Brother and Sister Hill Maconaghy. The latter is showing herself a capable worker with children and young people, and the pastor is making full proof of his teaching ministry.

The hearts of many have been saddened and many others will be when they learn of the sudden death by automobile accident of Mrs. Ephraim Culp of Goshen, Indiana, on June 16th. Brother and Sister Ephraim Culp had visited the Ohio conference in session at Bryan and on their way home their machine collided with another at a road crossing, resulting in the instant death of Sister Culp and the serious injury of Brother Culp. We extend sincere sympathy to Brother Culp in his sorrow and hope for his recovery. Brother and Sister Culp were both prominent members of the Goshen church and of the Indiana conference.

Prof. Alva J. McClain's department this week takes on the nature of a report of his trip to Roanoke, Virginia, and his return home and visitation of some churches on the way. He says the future of the Roanoke church is bright, in its new location, with its splendid plant and under the leadership of its consecrated pastor. The National Mission Board's backing of this church has added much to the morale of its heavily burdened membership. Another significant feature of Brother McClain's report is his testimony to the courage of the pastors he met. It takes faith to "face the future with enthusiasm for the work of Christ's church" in times like these. But, why not? "Faith is the victory that overcomes the world."

Brother H. F. Stuckman of Goshen, Indiana, is secretary of the Shipshewana Program Committee, and in that capacity he makes announcement this week of the Bible Conference and Young People's Camp to be held July 17 to 24. The service of a strong faculty has been enlisted, the names of some of which we mentioned in last week's *Evangelist*, but in addition we learn that Prof. and Mrs. M. A. Stuckey are to be among the number, besides, of course, the Indiana pastors who have places on the program. Brother Stuckman says they are planning for bigger crowds and making bigger plans this year than ever before. And we are assured that as usual, people from outside the Indiana district are expected to attend. It is a splendid opportunity.

Clay City, Indiana, has enjoyed a successful revival under the leadership of Brother R. Paul Miller, evangelist and Home Mission Secretary. Brother Bertram King is the splendid young pastor, who, though just recently come to this field, has won the hearts of the people and has done much to prepare the field for the good harvest just reaped. Fifteen souls are said to have responded to the invitation to accept Christ as their Savior, and two have re-consecrated themselves to his service. Twelve of these are reported baptized and received into the church and two await the rite. Brother pastor and evangelist report new possibilities to have opened up for the church and that its prospect is bright. That fact is perhaps as big a part of the victory as the number added to the church. It means a lot to a church to get a new and enlarged vision of its field.

Dr. Daniel A. Poling, who recently announced his resignation from the chairmanship of the Allied Forces for Prohibition, has been urged and has consented to reconsider his action and to continue his leadership of these forces until after the November election. The Allied Forces have covered the entire country in a speaking and organizing campaign in behalf of Prohibition, and much has been accomplished in the way of awakening the dry forces, and much needs yet to be done, if the Christian and moral sentiment is to be aroused sufficiently to prevent a reversal getting under way this fall. No bigger single task faces the forces of righteousness as a whole than the maintenance of a public sentiment favorable to Prohibition sufficiently strong to fortify against repeal and to make enforcement reasonably effective. Never was a moral issue more confused and misrepresented by the wet press subsidized by the rich wets. It is a time for clear thinking and courageous speaking.



# Independence

By Landis R. Bradfield

Independence—a magic word so potent in meaning that its concept has stirred nation to war against nation; has shattered the unity of tribal life; has changed the religious patterns of myriads of people; has altered the principles and policies of governments; and has swept aside customs and traditions centuries in founding.

It was found among primitive peoples. The Genesis account reveals that Adam and Eve sought respite from the divine command, "Thou Shalt Not." Thus it has ever been and still continues to be. Man desires to be free from restraints, from the, "Thou shalt nots," and the "Thou shalts," saying he prefers to order his life according to the dictates of his own conscience,—“heart,” or possibly his own fancies.

Ethnologically there have been and still are fundamental reasons why certain peoples should achieve autonomy. However ethnological independence almost always involves other factors, such as, religious differences, customs, traditions, political and economic.

The Hebrews desired to be free from bondage in Egypt because of racial differences, religious and physical oppression and economic subservency. The Egyptians desired to keep the Hebrews in bondage because of their strict adherence to racial purity, high fecundity, economic productivity and lack of national political unity. The details of the Exodus need not be recounted here. But note that ere long the Hebrews secured their freedom from Egypt, they waged conquest on the Tribal peoples inhabiting Palestine, destroying some, subjugating others, and driving others out of the desired area. Then after national unity had been established we find individuals within the group seeking independence from group restraint, so that they became a menace to the welfare of the group.

The brevity of this paper necessitates that we omit enumeration of other cases among early and medieval peoples, where subjugated groups strove for freedom, which when realized, served as an impetus toward making them the oppressor of others. History is replete with such incidents and the end is not yet.

At the present time we still find nations “lording” it over others. To witness; England controls India; the United States the Philippines; Japan, Korea and Manchuria. Political “lordship” today is probably a secondary factor in the cases just mentioned, the first being the desire to maintain control of the economic resources of the subject peoples, so that greater prestige may be secured by the controlling nations among the nations of the world.

Neither does economic aggrandizement restrict itself to nation against nation. It also is in evidence within nations. The immense trust and industrial organization tightens its grip upon the agencies of production. It changes prices, and output; shifts wages to below the subsistence level; says in substance by its acts and policies, that able bodied, intelligent employees have not the right to feed themselves and their families. On the other hand, employees to a limited extent are banding together to insure for themselves and their dependents such portion of economic goods as will enable them to maintain a decent standard of living, or at least a fair subsistence.

Independence is sought by both groups,—employers and employees. But which is independent? Which if either can be completely independent? Is England, Japan, or the United States more definitely insuring for themselves political and economic independence by subordination of other peoples? Is the Five Year plan in Russia more likely to succeed under harsh and brutal methods of the ruling minority? What is to be the goal of society in its group relationships? Can it be that the philosophy upon which one group operates to seek control over another is insidious and destructive of human individuality and personality? Is independence or cooperation the way out of our present world disorder? Cooperation implies more of the spirit of the commandment, “Love thy neighbor as thyself;” less attention to profits and more attention to hu-

man worth; less attention to getting and more attention to serving.

The Declaration of Independence drafted and signed by the fathers of our nation a little more than one and a half centuries ago, cannot by any stretch of the imagination be interpreted as consigning us to a life of national isolation. More and more the need is being felt for our participation in the League of Nations, World Court, and Reparations Conference.

Strict partyism will not find a way out. The industrial Shylocks will not help found a more wholesome social order. Only men of positive idealism, with courage to put their ideals into operation can help build a national, social and political order that will abate the present injustices and secure cooperation and service and recognize human worth. The present constitutes a challenge. How will we meet it?

Cleveland, Ohio.



## PATRIOTISM

He serves his country best

Who lives pure life and doeth righteous deed,  
And walks straight paths however others stray,  
And leaves his sons, as uttermost bequest.  
A stainless record which all men may read;  
This is the better way.

No drop but serves the slowly lifting tide;  
No dew but has an errand to some flower;  
No smallest star but sheds some helpful ray,  
And man by man, each helping all the rest,  
Make the firm bulwark of the country's power;  
There is no better way.

—Susan Coolidge.

## Are the Days of Revivals Past?

By Harry McCormick Lintz

Not infrequently we hear Christian leaders say "The days of revivals are past." Is this true? In the light of experience and observation as an evangelist, I am constrained to question, yea, to deny, the statement, and contend that the days of revivals are not over. It is as possible to have a revival today as when Paul preached on Mars Hill, provided God's people are willing to pay the price.

The Christian Business Men's revival at Chicago, furnishes the most recent and best illustration of God's willingness and ability to send a revival even to so wicked a city.

In April, 1930 a group of Chicago's Christian Business men met in the Capitol Building to pray for a revival. They gathered together regularly for nine months. Then met at a luncheon to discuss the possibility of a revival, the probability of a revival in Chicago, and the advisability of starting the work in the heart of Chicago's business activity, the Loop.

After earnest prayer and careful discussion they felt led to rent a theatre in the Loop and begin noon-day meetings for the up and out as well as for the down and out. They had opposition to encounter, and criticism to endure but God had spoken, and, like Abraham of old, they moved forward. On Tuesday (noon), January 6, 1931, the first service was held in the Garrick Theatre. From the outset the blessing and power of God have rested upon the movement. The attendance and interest have continuously increased. The meetings have been carried on every day in the week (Saturday and Sunday excepted) for the past seventeen months. The attendance has been from 500 to 1100. I have been there when as many as 300 were turned away. The average attendance is about 700.

These noon-day meetings, now being held in the Adelphi Theatre, are broadcast over Station W-M-B-I. It is estimated that the audience in radio land numbers 100,000 daily.

Pastors and evangelists from various states in the Union and Canada have been asked by the Committee to do the preaching. It was the privilege and joy of the writer to be the speaker in January and March of this year. How I thank God for the opportunity to know and fellowship with these consecrated business men.

Thousands have been won to Christ in these services. Hundreds have been restored to fellowship with God and hundreds of thousands blessed and drawn closer to the Lord because of the meetings. Moreover other such meetings have sprung up in different cities due to the faith and work of these earnest Christian business men.

It has cost \$25,000 to carry on these noon-day meetings in the Loop for the past seventeen months. Not one offering has been taken in the theatre. The collection plates are never passed there. This amount has been given by God's people.

Chicago has never seen nor experienced anything like this since the days of D. L. Moody. To me this is indisputable evidence of God's willingness and ability to revive his people and own and bless his word with the salvation of the lost.

Yes, I firmly believe that it is just as possible to have a revival now as when Paul preached on Mars Hill, provided we are willing to pay the price as set forth in II Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear

from heaven, and will forgive their sin, and will heal their land." The Lord is the same yesterday, today and forever, therefore the days of revivals are not over.

We are told that the gates are closed to this field of service. They ARE shut to sensationalism, dogmatism, vulgarism, stereotypeism and formalism; but they are wide open to scriptural evangelism. "The church must evangelize or fossilize," and she is fast realizing this fact. Pastors who have minimized evangelism and criticized evangelists, are now crying for a "Revival." If some of the pastors who have opposed evangelism should discard all members who were converted in revival meetings, they would not have enough left to stir soup for the Ladies' Aid. Evangelism is calling for men and women, Spirit-filled and Spirit-led; men free from sordid greed for gold; men fully surrendered to the task, and definitely endued by the Holy Spirit for the accomplishment of that task; men who have a real passion for the salvation of the lost, and a sublime faith in the power of Jesus Christ to save. God, make of us such men.

We have stressed organization, stewardship and Christian education long enough. Let us stress evangelism, seek first the lost, and all these things shall be added unto us. Let us pay the price and then pray for and expect a God-honoring, Christ-exalting, Bible-reading, family-praying, brother-loving, heart-cleansing, soul-saving revival from heaven. Let us cry out

"Revive thy Work, O Lord,

Thy mighty arm make bare,

Speak with the voice that wakes the dead,

And make thy people hear.

Revive thy Work, O Lord,

Disturb this sleep of death,

Quicken the smoldering embers now

By thine almighty breath.

Revive, thy Work, O Lord,

And give refreshing showers

The glory shall be all thine own

The blessing shall be ours."

Greenville, Tennessee.

## "God is Not Dead, But is Living"

By Toyohiko Kagawa

From an Address at the World Y. M. C. A. Conference

I want to give my personal testimony to the living God and his loving kindness through Christ. When I was about ten years old I was sent to a Buddhist temple to study the teaching of Confucius. Every time I came across the passage concerning purity and holiness I said to myself that it was not possible for me to live a pure and holy life. I thought that I was destined to live such a loose life, like those of my father and my elder brother. For after my father died my elder brother had become the heir and the head of our family. He kept many concubines and lived such a licentious life that I could then understand what a prodigal life meant. When I was about fifteen years old my brother lost all his property through his loose living and died in Korea. I was then sent to my uncle's house to live. There I lived like an orphan, a very lonesome life. My life has never been so dark nor my environment so terrible as in those days.

However, about that time I was miraculously led to the Bible class of an American missionary, where I went to learn English. But the more I studied the English Bible, the more real and beautiful the life of Jesus Christ be-

came to me. Before that time I had learned something about the theory of evolution and I concluded that there was no God. I thought that there was no hope, no salvation when once a man had gotten into wicked ways. I thought that that was the end of him. But when that beautiful passage of Jesus Christ came to my ears, ringing like a Christmas bell, new life came into my soul. I was completely changed. Jesus said: Consider the lilies how they grow, they toil not neither do they spin, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. That gave me an altogether new conception of life. As you know, we have many beautiful flowers in Japan, but until that time I had never considered why flowers were so beautiful. But when I was sick and poor, and left like an orphan in the wilderness of life, the thought of God's handiwork manifested in the beautiful flowers like lilies was an entirely new revelation to me. That led me further to the thought of the real power of the universe, the living God. Then I knew that if God cares even for the humble flowers in the field, even more does he care for man. So I determined to live a simple life like the lilies of the field, trusting God to the uttermost. After that I went to the slums of Kobe. That was about twenty-four years ago. When I recall his most wonderful ways—how he has led me through many dangers and crises all these years, and enabled me to help others who have been in trouble more than I could do in my own power—I cannot but believe that God is not dead but is living.

Now let me tell you what God has done for our nation. A short time ago an American asked me whether we needed Christianity in Japan or not. He told me that Japan already has good religions like Buddhism and Shintoism; why seek for another? Up to the time Protestant Christianity reached Japan seventy-two years ago, we had only a vague idea of what life is. Buddhism taught us that life is but an illusion, that there is only hope beyond our present world. Neither had Shintoism any definite idea of the living God. But when we were taught through the teaching of Christ that the Creator of the universe is our Father and that we are the sons of God, our view of life has completely changed. So, too, with respect to women and children. Up to that time women were looked down upon and forbidden to visit many sacred places; children had no place in home life. But through the coming of Christianity the conception of purity in the home, and loving kindness among neighbors, and movement for peace and temperance became commonplace in Japan.

Many pieces of social welfare and philanthropic work have also been started largely by leading Christians. Polygamy has been almost abolished; licensed quarters for prostitutes are now gradually being done away with. These programs of social reform came into existence only after Christianity came to Japan. For Christ showed us the reality of life, respect for labor, purity of heart, brotherly kindness between men, and peace among nations.

However, after the Great War things began to change. The young men of Japan today are greatly influenced by dialectic materialism. This came to Japan not only as a thought movement, but as a program for action. And social conditions in Japan today are such as to make Marxian theories seem very reasonable. We have centralization of wealth, accumulation of property in a few hands, the profit motive in commerce and industry and the reality of the class struggle. The whole of Japan is influenced by ideas of materialistic and economic determinism. Christian churches are weak and impotent in the face of this great social and industrial chaos. And I

feel the same thing is true throughout the whole world.

The present church organizations of the world are facing a crisis. Why? Because we are not bearing the fruit of what Christ has taught us. Our faith has been too individualistic. We go to church simply because our fathers did. Our faith and our daily life have drifted far apart. But believing in the living God means to bring our lives up to God's standard. We must live in God at every moment, and present our bodies and souls acceptable unto him. It is because we have thought that there is no connection between our daily life and our faith that we have been led into this present collapse. We must ask God to capture



As Chief Shipshewana looked on the Banks of the Lake  
(See page 10 for Descriptive Article of Shipshewana's Young People's Camp)

our whole being, and to cleanse and purify us. God is merciful and chastens us with his whip. When the Christian Church degenerated into idolatry God raised up Mohammed to show us the form of pure worship. When Christianity became individualistic, as it is today, God chastens us with the threat of Communism. Therefore this is the time for us to repent—to turn from an individualistic Christianity to a Christianity of love. Christ manifested God in his physical body. He lived the life of God. So it must be with us. We need the power to cope with our present problems of unemployment, financial panic, competition, and useless wars among nations. Christ is the only hope of our salvation. Christ was crucified and died for others. This means two things: first, we must kill our selfishness, and secondly, we must die for others' sake because we are all brothers and have the same father in heaven. There should not be two gospels—indi-

vidualistic and socialistic. If a man lives up to the Cross of Jesus Christ, God is manifested in his own life. The reason why we do not feel the reality of the living God is because we do not love others. "Whoever loveth not knoweth not God, for God is love." When we repent of our selfishness and seek to live up to the standard of the Cross of Jesus, then we shall realize the living God in our own soul.

## SIGNIFICANT NEWS AND VIEWS

### PAGE MR. HAYES (AGAIN!)

Having turned out a lot of cheap pictures lately—due to economic necessity—the producers plan to recoup lost prestige by giving more of their stars the air, in a radio sense. So you can expect to get more of "IT" over the ether, not to mention the footlights. Meanwhile movie advertising has gone bad again. Nearly-nude women in lewd poses are all the rage in lithographs and posters. It used to be called "The World, the Flesh and the Devil" but today the second member of the firm seems to have become the ruling voice in Screen ballyhoo.—Pathfinder.

### NARCOTICS IN MEDICINE

Narcotic addiction is the focus of a great deal of attention, says the *Journal of the American Medical Association*. Educational, medical, and social agencies are making studies of it, and are suggesting various measures to eradicate it. The League of Nations has found that the medical use of narcotics in the United States surpasses that of any other nation. This has been explained by some as due to a greater sensitivity of the nervous system of the Americans, as a result of the prevailing high speed of our living. Others ascribe it to the unscrupulousness of physicians in prescribing drugs indiscriminately because of recklessness or personal gain. Welfare and correction authorities in this country, who are familiar with the life-stories of many drug addicts, have stated that a large number of these claim to have taken drugs first on a physician's prescription, the appetite continuing after the need for narcotics had passed.—Christian Endeavor World.

### DIVORCES FALLING OFF DURING THE DEPRESSION

Divorces in the United States have declined during the depression years 1930 and 1931 from the total of 201,468 granted in 1929, according to a "Statistical Analysis of American Divorce," by Dr. Alfred Cahen, just published by the Columbia University Press. At the 1929 rate, a divorce was granted every two minutes in this country. The decline in 1930 was 10,000 cases, while complete figures are not available for 1931.

About eighteen per cent of all marriages in this country, or more than one in every six, end in divorces directly affecting more than 500,000 men, women and children every year, says Dr. Cahen. The United States, while the population grew approximately 300 has had it virtually since Colonial days, he adds.

From 1867 to 1929, divorces increased about 2,000 per cent in the United States while the population grew approximately 300 per cent and marriages 400 per cent. At its present rate of compounding, about three per cent annually, Dr. Cahen estimated that by 1965 fifty-one per cent of American marriages will be ending in divorce.

The Pacific Coast states are shown to have three times the divorce rate of the Atlantic Seaboard.

"Children preserve the home," continues Dr. Cahen, "since only eight per cent of American married couples possessing children end in the divorce courts, while seventy-one per cent of the childless marriages terminates in divorce."—New York Times.

### PEASANTS KILLED WHILE AT PRAYER

Shot down by machine gun and rifle fire as they knelt praying on the banks on the Russian side of the Dneister river, while church bells tolled in the orthodox Ascension day service on the Rumanian side, 100 peasants were killed and scores were wounded by soviet guards, according to stories in the Bucharest press wired to the *Chicago Tribune*.

Most of the victims were Moldavians whose relatives live on the

Rumanian side of the Dneister, which separates Russia from Rumania. Hundreds of persons have been killed in the last few months by Russian patrols while trying to escape over the frozen river into Rumania, but the latest killings were especially tragic. The Dneister is no longer frozen and the peasants were not trying to escape from Russia. Their mistake was in praying.—The Baptist.

## United Support of Our Denominational Ideals and Interests

(Continued from page 4)

est privilege and most bounden duty is to seek continually and by every legitimate means to propagate our faith; give us the spirit of unity and of cooperation in doing the work of the church, both because it is our Christian duty and because it is the secret to power and blessedness; and finally give us the vision to see the whole task of the church and the devotion to do our part in that whole task. Hear our prayer, O Lord, as we challenge our own hearts with the slogan: THE WHOLE CHURCH AT ITS WHOLE TASK WITH ITS WHOLE MIGHT.

## OUR BIBLE STUDY DEPARTMENT

### Outstanding Texts of the Bible

By Dr. G. W. Rensch

1 Pet. 2:21—"for even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." Moffatt reads thus: "It is your vocation; for when Christ suffered for you, he left you an example, and you must follow his footsteps." And the following verses from Moffatt are so rich with meaning that I include them. "He committed no sin, no guile was ever found upon his lips; he was reviled and made no retort, he suffered and never threatened, but left everything to him who judges justly." In John 13, Jesus says, "For I have given you an example that ye should do as I have done to you."

I was attending school in my old county-seat home at the time the new court house was building. A huge statue of an Indian was being carved out of a great granite rock, which was placed on the south side over the main entrance. The workman had a small model of his figure near him, and I watched him evening after evening as he would measure some portion, and then with mallet and chisel would cut away at the stone—some ten feet high. He was working by model. It is like that with man; in every age, in every field he works by model. A sincere and devout worshiper necessarily becomes like the object of his worship. If his god is cruel, he will be cruel. If his god be loving, he will manifest more and more that trait. The great God of heaven and earth has placed before his children a perfect model; "he left you an example, and you must follow his footsteps." No one is ever led astray by following the Christian Model. God has not only given us a model Savior, but one who taxes our greatest energies as we chisel away at these crude lives of ours, shaping them for time and eternity.

"There is so much bad in the best of us,  
And so much good in the worst of us,  
That it scarcely behooves any of us,  
To speak ill of the rest of us."

Then, some of us believe that God has given us a model church. The story in the Acts of the Apostles as woven around the Jerusalem church would lead to the conclusion that that church was as near a model as Divine Authority could make out of imperfect human beings. Some of us can not see THE CHURCH for the churches, however. God has given us model Christians to work by—perhaps, I should say—to work up to. Paul in 1 Thess. 1:6, 7—has this to say, "And ye became followers of us, and of the Lord, having received the word in much affliction with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia." Oh, yes; a model Savior, a model church, model Christians; all held before rough and crude men by Gods' MODEL

BOOK. If that is not enough to satisfy on this point read Phil. 4:9—"Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." At least, that is some long road to travel before we reach a standard like that.

All things equal, his work is best whose model is best. Mohammed has millions of followers; but no Mohammedan has ever approached Christianity in its loftiness of spirit. His model is wrong. Is your model Christ, or human creeds? Believe me, there is some difference; and I know "Whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Not what, but "WHOM". Then, his what.

Then, he copies best who keeps his model closest to him. Men have tried following him a long way off. If I know anything about the indifference, the lack of fire and zeal in the church of today it can be traced to wrangles about things permitted to come between the Christian and his Christ. The fog has become too heavy, and Christ has been shut out. He is not permitted to speak, neither can he shine. "If any man open the door, I will come in to him," is the method of Jesus.

It goes without saying, therefore, that he succeeds best who continues to copy. Characters must be shaped. This is the age—the dispensation—allotted for that very purpose. "The night cometh when no man can work." If you turn back, then what? If your health gives way, then what? If you linger on a sick-bed, then what? The funeral and the grave, then what? Eternity has dawned, and there is no night there, then what? But one thing; continue to copy the divine model.

## Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

### Nehemiah

Nehemiah, the son of Hachaliah and the brother of Hanani, is the last of the great characters of the Old Testament narrative around whose career the last fragments of Jewish history are enfolded. The book is largely autobiographical and is a striking revelation of the character whose name it bears.

The first appearance of the Nehemiah of this writing—there are others—is at Shushan, the Persian winter palace. There he is a trusted foreign servant—a cup bearer to King Artaxerxes Longimanus. Though comfortably located there, in the midst of luxurious surroundings and more than desirable circumstances, yet his heart was ceaselessly living in the home of his fathers which had suffered almost complete devastation. With a heavy spirit, disinterestedly patriotic, he sought the advice of the king in behalf of kinsmen.

"I have wept, I have fasted, and prayed  
To the great and terrible God,  
For this city of mine that in ruin is laid,  
And my brethren who smart by his rod.

"And now I beseech thee, O king!  
If favor I find in thy sight,  
That I may revisit my home, where the wing  
Of destruction is spread like the night."

In the midst of a depression that was really depressing, the valiant Nehemiah, after much prayer and counsel, boldly ventured forth toward the land of the setting sun to organize his countrymen within the former walls of Zion. This he accomplished in a marvelous way, dealing prudently with his enemies and correcting the abuses, I presume, of his friends. He walked in continual prayerfulness as the book concerning him attests. It begins and opens with prayer. At the very end the great humility of Nehemiah shines forth like the evening star in the worthy prayer which reads in part: "Remember me, O my God, for good." That prayer was answered. The centuries remember that he had no blot on his escutcheon.

#### I. THE HISTORY OF THE BOOK

1. Author. Nehemiah.
2. When and Where Written. Near 430 B. C. In Palestine.
3. To Whom Written. To the returning captives.

4. Occasion. The rebuilding of Jerusalem.

5. Authenticity. Nehemiah collected the materials of this book and added his own auto-biography.

#### II. THE OUTLINE OF THE BOOK

1. The Rebuilding of the Walls. 1-7.
2. The Reading of the Law. 8-10.
3. The Re-establishment of the Cities. 11-13.

#### III. THE CONTENTS OF THE BOOK

The book of Nehemiah relates how the famous cup-bearer of the Shushan palace was called and commissioned of God to rebuild the walls of Jerusalem. His mission is shrouded in the atmosphere of prayer. The work progresses in the midst of hindrances—external and internal—until the building is completed. Then internal regulations were set up in the city. A new genealogical record was secured for the purification of the temple priestly and Levitical line; a spiritual revival was staged; precautionary and protective measures were set up; and a moral house-cleaning was inaugurated.

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Restoration. Consolidation.
2. Key Verses. 1:11; 2:20; 4:6; 9:19-29.
3. Key Chapters. 1, 8, 13.
4. Key Ideas. Pray and Work. Work and Pray.

#### V. THE VALUE OF THE BOOK

The writing evinces the conditions existing at the end of the period of the captivity of the Jews. The moral order of the day is disclosed by the prophet Malachi in addition to the revelations contained in our present study. Upon the pure Word of God a revival of real religion is based and permanent reforms are introduced. Faith and fearlessness are the chief characteristics of the aggressive Nehemiah. Continued prayer and increased power are everywhere in evidence. The work accomplished is a mighty vindication of the righteousness of Jehovah.

#### VI. THE CHRIST OF THE BOOK

The remarkable work of Nehemiah in rebuilding Jerusalem and preserving a remnant of God's people, is splendidly predictive of the day when Christ, a greater than Ezra or Zerubbabel, shall restore Jerusalem anew and become for his remnant a greater "Consolation of Jehovah." Nehemiah was a cup-bearer in the Shushan palace; we are cup-bearers in the temple of the earth; but Christ is the only true Cup-Bearer of the race.

#### VII. THE LESSONS OF THE BOOK

(Ezra and Nehemiah were contemporary reformers—both books, bearing their respective names, are really one writing.)

##### 1. The Character and Work of Ezra.

The secret of the beauty of Ezra's character is found in the fact that he "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." (7-10). He was profoundly conscientious and well-balanced in his judgment of conditions existing in his own day. He never failed to acknowledge divine favor, "according to the good hand of God upon him."

His work includes the important duties of a scribe, reformer, teacher, and founder of the synagogue system of worship. He brought the Law of Moses to the attention of all the people and repudiated intermarriage with heathen wives.

##### 2. The Character and Work of Nehemiah.

Nehemiah was a man marked by the archers, yet they never even wounded him. His character is almost stainless. His was a lofty patriotism, remarkable in its sacrifices and unselfishness, going to the limit of sharing burdens and sorrows he never would have needed to bear. But he knew no we-are-we-spirit and they-are-they psychology, and consequently, he became a spiritual benefactor to all mankind. He was honorable, just, humble, high-minded, and hospitable. Furthermore, he was a man who sorrowed for others, who prayed for others who denied himself for others; who worked himself and inspired others to work for others; who suffered persecution for others; who remained undisturbed and serene in the presence of his enemies and others; who gave God credit for what ever wisdom he manifested under God in behalf of others. Men followed him day and night because he was a man of the people who led them out of their distresses and hopeless condition. His reforms endured because he began with a revival of Mosaic religion—a permanent basis of reform in Israel—and he concluded his efforts in the midst of a halo of glory which has not faded until this day.



W. I. DUKER,  
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Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N.

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## Tribute to "Vision-of-a-Lion" by the Shores of Shipshewana

(Adapted from the Shipshewana Handbook)

When poor old homesick Chief Shipshewana was permitted, in company with a few members of his tribe, in 1839 to return from the Kansas reservation to which all the tribe had been escorted by government troops the year before, he assuredly had no thought that some 92 years later—in 1931—the pale face successors on his pristine hunting ground would erect a tribute in everlasting granite to the love he bore his native haunts.

But the monument has been placed, and on Memorial Day, 1931 the dedicatory exercises attracted the largest crowd that ever assembled at Shipshewana Lake, 22 miles east of Elkhart. LaGrange, Middlebury and other communities in that region arranged their annual memorial observances so as not to interfere with attendance at the unveiling of the monument.

The Shipshewana Chamber of Commerce, which took the initiative in the movement, launched some years ago, to erect the testimonial, had general charge of the arrangements. The Modoc tribe of the Improved Order of Red Men of Elkhart, conducted the actual ceremony of unveiling, and provided as speaker one of the state officers of the order, who was accompanied to the lake by other leaders of the state organization.

The dedication day program was opened with a May pole dance by young girls of the community, under the direction of Miss Edna Barkholder, of Berne, Indiana, who had previously taught in the Shipshewana school. R. L. Case made a short address on local Indian history; the Rev. William Sonney, of Algonac, Michigan, a Potawatomi minister to a congregation of Potawatomis, talked on "The Attitude and Gratitude of the Indian of Today," followed by music by a cornet band of Middlebury-Shipshewana musicians under the direction of Joseph Artley of Elkhart.

### Indians Were There

Additional attractions were the presence on the grounds of between fifteen and twenty Potawatomi men, women and children from the reservation at Athens, Michigan, all in Indian costume—possibly the same tribe of basket-weavers that added glamor to Elkhart's centennial celebration eight years ago—and the display of the \$2 000 collection of Indian relics owned by R. E. Dalby, of South Bend. The Rev. Mr. Sonney preached a sermon in the Brethren tabernacle, not far from the monument, on the Sunday following the unveiling.

The giant boulder of gray granite stands nine feet high above the concrete base in which it is imbedded about one foot, and is three feet, eight inches wide and approximately the same depth. It weighs between eight and nine tons, and it took Contractor Mel Weaver of Scott and his house-moving outfit three days to bring it from the Deeter farm, four miles east of Brighton, Indiana, the twenty-three miles to its present site. Regular as it is shaped on three of its sides, it is a fact that not a chisel has touched it except to drill the holes by which the bronze plaque is attached to it. In this respect alone it is a most unusual geologic specimen. It was erected just as it was left by the glacier that slowly through the ages bore it unnumbered miles in its crystal bosom, and in succeeding ages as slowly it melted away and left it in the terrain that in still later ages was to become a Hoosier farm. Farmer Deeter, having no use for it, offered it without price to a number of organizations and individuals, including a Goshen resident who had expressed a wish for it to mark his family burial lot. But all considered the task and cost of removing it too great—until the Shipshewana Chamber of Commerce learned of it. The setting of

the stone on its concrete base was done, gratuitously, by Jonathan Farver.

### Church Donates Site

It stands on an artificial, grass-covered mound 60 feet in diameter and five feet high, in the fork of the roads at the foot of the hill at the entrance to the Brethren camp grounds. The triangular site was donated by the church association. At the foot of the mound, in front of the plaque, is an eight-foot circular pool from the center of which pours a constant stream from an artesian well. Stepping stones are installed to enable visitors to drink at the fountain.

On the plaque, under the medallion of an Indian chieftain's head, is the following inscription:

In the memory of  
CHIEF SHIPSHEWANA  
and his band of

Pottawattamie Indians  
removed from this reservation  
September 4, 1838, and escorted to  
Kansas by a company of soldiers.

One year later the heartbroken  
chief was allowed to return to  
his old camping grounds  
on the banks of  
BEAUTIFUL

SHIPSHEWANA LAKE

Where he died in 1841

SHUP-SHE-WAH-NO

in Indian language means

"VISION OF A LION"

It was after much correspondence by H. J. Bontrager that the local committee learned the real spelling and meaning of the name borne by the revered chieftain. This correspondence led through Indiana University to Columbia University and thence to the Smithsonian Institute and from there to J. P. Dunn's interesting book, "True Indian Stories." In this book Mr. Bontrager found:

"... Most curious of all is the name Shipshewana given to a lake and its outlet stream in La Grange county. Wah-wee-assee (Full Moon, literally the Round One), a grandson and namesake of the old chief for whom Lake Wawasee was named, more commonly known as Thomas Topash—his mother, old Wawasee's daughter, having married a Miami man named Topash (sweating like a pitcher of cold water on a warm day)—says this is properly Shup-she-wah-no, and means 'Vision of a Lion.'

### Insists He Saw It

"Whatever a Potawatomi sees in a vision after feasting is called 'wah-no' and this Indian saw a lion. To my suggestion that lions were not found in this country and that his name must have been given long before a Potawatomi ever saw a lion, he replied: 'That is nothing: the Indians see everything in their vision. They saw the whites long before they came to this country. They have seen all the animals at the bottom of the sea, that nobody ever saw. This man saw a fierce wild beast with a big head and mane, and afterward when the Indian saw a lion they knew it was a shup-she.'

Little if anything is of record concerning Chief Shipshewana so far as local delvers in history are aware. But older residents of the Shipshewana district, including Jonathan Farver, remember some of the things concerning his life as they heard them from



The Scene of the Vesper Worship

the lips of Johnny Thorp, who died about 36 years ago when more than 80 years old. Thorp, a white, had joined Shipshewana's band when quite young, being an unattached pioneer. He went with the tribe to Kansas and was a member of the small entourage that accompanied their chief back to Indiana, and after the death of the chief Thorp settled on a small place a few miles east of Shipshewana. He testified to the loyal friendship the old chief always manifested to the whites who were steadily assuming control of the land of his fathers. What is recalled of Thorp's reminiscences seems to be about all there is of available history of old "Vision of a Lion."

#### Chief's Burial Ground?

It is confidently believed that Shipshewana's bones repose in a spot not far from the lake—probably on the high ground just south of the Brethren resort. For much of the site of the resort is supposed to have been under water 90 years ago. To this high ground, not long ago R. E. Dalby, the South Bend collector of relics, led a group of Shipshewana men in the belief that he might find where Indian wigwams stood, on this, his first visit to the lake. After a brief exploration, he began to call attention to half-covered rocks which bore indisputable evidence of having been heated by artificial fire, even after the lapse of decades. Then he scratched around in the earth near these stones and brought up bits of Indian pottery. The stones, he explained, had been repeatedly heated in campfires, to be dropped into bowls hewn from logs to heat water for domestic purposes. Wherever these stones were found, he said, there were likely to be fragments of pottery or other aboriginal utensils or trappings. The Potawatomis were not skilled in making pottery of great thermal resistance, hence their use of the wooden bowl, and the heated stone.

Following Mr. Dolby's suggestion, people of the neighborhood frequently hunt for relics about the lake, and often are rewarded by additions to their collections.

(Editorial Note: The above material has been taken from the Elkhart Truth dated April 29, 1931. It contains an adequate description of Indian backgrounds and tradition circulating in the vicinity of Lake Shipshewana. It is incorporated in this book as an aid to the initial reader of the historic facts concerning our Brethren Retreat. I have investigated personally the historic features of the above lines and have found them to be correct.—M. A. S.)

Do not look on your work as a dull duty. If you choose you can make it interesting. Throw your heart into it, master its meaning, trace out the causes and precious history, consider it in all its bearings, think how many even the humblest labor may benefit, and there is scarcely one of our duties which we may not look to with enthusiasm. You will get to love your work, and if you do it with delight you will do it with



Monument in Memory of Chief Shipshewana

ease. Even if at first you find this impossible, if for a time it seems mere drudgery, this may be just what you require; it may be good like mountain air to brace up your character.—Lord Avebury.

#### STUDYING THE SUNDAY SCHOOL LESSON

at the

Family Altar

with

Thoburn C. Lyon

#### THE CALL OF MOSES

(Lesson for July 10)

Lesson Text: Exodus 3:10-15; 4:10-12; Golden Text: Exodus 3:12

Daily Readings and Comments

#### MONDAY

God Cares. Exodus 2:23-25

Perhaps the Israelites in Egypt had not been overly careful of their service and devotion to Jehovah until at last the oppression became severe. Frequently we forget to call upon God until faced by some great need; but when we do need him (and what time is there when we do not need him!) what comfort to know that he hears, and cares! God remembered his covenant with Abraham, Isaac, and Jacob, and he will not forget his covenant with us. He has promised: "Before they call, I will answer; and while they are yet speaking, I will hear." Let us praise—the God who hears—**CARES!**

#### TUESDAY

The Burning Bush. Exodus 3:1-9

The bush was not actually burning, or it would have been consumed. It was simply an ordinary bush, glorified with the brightness of the presence of the Lord. Used of God in this manner, it yet had some part in the calling of one of God's greatest leaders. In much the same way, we may be the most ordinary of mortals, yet if we give ourselves over fully to the service of the Lord and allow him to fill our lives with the glory of his presence, he may use us largely in calling others to his service. Let us bow before his glorious presence and yield ourselves to him who clothe himself with light as with a garment!

#### WEDNESDAY

The Call of Moses. Exodus 3:10-15

God called Moses for one of his greatest tasks, but before he accepted there were two questions to which he sought a definite answer. First, v. 11, "Who am I?" and second, v. 13, Who is God? What a difference it would make in the world today if each one would only pause long enough to answer these same two questions for himself! Once a man comes into definite knowledge of God and of his own relation to God, no task for him is too great. Let us pray that we and others may have a right understanding in this matter.

#### THURSDAY

Objections Answered. Exodus 4:1-9

Moses, apparently, was not greatly different from us, and was a bit slow in yielding to the service of God. However, God displayed something of his power, and promised to be with him in his work and to use his mighty power in his behalf. And strong in the knowledge of the presence of the Lord, Moses went forth. Today God does not often give us a special sign such as he gave Moses, but we have known his power through its workings in the world for many centuries and through having felt it in our own lives. If we do his bidding he has also promised to be with us and to strengthen us (Mt. 28:19, 20). Shall we not go forth into all the world, in the strength of his might, to do his bidding?

#### FRIDAY

God's Spokesman. Exodus 4:10-17

In the arrangement by which Aaron was to be "mouth" for Moses we have an illustration of the New Testament figure by which we are all members in particular of the body of Christ: some hands, some feet, some mouth, each in their respective place of service, but all members of one body. It may be unimportant what part of his body we constitute, but it is important that we do not cripple the body of Christ. Whether spokesman or servant, let us serve.

#### SATURDAY

The Call of Jeremiah. Jer. 1:14-19

The call to Jeremiah was not greatly different from God's call to Moses, or from his call to us. A great danger was again threatening his people, and God called him to warn them and to try to save them from their approaching doom. He warned Jeremiah that his task would not be easy, and would not be appreciated; surely the task of Moses was never appreciated by those for whom he labored. Neither may we expect our own efforts to be appreciated, but we must be true to the call of God, and if so we

are assured of his supporting presence and blessing.

### SUNDAY

The Call of Isaiah. Isa. 6:1-8

When Isaiah saw God he realized his own need; being cleansed with fire from God's

altar, he then offered himself to God's service. Let us pray today that the church of Jesus Christ may be purged and cleansed and made ready for service—and do not forget to pray that this may be true of our own selves!

E. M. RIDDLE, President Warsaw, Indiana	 <b>CHRISTIAN ENDEAVOR AT WORK</b>	GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio
F. C. VANATOR, Associate Peru, Indiana	C. D. WHITMER, 217 E. Duball Ave., South Bend, Ind.	

## Selected Christian Endeavor Plans

### A HOME MISSION EVENING

By Robert C. Schaele

A missionary committee planned a home mission evening by sending the following ticket to every society member:

C. E. Railroad  
Good for One  
Continuous Passage  
via

Help-Ye-One-Another Division  
Train leaves

.....Station

Tuesday evening, April 22,  
at eight o'clock

The group assembled in an upper room of the church, and the "make-believe" program was announced. The conductor (chairman of the committee) called "All aboard; train leaves on lower level." The entire group descended to the room below, where the chairs were arranged to represent a station. While awaiting the train, hymns were sung from memory. During the singing one committee member presented some pictures of a mission school in Kentucky. These were passed around, while a description of the mission was given. Another mentioned the hospital unit, and a third told of meeting a graduate from the mission high school and what the school meant to the youth of that region. Prayer (the power to move ahead) followed. All boarded the now waiting train (chairs arranged on the platform to represent the train), fares were collected (offering), and the train was off. As all would disembark at various stations, it was decided to sing a parting hymn.—C. E. World.

Flushing, New York.

### STARTING A CAMPAIGN

For Lookout Committees

The following letter, written by John Denis, is such a fine example of an appeal for an increase campaign that we are glad to pass it on to the societies and unions.

"The first time you ever came to a Christian Endeavor meeting did you come by yourself or were you invited? It's about ten to one you were invited.

"Ever since the reorganization of our society it has improved steadily both in attendance and activity. Today we are rated as one of the finest and most active in the Bay District. We have a good meeting place, a prominent church to sponsor us, a society paper, the county union song leader, a former State union officer, the State oratorical contest winner, a big group of active workers, and a good reputation. There's one thing, however, that we can't say we've

had, and that brings us back to the first paragraph: We've never had a visitors' day and invited all of the fellows and girls in this district who should be here, and probably would, except that they haven't been invited.

"The only thing you will have to do is write the name and address of every person that you think should be a member of our society on the back of this letter and bring it with you Sunday."

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

## Answers to Prayer in the Mission Field

By Dr. Florence Newberry Gribble

(Continuation of Article Published May 21, 1932)

But not alone is God faithful in confirming the Word by signs following, in our going forth to his service, in caring for us in illness, in giving us conversions; but he is faithful in provision for our daily needs.

There was a time in South Africa when two missionaries were penniless. The Lord had graciously provided a place for them in Idutywa, a room with kitchen adjoining. Food was the only problem. Even the wood had been supplied. But there ensued twenty-three days when the missionaries were penniless in a strange land, when war conditions aggravated the situation, when no one knew of the intensity of their need. Twenty-three days of the basket system, twenty-three days of the wondrous manifestation of the faithfulness of God, as his eye and his alone looked down upon the need of his children and prompted the hearts of his servants, one by one, each on a particular day, to supply the need. At the end of the twenty-three days, a clock struck in heaven, money came in the mails, and the baskets ceased!

And then how marvellously he has been with us in protection! In the days of the uprising in 1928 at Yaloke, when a missionary, cut off from her station detained at a military camp, learned of the governor's plan to evacuate the station, prayer was made without ceasing unto God. The lieutenant departed from Yaloke for the military camp with full intentions of carrying out the governor's orders for evacuation, only to find that the Captain from another district, fearing Yaloke might need protec-

tion, had preceded him, and ignorant of the governor's orders, had established military occupation without requiring the missionaries to leave. And so in answer to prayer God had brought about the impossible and the humanly inevitable in protecting his own.

Some time previous to Yaloke's surrender on Christmas Day, 1929, there was a feeling in the hearts of the loyal group of missionaries at Yaloke, of the need of vindication. What could they do but lean upon him who had so graciously promised to bring forth their righteousness as the sun and their judgment as the noon-day? Was it not in answer to believing prayer that Yaloke's surrender was made possible through the direct intervention of the missionaries themselves? And so he is with us in vindication.

Again he is with us in renewal. Alone, ill, a missionary lay sweltering in a Donala Hotel. The end of a term of suffering, the exhaustion and depletion were intense. There was not even strength to take the approaching boat. And yet—the last details were arranged, an escort to the boat was provided, a cabin assigned, the last on the boat, and the very best for one suffering from insolation, strength was renewed, and Europe was reached in a comparative degree of health. Oh, the renewals of body and mind continually vouchsafed to the missionary! How they do exemplify the faithfulness of God!

Again he is with us in service.

We look back now with infinite thankful-

### A PERSONAL CONTEST

For Intermediates

A New York society tried the following contest, with splendid results. It was not a contest between sides, but an individual affair.

Five points were given for each of the following items:

Daily prayer throughout the week, daily Bible-reading throughout the week, attendance at the meeting, attendance on time, prayer at the meeting, reading Scripture in the meeting, and talk in the meeting.

One point was given for each chapter of the Bible read through the week, ten points for bringing a new member, twenty points for leading a meeting, and the leader of the best meeting was awarded fifty points.

Several members read more than one hundred chapters of the Bible each week, and averaged 145 points a week. All of them read passages from Scripture at each meeting and gave talks. There was no difficulty about finding leaders.

Mr. Clinton Davidson, Jr., of New Haven, Connecticut, who furnishes the above information, says that one must take care that the items are perfectly clear and unambiguous, and that the rules are strictly observed.—C. E. World.

ness on our early experiences as a missionary physician. There was Kihika, with tubercular bones and fractured femur, how wonderfully God healed him from both in spite of our lack of skill! An anaesthetic by an untrained anaesthetist, a reduction of the fracture and application of splints, anti-tubercular treatment, and prayer! God did not despise nor disown the means, but far beyond their possibility he graciously answered prayer!

But more than the joy of answered prayer on earth will be the mighty joy of answered prayer in heaven!

When my daughter, aged six, was lost in Long Beach, she prayed that God would direct her to the right house to obtain help. She felt she was directed. Going to the house, she rang the door bell, and asked the gentleman who answered the door:

"Will you please take me home?"

"Nothing would give me greater pleasure," responded he, "but I don't know where you live."

"Oh, I always carry my address in my pocket," she replied, carefully unpinning it, and handing it to him.

And so it came to pass that only a few minutes later than she should have normally arrived, the little girl was lifted out of an automobile and returned to the dear friends then caring for her, and to her mother, who had arrived almost simultaneously from a preaching tour.

Later, remonstrating with my child. I said: "You must never again try to come home alone from kindergarten. Always

come with the little girls who are coming this way."

"Mamma," she said soberly. "I want you to promise me one thing." "Promise you, my child?" I said, "is it not for you to promise mother?"

But with the unswerving determination of childhood, she replied, "Promise me, mother, that you won't wo-w-y" (worry). "But how can a mother help worrying when her child is lost?"

"But, mother," (triumphantly), don't you know that if I should get lost, or even stolen, we'd meet ourselves in heaven?"

"Yes, we shall. 'meet ourselves' in heaven in answer to the prayer of faith. There may be our sons and daughters, for whose salvation we have prayed while they were carelessly straying from the pathway of his discipline.

There shall be many other loved ones whose salvation we have been enabled to claim with the prayer of faith.

There, too, shall be many ransomed ones from the heathen tribes among whom we have labored. With James Gribble let us even now exclaim:

"I shall be content with the lowest seat in heaven if only there I may sit and see the redeemed of the Lord come in from those tribes where I have been privileged to be a pioneer missionary, and if I should be given a crown, so unworthy would I deem myself to possess it that I should only cast it at my Master's feet."

Sunnyside Washington.

ture and one for Bible reading. A number won Testaments for having committed to memory a certain number of Bible quotations. Also, each Sunday the Superintendent, Brother Ralph Armentrout, has been drilling the school on Bible verses and the books of the Bible. The books were learned by groups, the books of law, books of history, books of poetry and books of prophecy.

Our W. M. S. is not largely attended, but we have never missed a devotional meeting since our organization a number of years ago and we do raise a very nice sum of money for a small society. We never resort to suppers or anything of that nature to raise our money. We believe that God is pleased more with the free-will offerings of his children.

At our prayer meeting some time ago, we completed a course in soul-winning. The course was taught by the pastor whose chief desire seems to be to lead souls to the Lord Jesus Christ. A course of this nature is certainly of great value to anyone who desires to be used of God to save souls, and this should be the desire of all God's children. Type-written copies of the course were given to all those who attended prayer meeting. This meant quite a lot of work for Sister Maconaghy, but she is very much at home with the typewriter, and seemed not to mind the task.

As a new feature of the work here, three months ago, Brother Maconaghy organized a community Bible class to be conducted at the parsonage. In this course, regular Bible school subjects are taken up. During the past quarter, the subject of "Inspiration" has been studied. The attendance has been good for a class of this kind and has been regular, and those who have attended feel that the course has been very instructive and of such a nature as to strengthen faith in God. It is worth much to know and realize that every word, jot, and tittle of the Bible are God-breathed. Two examinations were given during the course which served to clinch the facts already learned.

On Saturday evening before Easter, we had our regular spring communion service which was very solemn and impressive.

Please pray for us that the work of the Lord may be done acceptably here, and his Name continuously glorified.

LELIA ARNOLD,  
Corresponding Secretary.

#### CLAY CITY, INDIANA

Jesus Saves! Jesus Saves! Right here in Clay City, Indiana, the Lord has his mighty works to perform. We are rejoicing here in the demonstration of his power. Rev. R. Paul Miller, our evangelist, who labored with us for three weeks proved as usual to be the mighty force and untiring worker that he always is. No effort was too great for him, no task was left untried. Nor were his efforts in vain.

Praise the Lord, results were obtained! This is always true when God's people are really sincere and consecrated to the Lord. The harvest of souls consists of four splendid boys between 10 and 12 years old; two sweet little girls about 9 years old; three lovely young ladies and three fine young men; one mother (the mother of one of the boys baptized); two grandparents, the grandparents, the grandfather and grandmother of one of the young ladies baptized. Then there were two reconsecrations, one fine elderly lady and a splendid young chap.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



#### LIMESTONE, TENNESSEE

It has been some time since a general report has been given from the work here; not due, however, to the fact that there was nothing to report, but, it seems that time passes so quickly that a number of months can slip by before we scarcely realize it.

Since the last general report was given we have had a change in pastors, due to the fact that our former pastor, Brother M. D. Early, was called to another field of labor. Just two or three days prior to brother and Sister Early's departure, Brother and Sister Hill Maconaghy, a young couple from the First Brethren church of Philadelphia, arrived to take charge of the work. These young people have proved themselves to be faithful students of the Word, both having graduated from the Philadelphia School of the Bible. We appreciate very much Brother Maconaghy's knowledge of the Bible, and his faithfulness in declaring the same.

The work in general is moving along very nicely. Our services are as follows: Wednesday evening prayer service, Saturday evening Bible class, and on Sunday morning Sunday school and the regular church services, and on Sunday evening Christian Endeavor. Our W. M. S. meets once a month. The regular services of the church are fairly well attended considering the fact that we are a country congregation, with some members living quite a distance from the church and having no means of conveyance except horses and buggies. Also at this

season of the year the country people have quite a hard physical strain to undergo.

In our Bible class some time ago Brother Maconaghy finished the book of Daniel, which proved to be a very deep and interesting study and very timely for the age in which we live, since it seems as if we are on the verge of the second advent of Christ. At the present time, we are studying the Messianic Psalms. Our pastor studies very hard to bring out the rich truths contained in these Psalms. Anything pertaining to our Lord and Savior should be of much interest to all of us who are God's children.

Our Christian Endeavor is divided into two departments, the Senior and Intermediate societies. The two departments have their meetings separate. Sister Maconaghy has charge of the Intermediate Christian Endeavor and she is certainly a hard and willing worker, not only in Christian Endeavor but in every department of church work. The Seniors will have to admit that Mrs. Maconaghy is getting ahead with her young people. The attendance has been quite good recently and we know that with such efficient leadership, the lives of these young people will be developed for Christian service. Sister Maconaghy has charge, also, of the beginners' department in Sunday school.

In our Sunday school an effort has been put forth to encourage Bible reading and Scripture memorizing. There have been two contests, one for the memorizing of Scrip-

What a glorious ingathering this is! What a thrill it was for the pastor to have the privilege of baptising one after the other in that sacred ordinance! What an inspiring spectacle it was to behold—when with the church nearly full, on a beautiful Sunday afternoon, following a wonderful sermon on the "Blessed Hope"—sons, daughters, mothers, grandchildren, and grandparents, all followed the example and the command of Christ by picturing in baptism the death of the old sinful self and the resurrection of the new creation!

Twelve in all were baptised that glorious Sunday afternoon. Two more await baptism. Surely the Lord has visited us and been gracious to us. The Lord has used Brother Miller to work a great revival among us. For not only have we had twelve additions and two reconsecrations but the way has been opened for future work. Many churchless people have been brought to light and we feel that with cultivation we shall reap a further harvest in the not too far distant future.

Furthermore, the faithful members themselves have felt an awakening within their hearts and have been drawn closer to their Master, so that now they are in better condition to go forward in the work.

Needless to say, all problems have not been solved here, there is much to be done yet, changes to be made and old things to be made new. But we are on our way to a good start and with the Lord's help and the prayers of the brotherhood the church of Clay City shall go forward upholding the Cross of Christ in these days of apostasy.

W. B. KING, Pastor,  
Clay City, Indiana.

#### THE REVIVAL AT CLAY CITY, INDIANA

One year ago we began the work which finally led up to this meeting. At that time we endeavored to help this Clay City church to a pastor. They had been without a leader for some time and the circumstances surrounding their work and conditions in general had a rather discouraging effect upon these good people. However, during this past year developments came about which finally made it possible for this church to call Rev. Bertram King, just graduated from the Louisville Baptist Seminary, as pastor.

Brother King was a member of the First church of Philadelphia during the six years of my pastorate there and it was a pleasure indeed to be able to see him installed as pastor of Clay City church. He is well equipped by training for the work that is before him and he is also a very capable young man and is already loved of his people.

There is a real future for this work in Clay City largely through young people, and the pastor and his most excellent and capable wife are already bringing about splendid results in the gathering together of young folks in active work in the church. The Clay City church has as great a field as any church. There are scores of homes that are untouched by any Christian work whatever at the present time. These constitute a very real challenge to those people and I believe that they are going to accept the challenge and seek to win others far and wide.

The splendid spirit which was displayed on the part of the people during these three weeks of meetings, their efforts to bring others to Christ were most commendable and the most favorable element in it all was

that they were generally determined that this work of soul winning in which they have been so active for the last three weeks shall continue throughout the future. This spirit will mean great things for their future. There are some of God's best folks in Clay City and it is a real pleasure to be with them and enjoy their fellowship and hospitality.

It was through the kindness of these folks and especially Brother and Sister C. C. Roush, with whom I made my home while there, that it was made possible for me to have my daughter Martha with me for one week during the meetings. I will have been home just one week from Christmas to the 10th of July. Therefore, many will understand the real pleasure and privilege that was mine in having one of my children with me for a few days.

The homes and the hearts of these people were open and they were all willing to do anything asked of them to help bring others to Christ. A few of the victories won in this meeting will long be remembered by myself as simply the gaining of trophies by the grace of God.

I feel confident that God's blessing will abide upon both the pastor and the people to the accomplishment of a great work for himself in Clay City. Though the church here has been established for many years, yet the field has never been in any real sense reached for Christ.

R. PAUL MILLER.

#### "CLIMACTERIC PRAYER"

We are looking all around the religious world for suggestions that will help get the church out of the slough of despond and discouragement, and, in many cases, out of indifference. Perhaps we will find at our very door-yard the treasure that we have been seeking, and which will give us the power to do the big work the church is set to do and before which it has seemed helpless. It is not some new method, or new leadership, or new message; it is a new connection with Almighty Power that it needs, and that it can find within its own portals and within the homes of its membership. What it needs is prayer, more earnest and persistent prayer.

But we had not intended writing an editorial on this subject at this time, but merely to call attention to and introduce some splendid thoughts on this subject by a fellow-editor, the captain of the good ship, "Christian Advocate" (Nashville). He strikes a vital note in the following editorial:

Certain atmospheric conditions invariably produce rain. In like manner proper conditions inevitably result in spiritual awakening. These conditions will arise wherever prayer is properly employed. Private prayer, faithfully prolonged, will produce an exalted state in him who prays. Prayers fervently and unweariedly offered by believers, few or many, gathered in groups, will change the spiritual state of those present. If people would assemble, stay together, pray and talk together, through extended periods, the fires would burn hot within them. An awakening would be at hand. It could not be confined to a secret place, but would immediately extend its power into the community. Testimony and example would scatter flame and light torches from heart to heart in the highways and in the homes.

But while prayer is so essential, it is

pathetically neglected. Almost nowhere are prayer meetings largely attended. In many places they are entirely removed from the plans of the congregation. Not much time is given to prayer in any of our regular services. Even when protracted meetings are held only a few prayers are offered at any one of the services. Sometimes cottage prayer meetings are relied upon to supply the spiritual energy of the general meeting. Whereas, if the large assembly could be brought under the spell of prayer, the power of it could not be calculated. But this irresistible influence almost universally is given a second place.

If the whole Church is to be revived, we must bring the whole Church within the circle of prayer. If we are to make advances upon the world, our attack must be made upon our knees. Power must come from on high. No mortal man can produce conviction of sin. Such an influence is reserved for the Holy Spirit. But when believers become charged with the power of God, flashes of that power break like lightning across the multitudes who are bound in sin.

The hardest of all prices to pay for spiritual improvement is importunate prayer. This is the reason, perhaps, that everything else is tried before prayer is undertaken. Prayer is exacting. Its demands are explicit and all-comprehending. Those who pray must be clean in heart and be in love with their neighbors. They must be just, forgiving, and devout. Prayer requires time. The soul does not become absorbed in its aims nor aflame with eagerness except by a progressive understanding of the things which are needed. Haste dissipates the mind. Restlessness prevents concentration. The old-fashioned way of saying that the world must be shut out in order that heaven might come in is altogether true. Prolonged prayer meetings have the same effect upon the soul as that of the summer sun upon the fields. The heavy and testing demands of prayer explain why circuitous routes are traveled rather than undertake the steep and difficult incline of a prayerful approach to God. But by no other method can great spiritual results be obtained. Everything else than earnest supplication becomes entirely futile.

Is it possible that church people will refuse to give up their personal complacency, their spiritual ease, their delightful irresponsibility? Do they not see the inestimable need of the world for a visitation of God? Are they not aware that the kingdom of righteousness cannot prevail except through their faith and sacrifice? A revival truly would mean a great change in the hearts of the people and, let it be admitted, also in the content of many sermons. This would liquidate vast frozen assets held in the power of the men and women who constitute the membership of the Churches. It would open wide the gates of liberality. It would produce a mighty stir.

Every encouragement is given God's people to lay siege upon the sources of power through encompassing prayer. The result would be satisfying and glorious.

#### DR. POLING CONTINUES LEADERSHIP OF ALLIED FORCES

Dr. Daniel A. Poling will retain his post as chairman of the Allied Forces until December 1, 1932, according to a statement made by him at the closing conferences of the nation-wide campaign in Atlantic City. His resignation, which was to have taken



effect June 6, caused a misunderstanding in some circles and was received with genuine regret throughout the country by friends of the Eighteenth Amendment.

In a recent interview, Dr. Poling gave out the following statement: "My resignation as chairman of the Allied Forces was agreed upon one year ago to take effect at this time. But my announcement has created a misunderstanding I will not tolerate. This cause is first and above any man's personal interest.

"I withdraw my resignation and resubmit it to take effect December 1, 1932. I shall continue as chairman through the present campaign, giving my maximum support to the fight for the Eighteenth Amendment and for the integrity of the Constitution."

He returns by popular demand and with a full realization of the need for continued strenuous work on the part of all friends of prohibition during this critical year. All feel that now, more than ever before, his active leadership is needed.

Under his continued chairmanship, the intensive opening field campaign of the Allied Forces gives way to a continuing program of education, enrollment and organization. Following the closing of the three-day national convention of the Allied Campaigners in Atlantic City, in an inspiring session of recommitment to the task, the fight to maintain prohibition and the integrity of the Constitution goes forward with renewed activity.

Ten months of travel and campaigning that carried the national Allied Campaigners into practically 600 cities in every state of the Union led up to the enthusiastically and well attended meetings at Atlantic City. At Haddon Hall, on the Boardwalk, and in the new civic auditorium, representatives from scores of leading cities in 23 states and the District of Columbia gathered to summarize the campaign to date, to exchange ideas as to the best methods of work, and to set the objectives for the future. All realized that the struggle against lawlessness and the proposed return of legalized liquor selling has but begun. All realized that the pooling of dry and local strength in behalf of the Eighteenth Amendment, which the Allied Forces campaign of education and enlistment made possible, has been one of the most decisive moves toward redeeming American idealism and patriotic zeal.

Conferences, mass meetings, a radio broadcast, luncheon and dinner meetings gave opportunity for the campaign leaders to share their enthusiasm with the delegates representing Allied Youth councils and the local units of Allied Citizens. Leaders who have been especially helpful in the local work were called to share their experiences and to accept new responsibilities in the continuing national program.

In the executive sessions, officers for the year were elected and definite programs organized. These are: Chairman, Dr. Daniel A. Poling, New York City; Vice-Chairman, Dr. John R. Mott, New York City; Chairman, Legislative Department, Col. Raymond Robins, Brooksville, Florida; Chairman, Allied Business Men, Arthur T. Morey; Chairman, Allied Women, Mrs. Rushmore Patterson; Chairman, Allied Youth, Fred Stripp, Jr.; Director of Field Activities, W. Roy Breg, New York City; Director, Allied Women, Mrs. Mabel K. Alt, St. Louis, Missouri; Director, Allied Youth, Harold Singer, Kansas City, Missouri.

## JUDGE JOHNSON SAYS RICH DRINKERS ARE BAD

The nation's socially prominent were held responsible by United States Judge Albert W. Johnson for the government's failure to achieve strict observance of the prohibition law. Speaking extemporaneously in federal criminal court, Judge Johnson declared that the elite are proving a bad example for the country's youth and that many of the rich should be jailed for their acts.

"Young people are going astray violating the law, getting into trouble," the senior jurist of the Middle Pennsylvania District said, "because prominent people are getting drunk at parties. Some of them should be put in jail. I mean those society folks who knowingly and wilfully violate the law. Younger people say, 'If they can do it, we can.'"

"We would have put this law (prohibition) over in twelve years had the prominent people of the country obeyed the law and set an example for the rest. The worst trouble we have is the misconduct of society people. We have them going out and getting drunk at parties, and then we expect everybody else to observe the law. It cannot be done that way.

"I hold," he said, "that the rich and socially elevated have no more right to use liquor—drink it, or possess it—in their clubs than the poor have. The prohibition law was meant for everyone. Not only for the man who works, but for the man who does not have to labor, too.—The Wayne Independent.

## HOW FIRM A FOUNDATION

On a holiday night, of last year, at one of the local theaters vast crowds of youth and beauty, old age and manhood, assembled to witness a film which interprets the last days of the Romanoffs at their worst. Arriving late, it was necessary to sit through advertisements, the announcements, and so on, until the picture came on at 8:30. At intervals the master at the organ played and sang a number of popular songs in which the people joined. But the more serious looked and listened and wondered if we were in the last days of this republic, and, in the midst of this reverie, the master played:

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word!  
What more can he say than to you he hath said,  
To you who to Jesus for refuge have fled?"

A hush fell on the vast audience and there must have been borne into many hearts that night a sense of personal security under the spell of:

"The soul that on Jesus hath leaned for repose,  
I will not, I will not, desert to its foes;  
That soul, though all hell should endeavor to shake,  
I'll never, no, never, no, never forsake!"

It is the promise of God. The change in the social order of one's time, nor the change in one's personal fortunes does not change the promise of God. Thus a sense of victory came over the trembling hearts who had witnessed the last few scenes in the land of Czars. Though conditions in America are bad, it is for us to act upon the side of our hopes, not our fears and misgivings. The religion of Jesus Christ is inward and is superior to secular affairs. No one

knows the strength of the reserve army of the Captain of our Salvation. It is indestructible and undefeatable. This sense of security may be enjoyed by our nation when it walks again in the path of our fathers.—The Christian Index.

## RAISING OUR STANDARDS

These times call loudly for greater devotion and power on the part of the Church of Christ to overcome the evil influences that appear to be gaining strength all around us. We must not be found lacking in the duty of preserving, upholding, and defending truth, purity and all righteousness in accordance with the moral and civil law. This demands a greater devotion and sacrifice of time and means to God and to the up-building of his Kingdom through the Church of Jesus Christ.

We have the promise of our Lord that the gates of hell shall not prevail against his Church, but God needs good soldiers of the Cross to help fulfill this promise. Are we among them? What constitutes the Kingdom of God or his Church militant on the earth? Surely every individual who is a member thereof. Can we honestly say that we are doing our part? Do we attend every meeting of our church and Sunday school—and bring our children with us every Sunday except when sickness prevents? Do we strive to gather new members to Christ and the Church by kindly acts and persuasion? Do we as men and women give any time and encouragement to the work of the boys and girls in their societies, both by precept and example? Do we adequately support the work of the Church at home and abroad? Do we pray daily for the coming of the Kingdom of Christ and for grace to do our part to hasten its coming? Brethren, let us work while it is day, for the night cometh when no man can work.—W. H. D. in Reformed Church Messenger.

Thinking right comes before doing right. . . . Thoughts are stronger than cannon, because thoughts operate cannon. . . . Readers are thinkers. Readers and thinkers become world actors. . . . The civilization of tomorrow will be a product of today's reading.—Rev. William E. Purcell.

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service.—James Martineau.

If a person were so foolish as to throw away a valuable piece of money into a pit, or in the sea, he would not literally throw away anything but the metal; but virtually he would throw away whatever best thing it would have purchased, as bread clothing, refreshments, medicine for the sick, instructive books, etc. Even so, a person wasting time throws away, not the time itself only, but the opportunities and the privileges which that time presents.—John Foster.

## MR. ROCKEFELLER'S MOB

The ringing wet Cincinnati Post itself uses the term in a headline: "The wet stampede." Some of us have been observing for some time the strategy of the wets; namely, to direct no appeal to intelligence, but to appeal entirely to emotions. The wet cam-

paign is offering no substitute for prohibition; that would be an appeal to intelligence; that would require criticism and study. The campaign is entirely an appeal to the general dissatisfaction—and even the ardent drys are dissatisfied. The whole enterprise has been skillfully handled (even to the garbling of news) to appeal to mob psychology; that's what the referendum cry means.

Now comes Mr. John D. Rockefeller, Jr., endorsing Dr. Nicholas Murray Butler and actually finding virtue in the fact that the move contemplates doing away with what we have without waiting for the development of something to take its place! See these two staid plutocrats marching down the highway at the head of a mob, proudly singing "We don't know where we're going, but we're on our way." That it is a mob Mr. Rockefeller leads can be proved by the fact that he can't deal with it on any basis of intelligent planning; if he stopped to discuss a plan it would go to pieces. As long as he promises the mob beer at the end of the march they will cheer for him whom they yesterday vilified and cartooned as a blue-nose snooper in a high hat, a frock coat and green spectacles and carrying a clumsy umbrella.

We are not wedded to prohibition. We are for any system that will stamp out the liquor traffic and we prefer a system that will label it for the criminal thing it is. But we cordially despise the mind that works as Mr. Rockefeller's mind seems to be working now; that is, will give up the plan it has before knowing to what it is to go. Mr. Butler never knew any better but Mr. Rockefeller has known that he dare not write blank checks for the lawless wets.

If, moreover, the wealthy have any concern for the safety of their possessions, they had better be wary of leading mobs.—Christian Standard.

## OUR LITTLE READERS



DENNY'S FLAG

By Frances McKinnon Morton

Denny came in with shining eyes. The postman had brought a package for him. It was a long black box and the postman had said, "Here's something all for you, young man."

It made Denny feel quite grown up the way the man called him "young man." Then it made him feel all excited and interested to know what was in the long package. He carried it at once to his mother's room.

"May I open it all myself, mother?" he asked.

"Certainly, dear," she said.

Denny had a rather hard time getting the string untied, so he asked his mother to help him. He didn't want to cut the string because it looked like such a nice top string. It didn't take the two of them very long to get the box open and fold back the soft tissue paper that lay on top.

Then out came the prettiest soft red, white and blue flag Denny had ever seen. Its stripes were so red, its field was so blue, and its stars were so white.

There was a card inside. Mother read it aloud. It said the flag was from Aunt Josie and was to be his very own to hang outside on the Fourth of July, and other nice holidays when we use the flag to show that we love our country.

While Denny was touching it and loving it mother was looking starry-eyed and far away like she sometimes did when she was thinking of things.

"The way to really love a flag," she said, "is to earn it yourself."

"Why," said Denny, "Aunt Josie gave it to me for my very own."

"Still," said mother, "if you will let me put it away until you earn it yourself, you will love it more."

"All right," said Denny, "what can I do to earn it?"

"Well," said mother thoughtfully, "how much of the United States is your very own?"

"Just our yard and garden and house," said Denny.

"I keep the house nice," said mother, "father keeps the garden nice—"

"Oh," interrupted Denny, "and I can keep the yard nice. I'll keep it so nice that my new flag will be proud to fly over it."

"That's the idea," said mother as she carefully folded up the pretty flag and put it in Denny's room.

It was a whole month till the Fourth of July, and not a single day of all those thirty days that make a month did Denny fail to do something to make his yard look nice. He learned to run the lawn mower himself, to pull the weeds out of the flower beds, to trim the edges of the grass nicely and never to leave a bit of paper or trash lying around to make the yard look untidy. He found he could play and have just as much fun in his yard when it was clean and tidy. Besides that, it made him feel glad and proud to see how nice it looked. When he thought that it was his part of the United States and he was keeping it nice it made him feel like he was a good citizen.

When the Fourth of July came around there was not a happier boy in America than Denny was when he hung out his very own flag.

"It was nice to have it given to me," he told his mother, "but earning it was bigger and better than just taking it. It makes you feel like it is your flag, your town, and your country and you want to keep it nice."—Selected.

## SEVEN WAYS OF GIVING

(1) The careless way.—To give something to every cause that is presented, without inquiring into its merits; (2) The impulsive way.—To give from impulse, as much and as often as pity or sensibility prompts; (3) The industrious way.—To make a special effort to earn money for Christian or benevolent objects by trading, etc.; (4) The self-denying way.—To save the cost of luxuries

and apply them to purposes which in our judgment are worthy of support; (5) The systematic way.—To lay aside each week, or whenever anything is received, as an offering to God, a definite portion, one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether rich or poor; and gifts would be largely increased if it were generally practiced; (6) The equal way.—To give to God, and the needy, just as much as we spend on ourselves, balancing our personal expenditure by our gifts; (7) The heroic way.—To limit our expenses to a certain sum, and give away all the rest of our income. This was John Wesley's way.—Wonderful Word.

## ANNOUNCEMENTS

### FIRST CALL FOR SHIPSEWANA

July the 17th to 24th, are the dates—The place Shipsewana Lake—The People concerned—All good Brethren folks in this community, and some others who are not so closely associated with us. The McClains, the Stuckeys, the Monroes, with the regular crew of pastors and interested laymen will make up the group to take the lead. Vanator in charge of the singing—Whetstone with pictures and all the rest with vim and determination to be and do. More young people are planning to attend the school than ever before. More older ones are coming to be in the cottages than formerly, and all in all it looks as though we were in for a big time. Why not plan to be with us this year? Write to any Northern Indiana pastor and he will help you rent a cottage, come and remain through the entire meeting, for the inspiration and education you will receive. We have never before planned so largely for you, neither has the opportunity been so great for so many to come. The expense will be small, and the returns large.

H. F. STUCKMAN,

Secretary Conference Committee.

### STATISTICS

Pastors and church leaders, are you doing your duty that this coming Semi-Centenary Conference shall show our real strength? TWO districts have reported in FULL. Two other districts have reported, but lack some churches of a FULL report. Our ideal this year is "some kind of report" from every church in the brotherhood. If a church has been closed, report it so. If you have even one member, make a report. WE WANT A FULL REPORT.

The districts having reported in full are Illiokota and Northern California. Mid-West is in, lacking two churches. Southeastern is in, with the lack of a few churches that have previously reported. We shall wait a few days until the District Statisticians have opportunity to check lacking churches, then we shall call for the report definitely by the church names by districts. Let us make this a new starting point in statistics. If it is worth having a Semi-Centenary Conference, it is worth having a Semi-Centenary report from each church in the brotherhood.

We hope the Indiana churches read Brother R. F. Porte's appeal. It is fine of Brother Porte to step in and help you this way in your district. He can do it, if you will respond. He did excellent work along this line in Pennsylvania.

GEORGE E. CONE,  
National Statistician.

VOL. LIV  
Number 27

July 9  
1932

# THE BRETHREN EVANGELIST

## *Once to Every Man*

By James Russel Lowell

Once to every man and nation  
Comes the moment to decide,  
In the strife of Truth and Falsehood  
For the good or evil side;  
Some great cause, God's new Messiah  
Offers each the bloom or blight,  
And the choice goes by forever,  
'Twixt the darkness and the light.

Then to side with Truth is noble,  
When we share her wretched crust,  
Ere her cause brings fame and profit,  
And 'tis prosperous to be just;  
Then it is the brave man chooses,  
While the cowards stand aside,  
Till the multitude makes virtue  
Of the faith they had denied.

Though the cause of evil prosper  
Yet 'tis Truth alone is strong;  
Though her portion be the scaffold  
And upon the throne be Wrong;  
Yet the scaffold sways the future,  
And behind the dim unknown,  
Standeth One within the shadow  
Keeping guard above his own.

—The Ohio Messenger.

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The present day moral situation is a challenge  
to every Christian

## Signs of the Times

by  
Alva J. McClain

### THE Gospel at Washington's Tomb

If you visit Mt. Vernon, beautiful estate and home of George Washington, you will meet two rather extraordinary things: First, smoking is forbidden everywhere on the grounds; and second, the Gospel is preached to all who view the tomb of Washington.

It is not easy to find a place today free from tobacco fumes. Mt. Vernon comes close to being such a place. However, some visitors sneak off into the hidden paths, not being able to deny themselves during the few minutes of their visit. Doubtless, the rule would surprise Washington almost as much as it surprises some of the modern visiting public. In his day guests could both smoke and drink. We make progress in spots. Even if the Democrats win the coming election and succeed in making the country as wet as Al Smith would have it, the former home of Washington will probably retain its present inviolability.

If you pause at the Tomb, you read chiseled in the rock the following words: "I AM THE RESURRECTION AND THE LIFE; HE THAT BELIEVETH IN ME, THOUGH HE BE DEAD, YET SHALL HE LIVE: AND WHOSOEVER LIVETH AND BELIEVETH IN ME SHALL NEVER DIE." And just in front of the Tomb, on a monument erected to the memory of Bushrod Washington, Associate Justice of the Supreme Court, are these remarkable words: "RESTING HIS HOPE OF ETERNAL HAPPINESS ALONE ON THE RIGHT-BOUSNESS OF JESUS CHRIST."

It is a good thing, if you die before the Lord returns, to use your tombstone to preach the Gospel. That is about the only justification for spending money for one. But it is better to preach the Gospel by word of mouth before you die.

### THEOLOGY in the Lincoln Memorial

It is impossible for one to describe adequately the startling and majestic beauty of this monument to the Great Emancipator. But even its simple splendor is not greater than the words which are inscribed within: on the one side the Gettysburg Speech, and on the other side the Second Inaugural Address. Even if you have read them, read them again in the shadow of the marble figure of their author.

If the Lincoln Memorial should be destroyed, we could find architects and artisans able to reproduce it. But where in our present political world can you find a statesman able to deliver himself of a Gettysburg Address? It contains but 270 words. It is not how much we say, but what we say that really matters. It is well known that Lincoln acquired his matchless but simple diction from the Authorized Version of the English Bible. If preachers spent more time reading, memorizing and saturating themselves with the Bible, their sermons would be clearer and more effective.

If you have wrestled with the apparent contradiction between Divine Sovereignty and Human Responsibility, than which there

is no more knotty theological problem, study Lincoln's Second Inaugural Address, next to the last paragraph, where he lays them side by side and recognizes both as facts. Slavery, according to Lincoln, was one of the offenses which must come in the Providence of God, but the same God brings judgment on those by whom it came.

### THE Use of Commentaries

I am sometimes asked to what extent one should employ commentaries in the study of the Word. In this matter there are two extreme positions. The one is afraid to teach anything which is not found in the commentaries. The other regards all commentaries as wholly of the devil. The thoughtful student should avoid both extremes.

No amount of discussion could improve upon the counsel of Bishop Ryle as given in the Preface to Volume III of his Expository Thoughts on St. John. He says: "The conclusion I arrive at, after a diligent examination of many Commentators, is always one and the same. I trust none of them unreservedly, and I expect nowhere to find perfection. All must be read with caution. They are good helps, but they are not infallible. They are useful assistants, but they are not the pillar of cloud and fire. I advise my younger readers to remember that. Use your own judgment prayerfully and diligently. Use commentaries; but be a slave to none. Call no man master."

Bishop Ryle followed his own advice. In preparing his work on John alone he read over seventy commentaries, some in Latin and Greek, but he was "a slave to none." Every student of the Word will find great profit in Ryle's work on the Gospels. The seven volumes can be picked up occasionally in second hand book stores.

### WEeping for Joy

According to the morning papers, when Mrs. Chas. H. Sabin heard that the Democratic Convention had adopted a plank demanding the repeal of the Eighteenth Amendment, she wept for joy.

Mrs. Sabin is known as the Joan of Arc of the wet crusade, having organized the Woman's Organization for National Prohibition Reform which claims to have a million members.

In the book of Ezekiel, chapter eight, verses 14-15, you will find these words: "Then he brought me to the door of the gate of the Lord's House which was toward the north; and behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these."

When women are seen weeping for joy over the prospective repeal of the Eighteenth Amendment, greater abominations than these may be expected. Optimistic opinions of human nature used to lead men to believe that once the women were enfranchised, they would vote solidly against the liquor traffic.

Tammuz, mentioned by Ezekiel, was a Phoenician god worshipped especially by women with such licentious orgies that the cult was finally suppressed by Constantine the Great. A fitting symbol of the great god Boozee.

### How the Eskimos Swear

According to a writer in World Dominion, the Alaskan Eskimo cannot swear in his own language. The strongest word he has is "ominakfa" which means "how hateful." But those who have tasted the "benefits" of civilization have learned to swear nevertheless, doing it in the "King's English." There are plenty of oaths in our tongue, enough to supply the backward races of the earth and to spare.

When the more primitive peoples lose their tempers they act. When the more civilized man gets mad, he swears. Thus, it would seem, civilization has substituted swearing for action as an emotional outlet. Christianity brings the best solution—"The fruit of the Spirit is . . . self-control." (Gal. 5:23 ARV).

Dr. Spring, reviewing his long ministerial career, gives the following testimony, which is instructive and full of warning:

"I have seen Universalists and infidels die: and, during a ministry of fifty-five years, I have not found a single instance of peace and joy in their views of eternity. No, nothing but an accusing conscience and the terrors of apprehension. I have seen men die who were men of mercurial temperament, men of pleasure and fun, men of taste and literature, lovers of opera and the theater rather than the house of God; and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors; a wasted life an undone eternity."—Sel.

A radical sweetness in the temper of the mind—that spreads itself into a man's words and actions; and this is not merely natural, a gentle, kind disposition (which is indeed a natural advantage that some have), but this is spiritual, a new nature descended from heaven, and so in its origin and kind far excelling the other. It supplies it where it is not in nature and doth not only increase it where it is, but elevates it above itself, renews it, and sets a more excellent stamp upon it.—Robert Leighton.

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Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## The Missionary Opportunity of the Far West

Every state and section of the country holds opportunities for the expansion of the Gospel and for the building of new churches, if we only have the vision to see them and the energy to seize them, but some sections present more challenging opportunities and more glaring needs than others. It has been a growing conviction with us for some time that the far west country is more than ordinarily ripe with opportunity and that we ought to be planning and giving in a manner so as to make possible, a really aggressive campaign of church expansion in the great northwest and the whole length of the Pacific Coast. We have in mind some reasons why the West offers superior opportunities for missionary work than the East, and in an effort to test out these opinions, we have canvassed the opinions of some of our church leaders who have had experience in church work in the far west, and their testimony has confirmed us in our belief.

In the first place, there are more unchurched people in the west in proportion to the population. We have interesting confirmation of this statement from the editor of *The Lutheran*, who, in reporting a recent trip to the far west, said: "Among the questions we have addressed to the people met on the Pacific Coast is this one: 'What percentage of the people in this section of the Western Continent do not belong to any church?' The answer in the rough has been seventy-five per cent. In one town of over five thousand, a religious census was taken, and it was found that a few over 1,200 had a congregational enrollment. A recent extensive survey was reported to us and the figures thus reached were seventeen per cent enrolled; eighty-three per cent unattached. This ratio covered California, Oregon, Washington and the southern portion of British Columbia. It seems reasonably probable that the western area is considerably below the average for the United States and Canada."

This does not mean that the moral, intellectual and economic conditions of this section are below the average for the country, rather, it may even be that the very opposite is true, because of the greater newness and vigor of the country. Dr. Nathan R. Melhorn, the esteemed editor of the paper above referred to, says, that in the rather extensive travels he made, he "saw no exhibitions of gross immorality, . . . no drunkenness, no 'slum' districts and no lack of cordial courtesy on the part of the business men. The educational provisions are so ample and modern as to rate these western commonwealths higher in the list of public school facilities than their eastern and older sister states. As to civic and economic morale, they seem equal to other sections of our nation." But the development of the religious life of the people of the west has not gone forward with that of other lines, and especially is it behind that of the east. And that fact makes for a larger missionary challenge and opportunity.

Not only are there more people unattached to churches, but there are more communities unchurched or inadequately churched than in the east. It is difficult to find a town or city in the east that has not all the churches or more than it can support, but in the country west of the Mississippi there are said to be thousands of towns with no established church, and even with no regular religious services. In these open spaces is a great need. It was in behalf of this vast empire with its multitude of communities of spiritually destitute that our lamented Sister Vianna Detwiler wrote "The Clarion Call of the Northwest" and gave her life in missionary endeavor. The star of a new and bright opportunity has appeared to guide us westward to the realization of our hopes for a greater and more glorious service for Christ.

There are reasons for this greater spiritual lack in the west than in the east, but the principal one is the materialistic motive that has almost invariably led to settlement of the far west, as against the more spiritual motives that led to the establishment of colonies on the Atlantic Coast. The *Lutheran* says, "The pioneers who

crossed the Rocky Mountains and established the western commonwealths were less impelled by religious motives than were the founders of the early eastern communities. While the economic ideals of the New England Puritans and Southern Cavaliers were sufficiently broad to countenance some very dubious ways of taking title to land and of achieving fortunes, they none the less brought with them a very vivid sense of spiritual obligations. It is also a fact that much of the immigration from Europe by which the "back territory" of the colonies was settled had fled from ecclesiastical persecutions in Europe. Either these early settlers brought pastors with them, or they sought their coming. . . . But among the settlers of the far west no such spiritual motivation was a prominent factor." Vianna Detwiler in her "Clarion Call" gives this testimony: "In our first revival service (at Spokane), the leader called for a show of hands of those who moved west for any other purpose than that of making money, with a result of less than one out of a hundred." When people went west, they left their religion at home, if they had any, and became absorbed in the hunt for gold. That largely explains why even to this day, only one-fourth of the people west of the Mississippi are churched, while the proportion is one-half for the country over. That also constitutes a challenge to the church to mortal combat with the spirit of materialism, not only in the far west, but throughout the land. And that challenge becomes an appeal in view of the growing restlessness and increasing soul-hunger of the people.

The cosmopolitan character of the population makes for a churchless, godless spirit among the people. Not only are there many immigrants from every country adjoining the Pacific, but its citizenship is composed of Americans from every section of the country, gathered there with many different religious backgrounds and wide diversities of belief. Almost every conceivable kind of religion is to be found represented in the centers of population, and consequently almost every religious fad that it is possible to devise gets a hearing there. Many observers tell us that this western country has had "an unusually high percentage of erratic enthusiasts, whose interpretations of Christianity are caricatures of the teachings of the Gospel." While this confused religious state has been looked upon as a liability, from another point of view it may be considered an asset to the missionary enterprise, for the people are ready to be led. This spirit is in contrast to that of many a staid eastern community where the people are pretty generally set in their ways of thinking, and are slow to give response to new truth. The most readily responsive fields for missionary endeavor, generally speaking, are to be found in the newer western sections where no fixed community bias has yet been formed but where the people are open-minded. Religious fads thrive there more readily, but so also does the whole Gospel.

Again, we believe there is among the western people an aggressiveness, a spirit of daring and of venturesomeness that is not to be found in the same degree among eastern people. The very fact that they took their lives and their possessions in their hands, left their eastern communities (and most of these western people are transplanted easterners, if not, the sons and daughter of such), and risked their all in a great western venture, sets them off from their eastern brethren as greater in aggressiveness and courage. The west is made up, in the main, of that kind of people, people who are ambitious and are go-getters. They are men and women of faith and courage, ready to launch out into untried fields, and to risk their fortunes in a new venture. They are a select and a chosen people, in this particular, made so by their bold and venturesome faith. This is not to imply, of course, that such a spirit does not exist in the east, but it is to say that we believe such a spirit is more widely prevalent in the west than in the east. And if that is the case, then the west is the place pre-eminent for the launching of missionary enterprises, for such a spirit, consecrated to God, lends



itself readily to ventures of faith for the building up of the church of Christ.

Let us be awake to the home missionary opportunities in every district and section of our country, but most especially should we press the task of church extension in the far west.

## Use Wisdom in Congregational Economy

Economy must be exercised on the part of all churches this year, and in some instances very drastic measures must be taken. When people are out of employment they cannot pay, and the unemployment situation in some communities is very serious. Those who are earning wages or receiving incomes, will be required to make real sacrifices to do what they can to keep the work of the Lord going as strongly as possible. But with the best that can be done, severe slashes in salaries seem to be necessary in many cases. But a word of warning needs to be said, lest some churches shall thoughtlessly undertake economy measures that will prove harmful to the congregations and result in suffering and unfairness to the pastors concerned. And in this statement we are simply quoting, in the main, the warning issued by the recent Anderson Conference of the Church of the Brethren and published in *The Gospel Messenger*:

"Inasmuch as many of our congregations are adopting policies of retrenchment in this time of economic crisis; and, since there seems to be a tendency to curtail and even discontinue pastoral service in the churches which have been supporting pastors; and, since this policy, if adopted by any considerable number of churches, will inevitably work hardship, and even distress, upon many consecrated ministers and their families and will seriously handicap the work of the church in a time when religious service is so urgently needed; and since the dismissal of pastors in times of financial strain has in it an element of injustice and tends to discourage young men now in preparation for the ministry and will possibly divert many of them into other callings and thus create serious future consequences for the church:

"Therefore this Conference makes the following urgent request of congregations and ministers throughout the brotherhood:

"First; That congregations which are now being served by supported pastors do not interrupt their pastoral programs to the detriment of the work. Curtailment can usually be made at other points with less serious consequences to the congregation.

"Third; That the ministers of the church who are serving as pastors, in spite of the sacrificial service which they are and have been making, adjust themselves as fully as possible to the stress and strain under which our churches now find themselves."

If churches should decide to go without any pastor in order to relieve themselves during these hard times, they will cause many pastors to suffer, besides hampering the work of the congregations and seriously effecting the future of the denomination. Keep your pastor, or some pastor, at whatever salary you are able to pay. He will be glad to share with you in the hardships of these times. But he and his family must live. Use wisdom in your economy measures.

## EDITORIAL REVIEW

Broth Leo Polman, pastor of the church at South Gate, California, informs us through his church calendar that two new members, a husband and wife, were received by baptism on Sunday evening, June 19th.

Brother H. F. Stuckman, secretary of the Shipshewana program committee, provides us with a copy of their Bible Conference program to be held at Lake Shipshewana, July 17 to 24. The speakers, as previously announced, are Prof. A. J. McClain, Dr. K. M. Monroe, Rev. S. M. Whetstone, and Prof. M. A. Stuckey. The two Sundays are to be special days when the churches north and the churches south of a certain point are expected to attend in bodies.

General Conference is not far off, and it is time to plan your church delegation. The time is the last full week in August, or from the 22nd to the 28th. It is expected to be a most significant conference in that it is to be a celebration of the fiftieth anniversary of the beginning of the Brethren church, and the program is to be replete with discussions of Brethren history and doctrine by leaders of the church. Judging by what the Executive Committee

promises us, it will be a conference eminently worth any one's attendance.

It is no absolute guarantee of the approval of God upon a man's preaching ministry, that he has his church thronged to the doors. A prize fight or a popular movie show will always pull a larger crowd than a prayer meeting. That does not mean, of course, that a preacher should not covet nor seek to get the ears of many people with his message, if he has a real message from God. But it does mean that it is possible to be a successful actor in the pulpit and not be a messenger of the Lord.

Prof. A. L. DeLozier and family left last week for points in Pennsylvania for a brief visit with relatives and then on to Penn State where Prof. DeLozier will spend most of the summer doing special research work in the French Institute. Prof. DeLozier is the very capable head of the department of modern languages in Ashland College and is rapidly gaining recognition as an authority in French. His address for the next six weeks or more will be Penn State, Pennsylvania.

Brother J. Milo Wolfe, a prominent lay leader of the Lathrop church in California sent in a list of subscribers to *The Evangelist* and appended this note to his letter to the Business Manager: "The publications are all first class. Don't know how a better job could be done on the *Evangelist*, *Angelus*, Sunday school quarterlies and *Teacher*. But as a church at the last district conference we recommended that the 'Missionary' and the paper put out by the Secretary of the Home Mission Board be combined with the *Evangelist*. This would be a move for economy, also efficiency."

Self-mastery is the biggest, most difficult job any man has to do, and few are so dumb as not to know it. But How to achieve, is the question. Men have conquered the world and yet were not able to conquer self. Others have brought self into subjection but never ruled an inch of territory. The latter were the greatest conquerors. And how did they do it? There is just one way, and that is by the impartation of divine grace. Jesus said, "My grace is sufficient for thee; my strength is made perfect in weakness." He can bestow self-mastery, and there is no other way.

On Saturday morning of last week the editor was in receipt of the following announcement: "Mr. Henry Walker announces the marriage of his daughter Fannie to Mr. William Spencer Bell, D.D., on Wednesday, June the twenty-ninth, nineteen hundred and thirty-two, Milledgeville, Illinois." And then the statement: "At home after July twenty-seventh, at Milledgeville, Illinois." The *Evangelist* family joins in one big, hearty expression of congratulation to both Dr. and Mrs. Bell and best wishes for many years of happiness and service together. It turns out to be unusually fitting that we should already have planned the publication of Dr. Bell's article and picture in this paper. The cut may not be from his latest picture, but of course we would not now expect him to appear any older than when this picture was taken. Brother Bell is one of the most popular and widely known ministers of the Brethren church, having recently covered the entire brotherhood in the college endowment campaign. Again we say, Congratulations, Dr. and Mrs. Bell.

Many Brethren people are moving into new communities in search of work, or new opportunities for entering into business or the professions. Why not seek out those communities where a Brethren church is already established? The church ought to be taken into consideration as well as the school privileges, or the trading advantages, or transportation facilities. We ought to be just as reluctant to move into a community where there is no church of our choice as into a community where there is no adequate public school system, or no public library, or other cultural advantages. If we really value our church, if we sincerely believe in the things for which it stands, if there is no other church just as good for us as the Brethren church, then we ought to seek a community, when moving becomes a necessity, where a Brethren church is accessible. And if such a locality is not to be found, then we ought to seek a place where there is a Brethren group or colony, with a view to fellowshiping with them and cooperating in the establishing of a Brethren church. Such a spirit, if it widely existed among our people, would go a long way toward stopping the leakage in membership.

## Some Present Problems of Our Publishing Interests

By Dr. W. S. Bell, Member Publication Board

(Address at Ohio Conference at Bryan, requested by Conference to be published in "The Evangelist.")

It is not necessary for me to emphasize that our publication house is not of secondary importance to the future of our church, but is vital and deserving of first consideration if we as a people are to maintain our identity and make growth.

What is the relationship of our publications to the Church?

First—To communicate the activities of the Church to its members.

Second—To be a medium to propagate our faith—To establish the membership in the doctrines and to interest them in the different departments of the work of the Church.

Third—To unify the Church as a whole, in doctrine, practice and the support of all general interests—to correlate the Missions, (Home and Foreign) with the publications, benevolences and the educational work of the denomination.

Among other things we should consider our numerical status. We are a small body of not over 30,000 followers.

It must be evident to all, we are not justified and should not endeavor to support the same amount of organization and overhead machinery, that a body of 500,000 or a 1,000,000 followers maintain. Such a course will only lead to a consumption of funds, that should be used for other purposes and in the end will lead to disaster.

It must be apparent to all concerned under the present economic conditions, every effort should be made to eliminate expenses that can be saved without injuring or interfering with the work. We should do everything we can to simplify our work and merge when it is possible.

The things which I have mentioned should be considered with what I have to say.

My subject deals with our publications and I am speaking from the viewpoint of a member of the Publication Board. I have been very close to the struggles and the problems of the Board over a period of nearly 30 years. It has been a struggle to continue on and still is.

The Church publications have never brought in sufficient income to pay operating expenses. If it had not been for job work and rentals on the building we now occupy (which was bought on faith), we would long ago have been on the financial rocks. I have already referred to our numerical strength, which gives a very limited sale to our publications. It is the first cost, including editorial work, setting up type, proof reading, etc., that is the main cost. These things cost just as much for 5,000 as it would for 500,000 copies. When you can only realize a sale of a few thousands an issue, the profit end is minus.

During the past year, mainly due to the economic con-

ditions, there has been a decrease in our income—and a falling off on most of our publications. Rentals have been hard to collect on the building and business conditions have affected job printing. The business manager has spent sleepless nights trying to figure out ways of meeting the pay roll and current bills. If we are to continue on and maintain the publishing house, there must be the loyal support of the churches and members. Our Sunday school literature should be used in all our schools, for it is Brethren and merits deserving patronage. Every dollar sent to other publishing houses for supplies, is taking it from your own.

The subscription list to the Evangelist has been diminishing noticeably the past two years, ever since our high peak during the Bi-Centenary program when we reached 5,000 subscriptions. We are now down to about 3,000. There are reasons for this. The most common given is the pinch for money. But another is that we are taking other papers of the church.

This leads me to express my own conviction, that the Church has too many publications. At the present time we have four church publications outside of our Sunday school literature — "The Evangelist," a weekly publication; "The Brethren Missionary," our foreign missions magazine; "The Brethren Witness," The home mission magazine; "The Outlook," "The Woman's Missionary Magazine. The last three mentioned are monthly publications. The Publishing house is indirectly benefited by these, as all of them we print, with the exception of one.

I cannot help but feel that a Church no larger than we are, could merge all of these, with the exception, perhaps of "The Outlook," which is distinctly the women's

work, carrying their program. But personally I think the satisfactory merger of this also could be arranged. When the cream of our Foreign Mission and Home Mission Activities with the W. M. S. is carried in separate covers, it leaves "The Evangelist" destitute of the most interesting news to the Church, and the news it may carry in the fields above mentioned often becomes only a rehash of what has already been published. To me, this is at least one factor why the Evangelist does not have a larger circulation. Also **The Evangelist** is a subscription paper, while the other magazines are furnished to their membership.

I know that I am discussing a debatable question, with which many will take issue. However, denominations many times larger than we are have done already, what I am advocating. The Church of the Brethren, more than a year ago merged their publications with "The Gospel Messenger," and the arrangement has been highly satis-



Dr. W. S. Bell

### PAPER MERGER FAVORED

Following the splendid address by Dr. Bell and herewith published by request of the Ohio Conference, an open forum on the merger proposition resulted in much favorable discussion and a motion that passed without a dissenting vote, stating that it was the sense of the conference that the several church interests conducting departmental publications should consider the merger proposition offered by the Publication Board.

factory. The Congregational Church and the Christian Church (New Lights) have also taken the same steps.

I might say the Publication Board as a whole is satisfied that this is the best course for us as a people. At the last National Conference a committee from the Publication Board was appointed to meet with representatives from the Home, Foreign and W. M. S. Boards to consider the merging of all our publications under one cover. The W. M. S. felt that their work was so distinctive and in order to carry on their program effectively "The Outlook" was indispensable and told us not to consider their merging at the present time. The Home and Foreign Boards were receptive and have the matter under consideration.

I cannot see how the proposed merger would work to the disadvantage of the interests of any of the Boards I have referred to, and at the same time would be a considerable saving of money.

The Evangelist practically enters the same homes that the other magazines do and some homes they do not reach. Instead of their news reaching the members monthly as at present, through the Evangelist they could communicate weekly. The Board proposes to give them the same amount of printed space in the Evangelist during the year, that they use in their magazines. Their news and articles can all be arranged under their departmental heads. The material for publication can be arranged and edited as they see best and put in form for publication. I am not advocating hasty action, or trying to interfere with the course of any Board, but believe there is merit in this proposal. We sooner or later will be brought face to face with some serious financial problems in connection with our Publication House, in the direction we are going.

If the merger appeals to the Church and membership, I believe articles, whether for or against should be sent to the Evangelist for publication, that we may know the thought and wish of our people. It might be a good thing at this conference to present the same for discussion. I have had many of our lay members express themselves to me, that they would prefer to have a good, strong and newsy paper of the Church, carrying all the work of the Church, than to have it divided up in four publications.

Dayton, Ohio.

## Traitors to Humanity

By Herman Hoyt

*(Valedictory Oration at the Recent Commencement Exercises)*

Dr. Jacobs, Faculty, Classmates, Parents and Friends:

Behind us lie the dim ages of the past; before us stretches a vague but certain future. The question we face, as we climb that steep ascent that leads at last to that pinnacled height, from which the world should appear "like one vast plain, and one boundless reach of sky," is not the question of Hamlet, "To be or not to be." It is not the question of our achievement. It is not the question of a waiting world.

Too long, we as college graduates, have been characterized the saviors of the world, the chosen generation, the royal prodigies. Too long, we have been loaded with compliments, and flattered with undeserved praise. On this commencement day, we face the bitter accusation of a world writhing in anguish and pain. We shrink from this vituperative thrust, but we must face it,—**TRAITORS TO HUMANITY.** We must face the question, "Will all great Neptune's ocean wash this blood from our hands?" Will

the blood stains make the "multitudinous seas incarnadine?"

On the battle field of Saratoga, stands a towering obelisk, commemorative of that decisive struggle of the Revolution. About its base are four deep niches, and in these are the bronze figures of the generals who commanded there. In the first stands Horatio Gates; in the second Schuyler; and in the third Morgan. But the fourth alas, stands empty. The soldier who won that niche of fame has forfeited his right to be remembered. But below this empty niche, cut in the stone, there is a solitary name. And as the eye falls upon it, a vision rises. I see a young colonial officer leading his troops one wintry morning against the battlements of Quebec. Again I see him charging the British lines at Saratoga. And yet again, I see him crouching at the midnight hour by the murmuring Hudson, bartering his soul to Satan. The scene changes. I see a lonely room in London, and an old man dying—friendless, homeless, Godless.—Benedict Arnold, Hero, Patriot, Traitor. But what Benedict Arnold did for a nation, what every man does, who betrays a principle, what every class does that ignores justice and squanders liberties, the educated and cultured class have done for all humanity. The empty niche on the altar of memory, the vacant page on the scroll of history, has inscribed below it,—**TRAITORS TO HUMANITY.**

After milleniums of time, after years of ceaseless struggle, after centuries of boasted progress, 127,000,000's of our people are plunged into bewildered chaos. Hopeful advancement has been turned into wild retreat. The peaceful atmosphere of industry has become a mad stampede for existence. Christian ideals have been superceded by mud philosophies. Moral equilibrium has become an inordinate frenzy. St. Paul, almost 1900 years ago, with the voice of a prophet, and the vision of the spirit of God, characterized the times we now live in, as "Perilous" times.

As we wait today, for the degree, which is the suggested guarantee that we are partially prepared to meet the future, we at the same time, face the tremendous indictment which falls upon the heads of those who have gone before us, and which falls upon us, by virtue of our position. That the educated and cultured class of people have failed to live up to their opportunities has been well said. Thus they have become traitors to humanity. They have climbed the ladder of achievement at the expenses of the hungering multitude, and having reached the top, look down, and despise the ladder by which they climbed. Bequeathed an heritage of opportunity, of privilege, of knowledge, they have used opportunity as a means of selfish satisfaction; they have transformed privilege into a fortress of position; they have drawn knowledge into the fray as a cudgel of power.

The centuries have passed, and with their passing, the ceaseless struggle of humanity has gone slowly and tediously on. From the state of barbarism to the present time, man has toiled doggedly on in search of methods by which he could perform his tasks more easily, and provide himself with comfort and luxury. His path has wended its weary way through the darkness of untold centuries, through the superstition of the middle ages, through the gradual growing light of the approaching dawn.

From the time the knowledge of God was suddenly snatched from man in the beginning, men have been groping blindly after God if haply they might find him. The long search has led through the miasmal swamps of heathenism; through the cold, uninviting regions of

Greek philosophic thought; over the arid hills of Judea, to the manger of Bethlehem. With the milling multitudes of men, soul hungry, starving for a glimpse of God, the time for his appearance was at hand.

Twenty centuries ago, men recorded their thoughts on broken pieces of pottery and bits of papyrus. Literature was a thing unknown to the masses of men. The long centuries dragged on, with tradition and custom preserved through the process of verbal transmission from father to son. But the timely invention of printing, and the arduous application of devoted men of letters, has broadened the horizon, and put printed matter within the reach of all.

The time was, when there was no money and men traded and bartered. Finally there came a time when systems of money came into use. The complexity of trade relationships increased. From the home, it shifted to the village store. From the village store to the large department store. From the home, to the factory, to the corporation, to the trust. Trade which was once local, became state wide, nation-wide, and international. Where the home was once self-sufficient, the state self-sufficient, the nation self-sufficient, now there is an absolute inescapable interdependence.

Politically, the struggle masses have gone through sacrifice and suffering, in the effort to possess that ever-elusive blessing of democracy.

But just as the world was waiting breathlessly for the sun to rise, and flood the world with its golden glory, the clouds of universal disaster gathered black on the far horizon, hurried across the sky, and submerged the world in the raging torrents of disorder, confusion, and chaos. Thus—instead of prosperity, science has brought us poverty; instead of light, religion has brought us darkness; instead of nourishment, literature has brought us trash; instead of order, economics has brought us confusion; instead of democracy, politics has brought us industrial feudalism.

The twentieth century has been marked by a phenomenal growth in education. Its advocates declare it to be the only hope of the world. The educational authorities have suggested that "in a dynamic society like ours, the major responsibility of education, is to prepare the individual to adjust himself to social change." But with that incentive in mind, men and women have been going to college with the purpose in mind not to serve, but to preserve. The motive has been selfish. This present depression is the accumulation of an era of educated, cultural selfishness. As one educator has said, "In my judgment this is a confession of complete moral and spiritual bankruptcy." The average college student may be able to contemplate the universe, and find that all is vanity. But nothing really stirs him, unless it be that the bath water is cold, the toast is burnt, or the elevator is not running; or that perchance he has missed the first section of a revolving door. Graduates and undergraduates are stirred by no great faiths; they are touched by no strong passions; they are driven by no impelling ideals. They can view a world order rushing madly toward the brink, over which it will plunge to certain destruction, without a tremor, or even a sigh of regret. The task which faced our forefathers they have evaded. The educated classes have refused to suffer and sacrifice for a cause. They have rejected the opportunity for diligence and devotion. They have spurned the privilege to give and surrender. Thus they have become traitors to humanity.

It matters not why we are here. It is enough to say that we are here. However, we must face the grim real-

ities of the present chaotic state of affairs. We must answer to ourselves, and to God,—Shall we go out from this place to serve humanity or to serve ourselves? As strange as the paradox may seem, it is nevertheless, universal, immutable law, that "He that shall save his life shall lose it; and he that shall lose his life shall save it," for giving is living.

The college graduate must meet the challenge of the day. He must supplement and answer the sacrifices of the ages. He must fulfill the hopes of the millions who have gone before. He must rise to the unprecedented possibilities of this golden hour of opportunity. No longer dare the college graduate lapse into ignoble ease. No longer dare he allow himself to become a lolling lounge lizard. No longer dare he observe dispassionately the crucial need of humanity. The agonizing cry of humanity calls us to instant action, to untiring service, to limitless sacrifice—so that

"The midnight darkness  
May deepen into gray,  
And men of thought, and men of action  
Clear the way."

Ladies and Gentlemen: For four years we have traveled a broad way, strewn with flowers, and bathed in sunshine. Tomorrow we must face the bitter realities of life. In behalf of the class of 1932, I take this opportunity to express the gratitude we bear, for the effort which has placed us in possession of the opportunities, the privileges, and the instruments, which have armed us for the battle and girded us for service. It is our sincerest hope that in a greater measure we may express our appreciation in terms of deeds done.

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## SIGNIFICANT NEWS AND VIEWS

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### CHRISTIANIZING HAWAIIAN JAPANESE

There are now in the Hawaiian Islands thirty Japanese Christian churches, with more than 3,000 members and thirty-two ordained pastors. Originally the Japanese language was used in the services and Japanese customs observed, but gradually the English language is being used and customs are being modified to meet the needs of the Hawaiian-born youth of Japanese parents. It is quite likely that the trend in this direction will be yet more decided on account of the considerable number of children in the Sunday schools. The Christianizing has had its periods of prosperity and depression since the arrival of the first Japanese contract laborers in Hawaii in 1885. When the Hongwanji Buddhist mission was established in the islands in 1898 many Japanese were drawn from the Christian church. However in recent years, especially among the children, the trend has been to the church. As they adopt the ideas of American citizenship, they also adopt the religion of America.—The Christian-Evangelist.

### THE DIFFERING VIEWPOINTS OF INDIA AND ENGLAND

"One of the difficulties of the problem of Indian constitutional reform through the ages has been the difference in the angle of those who are equally interested in its solution. Like the Gaelic nations, the Indians tend to argue from the general to the particular. They set great store on declarations of rights, on the enunciation of abstract principles, and on constitutional and legal devices which depend more upon logical perfection and the forensic skill of their authors than the capacity of the human material which has to work them out in practice. The British mentality, on the contrary, is inclined to be obsessed by practical details. It is distrustful of generalities and tends to regard any constitutional proposals, not so much from the standpoint of inherent merits, as solely by the popular estimate of their chances of delivering the goods. In short, we in this country sometimes seem to consider the means as, perhaps, of greater interest and importance than the

end, whereas Indian nationalism has fixed its eyes so firmly upon the goal that any discussion of ways and means strikes its supporters as relatively unimportant."—From *The Near East* and India.

### LIQUOR TRAFFIC SERIOUS MENACE IN CANADA

Rev. Dr. A. J. Irwin, of the Canadian Temperance Federation, on June 6 told the General Assembly of the Presbyterian Church, in session at London, Ont., that Government sale of liquor had failed in Canada. Consumption of spirits increased tremendously, more distilleries and breweries were opened and crime increased. Dominion Government statistics, he said, showed indictable crimes increased 80 per cent under Government sale. The depression was not hitting the liquor business to the same extent as other industries, said Dr. Irwin. In the year 1929-30 a total of \$193,000,000 was spent in Government stores in Canada, and in 1930-31, \$173,000,000. This was a decrease of 10½ per cent, but during the same period chain store revenues fell 16 per cent, the radio industry 23 per cent, furniture 26 per cent and hardware 28 per cent.—*The Evangelical-Messenger*.

### WE AGREE WITH ROGERS

It was an apt remark of Will Rogers some days ago which ran thus: "There is but one reason that prohibition won't be repealed, and it's not numbers either. It's because the wrong people want it repealed." That is saying in concise form what multitudes have always known. While there are some respectable folks in the repeal crowd, somehow they always seem fearfully out of place. The most spiritual-minded people, those of keenest moral convictions, are not found in that crowd. But we have never known a person too low in the moral scale, too destitute of moral convictions and sentiments, to be numbered with the repealists. In fact, the lower one is morally the better at home he feels there and the more he seems to be in his place. Suppose we would collect all the spiritually-minded, far-seeing folks into one crowd, and all those who pitch their lives upon the lower moral plane into another—separating the two crowds as the shepherd divideth his sheep from the goats. Which crowd, think you, would include the repealists? Correct. You guessed it the first time.—*Religious Telescope*.

### HARD TIMES INCREASING CHURCH ATTENDANCE

Reports from many sources indicate that church services have been better attended the past season than they have for several years. Also the Sunday schools are showing gains. The superintendent of the Sunday school of St. James church, which works among the Negro population of Harlem, reports: "The psychological effect of depressed times has quickened religious interest on the part of thousands of adults in our neighborhood. It has had a corresponding effect upon boys and girls. Our church school closed the year March 31, 1932, with the largest enrollment in its history." It is also significant that Union seminary at the commencement exercises this week graduated the largest class in its history. A like report also is received from the Lutheran church in this city, which is ordaining the largest number of young men it has ever ordained in the 200 years of the history of the denomination here.—*Christian Century*.

### ANTI-SECRECY CHURCHES

According to the National Christian Association, members of secret societies are denied membership in the following churches:

Free Will Baptists; Seventh-Day Baptists; Primitive Baptists; Church of Brethren; Plymouth Brethren; United Brethren (Radical); Mennonites; Free Methodists; Wesleyan Methodists; Nazarene; Associate Presbyterian; Reformed Presbyterian; Christian Reformed; Church of God in Christ (Negro); Missouri Synod-Lutheran; American Lutheran Synod.

It is understood that this list is incomplete.—*Free Methodist*.

### A TESTIMONY FROM LIBERAL SCHOLARSHIP

Prof. Otto Proksch, professor of theology at Erlangen University, has recently published a commentary on the Book of Isaiah, which is to be included in the Sellin series of commentaries on the Old Testament. Prof. Proksch is a noted Old Testament scholar and by no means a conservative. Yet he does not allow the word

alma, "a virgin," of Isaiah 7:14, to be translated "a young married woman," as many of the Modernists would have it. It is "virgin," and so it remains. Dr. Proksch also stands strongly for the Messianic prophecy of Isaiah 9:1-6, saying of it: "This vision of the future glory of the Davidic kingdom belongs to the greatest predictive prophecies of the Bible." Then surely he takes the same position with regard to Isaiah 53.—*Methodist Protestant-Recorder*.

## OUR BIBLE STUDY DEPARTMENT

### Outstanding Texts of the Bible

By Dr. G. W. Rensch

Study No. 1

Rom. 4:18,—*"Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be."* Moffatt translates: "For Abraham, when hope was gone, hoped on in faith, and thus became the father of many nations—even as he was told, so numberless shall your offspring be." And the following verses are in the same strain: "His faith never quailed even when he noted the utter impotence of his own body (for he was about a hundred years old) or the impotence of Sara's womb; no unbelief made him waver about God's promise; his faith won strength as he gave glory to God and felt convinced that he was able to do what he had promised." Men have often been twitted about believing without facts; but here the Holy Spirit is exalting a great man FOR BELIEVING AGAINST HOPE. In the realm of religion, even, this is simply wonderful; and yet, how beautiful! How much can you believe of the things of God? The basis of the Christian religion is faith and not facts. The basis of the science of chemistry is the acceptance of the theory of the atom; likewise many of the sciences start with the belief of a simple statement, like two times three are six. "This is 'a'", we say, and the child says "a." He has to believe it or stop right there.

The distinguishing difference between Abraham and those around him was that he believed some things beyond his reason when others did not. Others could have believed but did not. I haven't as much sympathy with the so-called honest doubter when it comes to the Christian religion as I once had. The trouble with that "honest doubter" is, that he is not honest with himself. He does not want to give up his pet sins. Some men can not only believe against apparent facts, but like Abraham, against hope. It was most incredible at his age to believe that he was to be the father of many nations. There was only one thing in his favor; and that was, God said he would. Paul calls this "Believing against hope."

One of our great pioneer preachers has set forth this great Bible teaching by declaring that there are three degrees in the highest test of faith illustrated in the Bible with great clearness. The first is to believe God when he issues his commands to men (1) when one CAN NOT SEE that the thing commanded can do any good in itself, and yet believe; (2) to believe God when one CAN SEE QUITE CLEARLY that the thing commanded can not do any good in itself; and (3) to believe, when one can see that the thing commanded is clearly wrong in itself. The first, to believe when one can not see that the thing commanded can do any good in itself, is well illustrated in the tragedy of the last of the ten plagues. The incident is narrated in the 12th of Exodus. A lamb was to be slain, and the blood sprinkled on the door-post of the houses in which the Israelites were dwelling while yet in Egypt. The promise was that when the destroying angel passed through, where the blood was found the first-born should be left alive; but where the blood was not found there the first-born should be stricken with death. Now, there was no connection between the thing commanded by the Lord, and the end in view—the death of the first-born. Unbelief could have stumbled over many questions. "Why the need of all this outward ceremony?" "Why blood?" Does not the Lord see where the children of Israel dwell? Neither Moses nor Aaron could see what good the blood would do. But they did not indulge in any rebellious talk as TO WHAT GOOD IT WOULD DO. The Lord had spoken! They believed God. They might have sneered,



"What good will that do"? But how sublime the faith which proceeds just because God has spoken. A child of the most High who will quibble because he does not understand the why of the great God of heaven and earth will find, too, nothing but death, spiritual death, in the pathway of the destroying Angel. As then, precisely as far as obedience went life was preserved; where the will of man was set up against the plain command of God, death was found.

The second test of faith is, to obey when ONE CAN SEE that the thing commanded can not do any good in itself. The second chapter of Joshua is one of the many incidents. Jericho was to be captured. There was the program of the Lord. March around the city each day for seven days. The seventh the circuit was to be made seven times. Then the rams' horns should be blown; and then a shout of Joshua's men. What good would that do? Outside of the mighty hand of God, why, nothing could come from it. With God it worked.

## Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

### Esther

It was during the lifetime of Nehemiah and Ezra that the events narrated in the book of Esther took place. These two men, the former a scribe and the other a Tirsahathaite, "though neither of them ever wore a crown, commanded an army, conquered any country, or were famed for philosophy or oratory, yet both of them, being pious praying men, and very serviceable in their day to the church of God and the interests of religion, were really greater men, and more honorable, not only than any of the Roman consuls or dictators, but than Xenophon, or Demosthenes, or Plato himself, who lived at the same time, the bright ornaments of Greece." To this excellent tribute of the superior-commentator, Matthew Henry, we heartily subscribe.

The scene of this superb Biblical drama, historical throughout—was laid in the mighty empire of Persia. Cyrus and Darius I had left the scenes of earthly conflict, and Ahasuerus, the son of the royal succession, identified by some as the famous Xerxes, and by others as the Darius Hystaspes, was seated on the royal throne. Moorehead is kind to him when he says: "But withal he was a man of utmost vanity, blindest prejudice, and capable of the deadliest enmity; a time-serving, selfish, implacable, swaggering bully, a man whose mind was covered over at the top so as to shut out all lofty aspirations, and closed at the sides so as to shut out all kindness, and open only at the bottom for the incoming of base passions, pride, haughtiness and hate." Remember, gentle reader, Dr. Moorehead was not a Jew, but a scholarly, pious, and level-headed American when he wrote the above lines.

The reign of this king who is mentioned in Ezra 4:6, extended over a period of twenty-one years. (486-465 B. C.). It was in the third year of Xerxes' reign that the events of the book Esther transpired, right in the midst of the interval of time between the first and second expedition of the Jews to Jerusalem. To be scrupulously exact, these events occurred between the completion of the Temple and the restoration of the Passover mentioned in Ezra chapter six and the expedition of Ezra mentioned in chapter seven.

The mass of Jews who would not go to Jerusalem because they preferred the lucrative position and high state of secular civilization under Xerxes, were caught in the maelstrom of events under the administration of Haman. They were the less spiritually minded Jews and figured greatly in the providential leadings and manifestations thereof of the present scripture.

### I. THE HISTORY OF THE BOOK

1. Author. Probably Mordecai.
2. When and Where Written. Around 425 B. C., possibly in Persia.
3. To Whom Addressed. Israel.
4. Occasion. The decree of the king to exterminate the Jews and their remarkable deliverance.
5. Authenticity. Sober history. See Josephus' Writings.

### II. THE OUTLINE OF THE BOOK

1. The Fall of Vashti. 1:1-22.
2. The Queenship of Esther. 2:1-23.

3. The Conspiracy of Haman. 3:1-15.
4. The Intervention of Esther. 4:1-7:10.
5. The Judgment of Haman. 8:1-9:19.
6. The Feast of Purim. 9:20-32.
7. The Exaltation of Mordecai. 10:1-3.

### III. THE CONTENTS OF THE BOOK

The book of Esther opens with the feast of Ahasuerus and the episode between the king and his noble queen, Vashti. She refuses to dance ignominiously before the drunken brawlers and is, as a consequence, deposed. The beautiful Esther is selected as the new queen. Mordecai, a cousin of the queen, is introduced as a righteous man who will not do obedience to the treacherous Haman. He plots not only to get rid of Mordecai, but also all of the Jews, including Esther. The blow falls; the Jews are to be exterminated at the request of Haman and the royal, unchangeable command of Persian law. In the meanwhile, Esther fasts, together with the Jews, and plans to reveal the real Haman to the King. Because Mordecai saves the king's life, and Esther intervenes, Haman is hanged on his self-built gallows. The victory is complete; the Jews celebrate widely; and Mordecai is exalted higher than the former rascalous Haman.

### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Providence. Deliverance.
2. Key Verses. 4:14; 2:17, 21; 5:13; 7:9; 10; 10:3.
3. Key Chapters. 2, 6, 9.
4. Key Ideas. Twilight and Dawn: Doom and Deliverance.

### V. THE VALUE OF THE BOOK

The chief value of the book of Esther lies in the fact that, although the name of God is not mentioned, Providence or God's foresight is in evidence in the major and minor aspects of the lives of all the characters involved. Though God's ways are secret, and he hides amid the shadows, yet his finger traces out the revealing lines which determine the destiny of men. The whole narrative confirms the testimony of the Psalmist: "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him, he sees that his day is coming." Ps. 27:12, 13.

### VI. THE CHRIST OF THE BOOK

"Esther, to say the least, is a striking illustration of Christ and his work. She, like Christ, from the court of the king, volunteers and condescends to jeopardize her honour, riches, and life and becomes mediator between the unchangeable law and her doomed people and triumphantly brings to them a glorious redemption. To her and through her, to them the golden scepter of favour is extended. 'This Book is the rose window in the cathedral structure of the Old Testament. If the light it transmits be dim it reveals exquisite tracery and symbolic design.'"—Robinson.

"As to the typical bearing of the book. Ahasuerus would represent the supreme Gentile authority, and Vashti, beauty, the professing church failing to show her beauty; she is then superseded by the Jewish bride, Esther, star, (Ps. xlv.); while the wicked Haman, planning the destruction of Israel, and in the midst of his murderous purposes signally cut off, would as surely figure in the conspiracy of the latter-day enemies of restored Israel (Ps. lxxxiii.); Mordecai would set forth our Lord head of his exalted people in the millennial future."—Scott.

### VII. THE LESSON OF THE BOOK (in poetry)

In a striking way James Russell Lowell has caught the meaning of God in his universe, when he avers:

"Careless seems the great Avenger; history's pages but record  
One death-grapple in the darkness 'twixt old systems and the  
word;

Truth forever on the scaffold, Wrong forever on the throne—  
Yet that scaffold sways the future and, behind the dim unknown,  
Standeth God within the shadow, keeping watch above his own.

"We see dimly in the present what is small and what is great,  
Slow of faith how weak an arm may turn the iron helm of fate,  
But the soul is still oracular; amid the market's din,  
List the ominous stern whisper from the Delphic cave within—  
'They enslave their children's children who make compromise with  
sin.'"

And again, remember the saintly Cowper's admonition:

"Behind a frowning providence  
He hides a smiling face."

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

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## Standard of Excellence for Brethren Sunday Schools

### I. HOME EXTENSION

1. *An Active Cradle Roll.* To associate the child from birth to the Sunday school; to interest his parents in his spiritual nurture and to prepare the child for class membership in the school. The department will be in charge of an alert supervisor who will keep an enrollment of the children; make known their names to the school; visit occasionally their parents, sharing suggestions and literature with reference to the religious nurture of the child.

2. *A Working Home Department.* To enlist persons denied the privilege of Sunday school attendance; to assist them in Bible study at home; to win them for and to build them up in Christ. The department will be in charge of a capable supervisor, assisted by such visitors as necessary, who will keep a record of those enrolled; distribute literature for study and seek to have Home Department members present for the regular school session on special days.

### II. ORGANIZED CLASSES

1. *One or more organized classes in Young People's Division.*

2. *One or more organized classes in Adult Division.*

To relieve the teacher of sole responsibility; to distribute labor and to fix responsibility among the pupils; and to become identified with the larger fellowship of the organized movement. The class will elect a president, vice-president, secretary, treasurer, and create devotional, membership, social, and such other committees as desired. This organization, including the class name, age and sex of the pupils will be certified to the National Association by the divisional or general superintendent and receive a certificate.

### III. LEADERSHIP TRAINING

1. *A training class registered with the National Sunday School Association and using any approved text.* To provide informed and skilled leaders for the school; to extend and complete the religious training of the pupils; to co-operate in securing more and better workers for kingdom building. This training may be carried on in connection with the Sunday school or community institute or both. Texts approved for the following courses, outlined in the new Handbook, will be recognized. They are as follows: (1) Certificate Courses. (2) The Shorter Course for Sunday School workers. (3) The Larger Course for Advanced Christian Workers. (4) The International Standard Course. Suitable certificates and diplomas are awarded at the completion of each of the above-mentioned courses. These are issued by the National Association which also provides questions for examinations or makes satisfactory arrangements with the teacher in charge relative to the procedure which shall be followed in the administration of teacher training work. Consult the Handbook for further information.

2. *Twenty-five percent of the teachers graduates in some approved course.* To recognize those persons who have already completed some training course, and to encourage the school to use trained teachers. This point includes those who have graduated from the earlier courses.

### IV. GRADATION

1. *Graded school organization with annual promotion.* To enroll pupils according to recognized age grouping; to provide

classes for all ages and to encourage application for the purpose of making progress. This contemplates a division for children, young people, and adults with as many classes in each division as the pupils require. Each division should be supervised by an appointed, capable person. Where possible and feasible the divisions may have separate worship programs.

2. *Graded lesson instruction in at least one department.* To supply lesson material suited to the interests, capacities, and needs of the pupils; to assist them in the cultivation of fruitful knowledge, right attitudes, and necessary skills. The graded lessons published by The Standard Publication Company, Cincinnati, Ohio are the most Biblical of all the graded series now before the public. They are the most beneficial, therefore, for our denomination. They are pedagogically sound and seek to provide "milk for the babes and meat for the adults." No graded series will be found wholly satisfactory to Brethren people; extra Biblical and doctrinal teaching must be added by Brethren pastors and Brethren Sunday school teachers.

### V. MISSIONS

1. *Systematic missionary instruction.* To make missionary instruction a normal and integral part of Christian education; to generate the missionary passion in the whole church. Such instruction may be given as a part of the regular lesson, supplemented with monthly presentation before the entire school or a division thereof. Mission study classes may be added. Dr. Yoder's recent book on the South American field is recommended. Dr. Gribble will have a book ready on our African work at an early date.

2. *An annual White Gift Offering.* To encourage Christian giving; to extend the fellowship of service, to support worthy objects. This offering is taken at Christmas, the proceeds of which go to the Ashland Seminary, Kentucky Missions, Foreign Missions, the Shipshewana Young People's Training School, Sunday school institute work, and other miscellaneous items.

### VI. CITIZENSHIP

1. *Systematic Citizenship Training.* To foster Christian attitudes with reference to civic and state obligations; to make the pupils conscious of a growing world citizenship; This too may be done in regular class study and through monthly instruction with the entire school. Christian citizenship may be made a particular study of young people or adults for a period. Obedience to and responsibility for law should be stressed.

2. *Participation in some form of benevolence.* To unite mind and heart and hand in Christian good-will and helpfulness. The assistance given to temperance causes, such as, prohibition, anti-tobacco and anti-drug movements, etc., is an example. Persons in need in the local community may be aided also. A contribution to the benevolences of the church will count.

### VII. DECISIONS

1. *Decision Day observed annually.* To

lead the pupils into personal fellowship with Christ as Savior and Lord; to enlist them for membership in the church. Palm Sunday is the most appropriate time for such a decision, preparing the way for entrance into church membership on Easter Sunday. Decisions, however, may be encouraged any time through the year, and these will result from good teaching as well as from special appeal.

2. *Life Work decisions emphasized regularly.* To help the pupils to become workers in the Kingdom; to recruit for the ministry, missionary service, and kindred activities of the church. Such decisions will result from regular teaching if properly done. But opportunity should be given for public enlistment. This may be done in connection with the White Gift Offering.

### VIII. CONFERENCES

1. *Workers' Conferences held regularly,* ten recommended, six required. To bring together those workers engaged in common tasks; to enable them to view together co-operative achievements and possibilities; to promote leadership morale and esprit de corps. Such a conference should be held early in the month. If planned for by a wide-awake program committee the meeting will be more attractive and helpful. Suggestions and helps are given, periodically, on the Sunday school page in the Brethren Evangelist.

2. *Delegates to some convention, denominational and inter-denominational.* To acquaint the school with forward-looking plans and to unite it with a larger fellowship. City, County, and State Conferences or Conventions, which feature Sunday school work, or Brethren Institutes, State Conferences and the Winona National Conference are usually informing and inspiring. Enrollment in the Shipshewana Young People's Training School will count also.

### IX. DENOMINATIONAL

1. *Records accurately kept and statistics sent promptly to the general secretary.* To enable the school to be intelligently informed of its own personnel and to assist the denomination in checking up upon its own strength and progress. The individual membership record card kept on file alphabetically supplements the class membership book. Quarterly reports as to enrollment, attendance, offering, and services rendered make it easy for the secretary to fill out the statistical blank sent by the general secretary.

2. *Use of Brethren Publications.* To foster denominational loyalty and to make possible improvement of said publications with general support. Where these publications meet the need of the local school they should be given preference. Graded lessons may be obtained through the Brethren Publishing Company.

### X. LIBRARY

1. *At least one book chosen from any seven of the ten divisions suggested.* To equip the worker with tools and to provide helpful reading for the whole school. The book list given in the Hand Book, published by the National Association, offer a varied selection. Schools are asked to select at least one book from any seven of the ten divisions. A copy of the Hand Book or further information concerning these books may be had on request from the Educational secretary. Books purchased through the Ashland office will mean a saving of postage to the buyer and a slight percent of profit to our National Sunday School Association. Kindly favor us by buying through our office.

### AWARDS GIVEN EACH YEAR AT NATIONAL CONFERENCE

1. Schools attaining 100 points will be recognized as Front Line schools and will be awarded a book priced at \$1.00.
2. Schools attaining 85 points will be recognized as Banner Schools and will be awarded a 60c book.
3. Schools attaining 70 points will receive public mention in the recognition service.

# STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
with  
Thoburn C. Lyon

## THE PASSOVER

(Lesson for July 17)

Lesson Text: Exodus 12:21-27; Golden Text: 1 Cor. 5:7

### Daily Readings and Comments

#### MONDAY

The Passover Outlined. Exodus 12:3-14

These ordinances of old were shadows of things to come. Christ was the lamb slain from the foundation of the world; it is his blood, sprinkled upon our hearts, that saves us from death. The meal was to be eaten in haste, for the success of their flight from Egypt rested in great measure upon their haste; likewise, today is the day of salvation and we are enjoined to work while 'tis called today, for the forces of death may overtake us before we reach the place of safety. This series of lessons should prove most helpful in giving new meaning to New Testament truths.

#### TUESDAY

The Passover Observed. Exodus 12:21-28

God had given the pattern for the Passover, and the people carefully obeyed his commands, knowing that their safety, and the safety of their loved ones, depended upon it. Let us not forget to apply this lesson to ourselves today. However, aside from any selfish motives, it appears that at this time the people were sincere in their obedience, for when Moses ceased speaking "The people bowed the head and worshipped." How different some of the later pages of Israelite history might have been if they had maintained the same devout spirit! Note too, that the observance of the ordinance was to serve as an object lesson to the children: the Family Altar gives us just such an opportunity today.

#### WEDNESDAY

Keeping the Passover. Num. 9:1-8

The command had originally been that they were to keep the Passover when they came to the Promised Land. They were now in the Wilderness, but even there God ordained that they should keep his ordinances. The men who were unclean (vs. 7, 8), were also instructed to keep the Passover. In short, the thought is that we have a duty which we owe our God and ourselves, and there is nothing which may excuse us from the performance of that duty. Let us keep this lesson in mind as difficulties arise in our own lives from day to day.

#### THURSDAY

Christ Keeping the Passover. Luke 22:7-16

As Brethren, we feel that we have many scriptural reasons for believing that this "Last Supper" which Jesus ate with his disciples was not the Passover, but a part of the preparation for it. That Jesus had faithfully observed the Feast in former years we cannot doubt, but this year he himself was crucified at the hour the Paschal lamb should have been slain. Let us faithfully keep the ordinances he established that night, till he comes!

#### FRIDAY

Christ our Passover. 1 Cor. 5:1-8

Christ was the Lamb of God slain from the foundation of the world for the sins of men. Paul's thought here is that in view of the great sacrifice of God's Son we dare not live in sin, as though he had not died for us, but we are to purge out every evil thought and deed, keeping ourselves daily clean even as the Jews thoroughly cleansed themselves and their dwellings just before the Passover. God give us strength and grace to keep this feast in the spirit in which he ordained it!

#### SATURDAY

Redeemed by Christ. 1 Pet. 1:13-23


Redeemed, bought again, not with corruptible things, but with the gracious blood of the Son of God! How we ought to love and reverence him! As one has sung: "I would work like any slave for love of God's dear

Son!" If we call on the Father (v. 17), we might well be afraid to do anything which is not according to his will. Let us pray that he may keep us ever mindful of the great price with which we have been bought, and that he may help us to proclaim it: by word and deed, to those about us.

#### SUNDAY

Thirsting for God. Ps. 63:1-7

The object of the Passover was to save God's chosen people from death. Needless to say, the object of the sufferings of Christ our Passover was to save his people from a greater death, and to lead them back to God. How could we help praising him, even as David did! Truly we may sing with him: "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." Let us not forget, too, to carry the cup of cold water to those about us who are thirsting for God today.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E. Canton, Ohio</p>
<p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>		

## Building a Worship Program

By Tephia Folsom

Recently several have asked for information concerning worship programs. Here is a suggestion or two.

First, consider the aims of worship in each prayer meeting. Worship should help the group feel and know God. It should emphasize some Christian ideal or virtue, and last, it should teach how to lead worship services.

The program should be built around the subject of the lesson.

In preparing a worship program the order should be varied from time to time. The committee should take precaution that the order does not become a mere form.

The Bible-readings for the week give an idea for the service.

A spirit of reverence is desired in all worship programs. This is generally helped by a quiet atmosphere. Thoughtful, prayerful preparation is necessary.

The elements found in a worshipful program are prayer, Bible-reading, music, and the central theme.

Prayers may be individual, silent, in song, or by the group. The individual prayers should be short, even just sentences, and seldom a long prayer.

Bible-reading for worship may be either in unison or responsive. A passage of Scripture for the beginning of the service gives a devotional atmosphere.

Music, either a prayerful song or an instrumental number, will give to the service a worshipful attitude. A prayer song to begin the service may be the old favorite, "Into My Heart." A violin solo will give an air of quietness, which is akin to reverence.

The central theme may be discussed by the group with the careful guidance of the leader, or by the leader himself. A poem, a story, or a well-prepared dramatization will establish the main idea in the minds of the group.

Finally, the program that helps the indi-

vidual to know God, feel his presence, and determine to make his life count for Christian activity, according to the highest principles he knows, is one that has attained its ideals.—Selected.

### LOOKOUT COMMITTEE WORK IN SUMMER TIME

During the summer months the lookout committee can do much to help in making the summer activities interesting so that none will think of disbanding.

Invite the college students who are at home for the summer. Many of them will be glad to share their new ideas to make the meetings different.

Strive to meet any who may be spending their vacations in your community, and have them join in your activities.

At this season, when outdoor events are so attractive, ask the social committee to co-operate and plan a "lookout picnic," or other social affair, to which you should invite all prospective members and guests.

If some neighboring society is also meeting during the summer, ask them to visit your group for some meeting, inviting them to have a part in planning the program. If your neighboring society has discontinued for the vacation period, invite any of their members who are remaining at home to share in the activities of your group.

When societies have no publicity committee, such work may be done by the lookout committee. It is particularly true that announcements in your own church are not sufficient for advertising your summer time activities. Use newspaper notices, send written announcements by mail to individuals, and use posters.—Wilma Thompson in C. E. World.

Steuensburg, Ohio.

The face ultimately tells the story of the life. Beauty of soul will finally reveal itself in beauty of expression.—Selected.

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**R. PAUL MILLER**  
 Home Missionary Secretary  
 Berne, Indiana

### Shall Egypt Have Religious Liberty?

Yousef Abd El Samad, an eighteen-year-old student in the American University in Cairo, asked his teacher to give him a Bible, saying that he was impressed with the character of Christians, and wished to study their book. Later on, having asked to be directed to someone who would give him Christian instruction, he was told of the Bible lectures given in Cairo by Rev. Erian Butros, and under his teaching Yousef became a Christian and was baptized.

His father, not knowing this, but knowing that Yousef came to the lectures, gave him a number of severe beatings, threatened to take his life, and ordered him to observe the annual Mohammedan fast, Ramadan.

Several times Yousef was obliged to flee from his father's house on account of persecution, and on one occasion, having received word that if he returned again his father would surely kill him, he was brought to the home of Mr. and Mrs. Butros in Maadi, a suburb of Cairo. Though knowing of the fanaticism of his father, and his high government influence, they advised Yousef to return to his home and throw himself on the mercy of his father. Yousef, having on this advice written a letter to his father, was on his way to post it accompanied by Mr. and Mrs. Butros, when suddenly, they were confronted by two policemen, a detective, and Yousef's cousin, and were all taken to the police headquarters in Maadi.

Yousef's father arrived shortly afterwards, and immediately on seeing Yousef, attacked him violently, and after being led away, rushed back at him twice, breathing threatenings and promising him death. Then turning on Mrs. Butros, in the most vile and abusive language, he threatened her life, even though it might take years to accomplish it. Toward Mr. Butros he was even more abusive and violent, rushing upon him with a big stick. All this occurred in police headquarters, with several witnesses present.

There in the presence of all, Yousef stated quietly that he was a Christian, and wished only to be free to follow his convictions. He refused positively to return to his father's house for fear of his life.

The day following, an Egyptian officer assured Mrs. Butros that Yousef's arrest could not have been accomplished without his father having falsified his age. That he being eighteen years old was free to change his religious convictions, and also free to leave his father's house. He declared that all Yousef had to do was to appear before the Governor and testify there in the presence of a Sheikh.

Yousef was then summoned to appear, the police in charge of him declaring at the time that they had the boy about ready to recant.

The next day, Yousef, haggard and pale, appeared with all the others, and to our surprise, after what we had been told, declared firmly that he was a Christian. Yousef was magnificent in his Christian stand. The officer, Fraser Bey, then ordered that Yousef make his declaration before the Governor in

the presence of a Sheikh. On going upstairs, while in the waiting-room adjoining the Sub-Governor's office, Yousef was knocked about, and twice he was locked up in a room with two fierce-looking Sheikhs, but during all this, he still persisted that he was a Christian.

Suddenly a door was opened, and the father, together with a lawyer, rushed out, and Yousef, without ever having an opportunity to appear before the Governor, was hurried down the stairway. Fraser Bey, on hearing this, gave orders to stop them, and Yousef with his captors were overtaken in the courtyard. In the struggle that followed, Yousef, having fainted dead away, was thrown over the back of a policeman and carried off.

In answer to an appeal on Yousef's behalf, the Sub-Governor declared that Yousef was being handed over to his father for protection till he was twenty-one years of age.

When Mrs. Butros reminded the Sub-Governor of the Religious Liberty clause in the Egyptian Constitution, also of the statement in the Koran, which declares, "There is no compulsion in religion", he then gave orders that the boy be brought back again, but the report came that Yousef was in the hands of two doctors and too ill to be brought.

The missionaries, knowing that Yousef was afraid to eat or drink in his father's home lest he be poisoned, earnestly begged the police that he be placed in a hospital, but were refused.

This case of Yousef's has caused a terrific stir, and the whole country is ablaze. The Arabic daily papers have printed great headlines about Yousef, and the missionaries themselves have been accused of terrible crimes. It seems to be a test case for the application of religious liberty and freedom of conscience. Is Egypt to be run on favoritism and influence or law and justice to all? Shall the Egyptian Constitution become a scrap of paper when it comes to a matter of freedom of conscience, or is it a bona fide document?

A great issue is at stake regarding all missionary work in Egypt. May the Lord give us victory over all the powers of darkness, and cause the wrath of man to praise him. Do pray for freedom of conscience and religious liberty for Moslems.

The last word about Yousef is that he is ill and under the care of an English and an Egyptian doctor, and as soon as he is well enough, he will have to appear again before the Judge.

#### How One Mission Was Affected by the Conversion and Arrest of Yousef as told by Mr. Clapham of Sohag

"Egypt has been having lively times of late. The way for Moslem arrogancy has been steadily rising, and when a young Moslem in Cairo turned to seek Christ, the rage of the nation knew no bounds. Newspapers poured out lies daily about the awful crimes of the missionaries. Attacks were made on Mr. McLenahan in Cairo. His hall was smashed and the people were beaten. Then

at Tanta, not far from here, attacks were made. Mr. Aboud's sign in Heliopolis was smashed several times.

"Then on Friday they made an attack on our house-boat with stones. I was writing, Mr. Mitchell ran up on the bank into the main street to remonstrate. Mrs. Mitchell called me, and I went up and demanded from the police the names of the ringleaders. They stopped for a minute, and I was taking Mr. Mitchell away when they suddenly commenced to beat him. They turned on me also and we thought our time had come. The attack was planned from the Mosque in the morning.

"We hardly knew what was happening, and after the first blow did not seem to feel much. Brother Mitchell seemed to get the most, but I got a black eye and many blows. We lifted our hearts to the Lord and they seemed to leave us for a while. We then walked into a Christian pharmacy and they closed one of the doors, as the crowd was lining up again. They rang for the police, who came quickly and took us all to the station, the crowd walking at a distance. Of course when they learned that I was a Britisher from Palestine they seemed a bit alarmed.

"Meanwhile Mrs. Mitchell, the servant and the baby were left on the boat. Some of the crowd went to the bank, threw rocks at the boat and cut it adrift, but the servant pulled it back again. Then the police officers brought us back and set guards to watch the boat.

"I insisted on having a meeting at night, so they sent a guard with us. Some thought that the people would not come out, as the news spread like wild-fire, but to our surprise the crowd came, and we had a wonderful time. People were sympathetic and happy, and crowded to see us. We had a grand meeting. Last night, Sunday, the crowd was great. I spoke of the Lord's coming, and there was rapt attention."

All missionary work is in the balance. Our prayer is that out of it all there may come religious freedom for the Moslems.—The Evangelical Christian.

#### CONTRIBUTIONS FOR PROTESTANT MISSIONS

In America, including Canada, contributions to the cause of foreign missions during 1929 increased considerably, but the continental contributions fell off. In Germany, Sweden, Switzerland, France and Finland there was an increase, but not large enough to equalize the decrease in Belgium, Denmark and Holland. America contributes 55.5 per cent, England 22.04 per cent, and the Continent 9.3 per cent of the total gifts recorded. Sums contributed in 1929 were as follows:

America .....	\$28,525,939
Great Britain .....	11,172,525
South America .....	3,700,184
Germany .....	1,448,517
Australia .....	1,390,292
Sweden .....	1,247,745
South Africa .....	681,275
Denmark .....	528,472
Norway .....	481,328
Holland .....	473,958
New Zealand .....	471,782
Switzerland .....	292,890
France .....	155,935
Finland .....	118,235
Belgium .....	4,633

Total ..... \$50,693,710

## The Adventure of a Ram--An African Story

By A. D. Helser

(Sixth of a Series of African Folk Stories Selected by Mrs. Orville D. Jobson, Missionary to French Equatorial Africa and published at intervals in The Brethren Evangelist for the special benefit of our young readers.—Editor.)

One day a ram decided to go on a journey and be a medicine man on the way. The ram brought some honey in a can. He then bought three skins and put them into the honey to use as medicine on the way.

He had not gone very far when he met a hyena. The hyena said, "Medicine man, where are you going?" The ram replied, "I am going on a journey, your honor." The hyena saw how nice and fat the ram was, so he said, "I want a charm, Mr. Medicine man." "All right," said the ram with fear and trembling. He then took one of the skins out of the honey without ceremony, and gave it to the hyena. "Do not swallow the skin, just suck off the honey and give it back to me, so that I can dip it in again for you," said the ram. But the hyena swallowed the skin, honey and all, with a relish. The poor ram with quivering legs, said, "Your honor, have you swallowed the skin?" The hyena did not answer, but with a snarl said, "Give me more, that is all I ask."

The frightened ram, remembering that he had but two skins left, took out another skin dripping with honey. As he gave it to the hyena he said, "Your honor, I beg of you, please do not swallow the skin." The hyena grinned and swallowed it with a gulp. The ram sighed, and timidly said, "Did you swallow it too?"

Great fear came over the sleek fat ram. His heart thumped as he thought of what would happen to him when the one last skin went to join the two that went before. "There will be nothing left but me." He did not need to wait long. "Medicine man, more," came the insistent voice of the hyena. The wise fat ram summoned his poise, and quietly suggested, "Your honor let us walk down the road a little way, and then I will give you more." The hyena was delighted. They started each with his eye on the other. They had only gone a few steps when they saw a lion coming to meet them. Their first thought to run was smothered with fear. The lion said, "Slave, where are you going?" The trembling hyena, hardly able to speak, said, "King of kings, this medicine man is going on a journey, and I am going down the road with him to say good-bye." The lion rolled his eyes toward the fat ram and said, "Medicine man, will you give me a charm?" "King of the world, I will gladly give you a charm," said the ram. Then the ram brought his one last skin out, and said, "King of the world, please do not swallow the skin." But the lion with one blink of his eyes, had swallowed it and was licking his chops for more. "Oh, King of the world, have you swallowed it? There is no other," uttered the lamb. Seeming not to have heard, the lion promptly demanded more. The ram had a brilliant idea, and he said, "I have no more skins. Ask the hyena to cut you a strip from his body." The lion walked closer to the hyena and said, "Will you give me a strip of your skin?" "It can not be done, King of the world," politely said the hyena. "Give me a strip of your skin quickly, because the medicine man is in a hurry." The frightened hyena began to cut some from his body without delay, but the pain was too great for him. He

said, "King of kings, I can not do it, you cut me." The lion seized the hyena until he cried with pain. The lion then gave the strip to the ram. The ram dipped it into the honey, and then he gave it back to the lion who swallowed it with a sigh of satisfaction. "Where shall we get more skin?" queried the ram. The lion turned to the hyena and said, "Will you cut me more skin

from your body?" But without answer, the hyena attempted to flee and was caught and skinned alive.

Proudly the lion came back with the hyena skin, only to find that the ram had deserted his medicine man equipment and fled. Thus the ram was saved from the hands of the hyena, for even though the lion hunted, he was never able to find that sleek fat ram.

French Equatorial Africa.

God bestows his gifts on those who will improve them, but takes them away from those who bury or neglect them.—Matthew Henry.



### NEWS FROM THE FIELD

Our Lord's Greatest Apollie  
was a great correspondent



#### SHIPSHEWANA BIBLE CONFERENCE

July 17th to 24th

##### Sunday Morning

- 10:00 Sunday School  
(Elkhart Supt. in charge)  
11:00 Worship. Prof. Alva McClain—The  
Preacher  
Afternoon  
2:30 Elkhart Choir in Sacred Concert  
Sermon—R. F. Porte  
Evening  
7:30 Pictures. S. M. Whetstone  
8:00 Sermon. Prof. Monroe

##### Monday Morning

- 10:00 Bible Study. Prof. McClain  
Evening  
7:30 Pictures. S. M. Whetstone  
8:00 Sermon. Prof. Stuckey

##### Tuesday Morning

- 10:00 Bible Study. Prof. McClain  
Evening  
7:30 Pictures. S. M. Whetstone  
8:00 Sermon. Prof. Monroe

##### Wednesday Morning

- 10:00 Bible Study. Prof. McClain  
Evening  
7:30 Pictures. S. M. Whetstone  
8:00 Sermon. Prof. McClain

##### Thursday Morning

- 10:00 Bible Study. Prof. McClain  
Evening  
7:30 Pictures. S. M. Whetstone  
8:00 Sermon. Prof. Monroe

##### Friday Morning

- 10:00 Bible Study. Prof. McClain  
Evening  
7:30 Pictures. S. M. Whetstone  
8:00 Stunts. By Training School

##### Saturday Morning

- 10:00 Bible Study. Prof. McClain  
Evening  
7:30 Pictures. S. M. Whetstone  
8:00 Sermon. Prof. Stuckey

##### Sunday Morning

- 10:00 Sunday School. Nappanee Supt. in  
Charge  
11:00 Worship. Prof. Monroe  
Afternoon  
2:30 Concert. Nappanee Men's Chorus  
Evening  
7:30 Pictures. S. M. Whetstone  
8:00 Sermon. Prof. McClain

The music for all sessions will be in charge of Rev. Fred Vanator. All services to begin by Daylight Savings time.

The Committee in charge of arrangements are not wanting to dictate what Sunday you are to attend the meetings, but are reminding you that all folks not in the congregations at Nappanee and Goshen, and north of the Baltimore and Ohio Railroad are especially invited to attend the services on the first Sunday. Goshen and Nappanee with all churches south of the Baltimore & Ohio railroad, are invited to attend on the second Sunday.

H. F. STUCKMAN, Secretary.

#### MYTHICAL MONEY

The psalmist in looking backward over a life devoted to big tasks thrilled with success and saddened by sin; but never, without the awareness of God, sums up his observations as follows: "I have been young, and now am old; yet, have I not seen the righteous forsaken, nor his seed begging bread."

This calls to mind a story which appeared in one of the Atlanta dailies recently. Rudolf Steinherr, a Hungarian wine merchant, plotted his own death by murder to insure a life income for his family. Steinherr hired an assassin to do the deed after he had used most of his cash to pay the premium on \$100,000 insurance in favor of his family. After his death it was found out that he was in the very verge of bankruptcy. And, too, The Constitution one day last week informed the public that Al Capone's fortune was vanishing. If the truth were known the fortunes made in the liquor business, legal or illegal, are more the creation of a credulous public mind than solid substance.

The only wealth that will insure one's children against want is righteousness—perpendicularity in all the relations of life. Too many of us think only of the imputed righteousness of Jesus Christ. It is an easy matter to lay all sorts of claims to that; but to do righteousness, love mercy and walk humbly with one's God is another thing and another sort of thing.—The Christian Index.

Do not let your heart be haunted by hate, or happiness will not have a ghost of a show in your life.



## The Menace of Mammonism

By Frank G. Sayers of Youngstown, Ohio

*(Delivered before the Northern Baptist Convention at Cleveland, Ohio, May 28, 1930, and previously published in "The Baptist," We are glad to pass on to "Evangelist" readers this most excellent interpretation of the present day situation.)*

The topic can hardly be called optimistic and abounding in hopefulness. It sounds about as popular as a rain-storm at a Sunday school picnic. Of course popularity of appeal is incomparable with truth and right. The people may cry to Isaiah their prophet, "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits," but he would not heed the clamor of the crowds.

January 24, 1848, Foreman John W. Marshall was superintending the construction of a saw-mill on the Sacramento River in California for Captain John A. Sutter. He had just let the water out of the new race when his keen eye caught the flash of yellow pin-heads of gold. He reported the discovery to his boss, who, in turn, reported it to Consul Thomas Larkin in San Francisco. On June 1 of the same year, a lengthy letter was written to Washington addressed to Secretary of State James Buchanan, who read this letter from Larkin at the next cabinet meeting of President James Polk. The excitement caused by the publicity attending this governmental news was so intense that its vibrations were felt across the ocean, and Europeans booked passage to the gold fields. Men on this continent began to trek across the prairie and the desert. Judges left their benches, doctors their practice of medicine, little red schoolhouses lost their aspiring young schoolmasters, and more than one pulpit was minus a minister on the following Sunday. The gold rush of '49 was on. Some of the finest types of men were in that rush, and some of the off-scourings of the earth. Both battled and fought for the "yellow dust"; both sought the washings of "pay dirt"; both hoped for the realization of their life's dream, "independent wealth."

### The Republic of Plutocracy

It was November 11, 1918, The World War was over, and America stood on the threshold of a new era among the nations of the world. America was now the creditor, the banker, the third owner of all the wealth of the world. A new prosperity and power was hers, an exalted position and an unlimited possibility opened up before her. In her brief history she had experienced several phases of governmental life. Her first government was a "republic of aristocracy." Washington did not claim to be royal but he was lordly. Forty years later a man came riding out of the West, and America had her second form of expression. Democracy captured Washington under the clamorous regime of Jackson. In the first experience the United States had chosen a "gentleman" for its master and leader; in the second it chose a man of the people for its director. The World War over, the United States was to enter her third experience in governmental experiments. The republic of plutocracy had arrived; the age of wealth, invested capital and material prosperity. It was to be the "millennium of mass production and prosperity."

A new gold rush was on. A stampede for the commercial gold diggings was to begin. Federal Judges left their benches and salary checks of \$7,500 for executive positions of a giant business involving remuneration ten times that amount per annum.

Army colonels resigned their commissions for chain store executive positions. Political party leaders left the old guard and dropped their interests in state and national affairs, for the amusement business was much more lucrative at \$100,000 per year. Popular preachers were not omitted from the new gold rush, for more than one pulpit was vacated for the new offer of organizer of patriotic groups, or feature writer of syndicated newspapers, or it may have been psychology salesmanship school lecturers, or the overworked lecture bureau of spellbinderships. Even supposedly impractical poets, who had previously quoted with approval, "He who steals my purse steals trash," began to realize that perhaps they were wrong. They too started to look after the neglected purse by lecturing at \$750 per night.

The gold rush of this new decade was moving all humanity. In the midst of this stampede for the "yellow dust" we had the blatant hypocrisy to denounce a red-headed college boy for trying to collect a cool half-million on his athletic ability. After which we had another righteous shock because a West Point cadet resigned for a better paying business position at the salary of an army major.

The story goes that Cortez when landing in Mexico and interviewing the ambassadors sent to this cunning Spaniard said, "Gentlemen, I and my followers have a disease of the heart, and only gold can cure it." Those Spaniards stated a universal truth in jest, for the disease of humanity is "chronic accumulitis". Who is there among us, who, at one time or another, has not suffered from the "consumption of the purse" that only gold could help?

Jesus Christ insisted that men should choose between mammon and God. He clearly intimated that he expected the greatest competition for the hearts of men from this golden god. He spoke of mammon as a form of worship, "Ye cannot serve God and mammon." Does it have a ritual? Are there priests to chant its liturgical services?

Was Horace Greeley wicked when he named the newly minted silver dollar, with the inscription, "In God we trust," "the almighty dollar"? Did he also think of it as a religion? Why of course it is a religion with priests and a theology. Its priests are found in the daily press, the magazine advertisers, the boastful secretaries of many a chamber of commerce. Each performs his job of beating the drums and blaring the shrill trumpets of the glorification of "the man with money." The theology of mammon is well defined in a few sharp statements of belief: 1. God helps those who help themselves. 2. A bird in the hand is worth two in the bush. 3. Every good little boy and girl will become rich some day. 4. Look out for number one for the devil takes the hindmost. 5. Get the money; get it honestly if you can, but by all means get the money. The beatitudes of mammon are read on the pages of many current magazines: 1. Blessed are the rich in wealth: for theirs is the kingdom of men. 2. Blessed are they that make money: for they shall be comforted. 3. Blessed are the businesslike: for they shall inherit the

earth. 4. Blessed are they which do hurry and pursue after riches: for they shall be successful. 5. Blessed are the merchantmen: for they shall obtain the profits. 6. Blessed are the full in purse: for they shall see the world. 7. Blessed are the go-getters: for they shall be called the leaders of men.

Woe is the politician who does not the bidding of this powerful potentate. Woe unto the business man who is foolish enough to challenge the mob cry of its devotees. Woe unto the foolish preacher who has the daring to quote the Lord Jesus, "It is hard for a rich man to enter into the kingdom of heaven."

### The Golden Melon

What a fertile field our rich land can be for this new religious cult! With unexcelled natural resources and indefatigable energy the United States has produced a golden melon to cut for its people. According to the Federal Trade Commission, our national wealth today is in the neighborhood of 550 billions of dollars; eighty years ago it was but seven billions; twenty years ago it was only 150 billions; but today we stand at the door of the world, guarding one-third of its entire wealth, and banking every twenty-four hours, \$80,000,000. According to Scott Turner of the United States Bureau of Mines, "Since Columbus discovered America in the year 1492 the amount of gold taken from all the mines in the world is 1,003,563,529 ounces, more than half of which has been extracted since 1900."

What is the very ultimate of this lure of yellow dust? What would it all look like if it were piled together? Why, it would be a cubic block of gold 38 feet, 5 inches. Fix your eyes upon it! There is the lure of the hearts of men; there is the idol of millions; there is the "end of the rainbow" for its devotees; there is the alpha and omega for the mammonist.

The worship of mammon is the one stupendous fact of our generation. It may not be universal for there are thousands who have not yet bowed the knee to Baal, but it is the religion of the multitudes. Men are crowding his altars and listening to the chant of his priests. Men are offering the incense of their talents to secure his benediction and blessing. To a large extent mammonism has supplanted the worship of the true God and Jesus Christ, his only begotten Son. Their service to mammon is no lip service, but the service of a dedicated life. It is by their works these mammon devotees show their faith. Their lives give a gold testimony to the religion of mammon. They believe that mammon is stronger than God; they believe that he is a better protector and friend than God; they believe that he can and will do more for his followers than God. Even some of the churches and some of its kindred institutions, called "the arms of the church" seem to believe in mammon too. They possess a love for money endowments far more than moral equipment. They possess an inordinate desire for material bonds much stronger than for spiritual beliefs. Their emphasis is predominantly "get the money" rather than "get men for Jesus Christ."

Devotees in the pursuit of this worship have fallen from their high estate. It was this sin of mammon that branded Achan a thief; that made Gehazi a leper; that swung Judas at the end of a rope as a suicide-traitor; that made Ananias a liar; that blotted the previously fair name of Benedict Arnold of colonial days. It is the kind of

sin that the modern pulpit is not saying very much about.

The pursuit of this golden god called mammon has not been unavailing for many. Our country alone has registered over 45,000 millionaires in her ranks, and this number is ever increasing. This is just the number who are capitalized at that stupendous sum. Within that number there are 327 who have an annual income of one million or more. Nineteen have an annual income of five to eight millions of dollars. New York State boasts in 1929 of ninety-six millionaires. This prosperity is also distributed to the worker, for the average income of the American family is three times that of Great Britain, and four times that of France and five times that of Italy.

#### Can We Stand Prosperity?

The question is, can we handle this prosperity? We have proved in past days that we could sanely handle adversity. We have shown that we can face bravely our serious during the Civil War and the more recent periods of calamity. Surely the spirit shown World War demonstrated to the unbiased, that calamity could not down us. When the calamitous loss between September 3, 1929, and November 13, 1929, in the stock market struck the United States, she suffered a reversal of the total German indemnity of thirty billions of dollars—coming through that experience with little more than a serious headache. But can we stand prosperity?

A nation facing destitution is like a river run dry. America facing unrivaled prosperity is like a river at the flood; if it goes wild it will wreck everything in sight. Are we intellectually and morally fit to handle one-third of humanity's wealth? Think of the peoples who have fallen through their mishandled prosperity, and remember that your list will treble those who have gone down because of adversity and calamity. Walk around the ruins of Egypt, Nineveh, Tyre, Greece and Rome. We see their lessons written in the ruins, wrecked through mishandled prosperity.

The student no longer carries Washington or Webster as his aspiring ideal. Jefferson and Jackson no longer thrill him with ambitions to repeat their aims. He has been told the day of speech making is past, statesmanship is not as lucrative as commerce. The man in America who leads the way, who is being idealized and lionized, is certainly not the statesman, the author, the dramatist, or the poet, but the successful business man. America is giving to the world the civilization of the business man. His ideals, his standards, his manner, his methods, his successes are, therefore, those which the mass of people strive to make their own.

"The business of life is to make life a business," is the newest ideal. They will tell you, "The greatest service you render to a community, the greater income you will command." This of course is not true, for you cannot estimate the service rendered by the size of the bank account. Is it true that a chain-cigar-store manager renders greater service than the schoolteacher or the nurse? Is it true that the chain-grocery-store manager is of more value to the world than Keats or Tennyson? Is it true that the industrial executive is more valuable to the world than a Dwight L. Moody?

The devotees of mammon denounce the down-town church that stays on the same location for seventy-five years. The church is criticised as an interloper on the sacred

precincts of mammon and his rights to the market places on the highways of men. The new idolatry demands that location even by the coercion of public opinion.

Graduate students this June will say in their hearts, and many with their lips, "Away with this commencement speech of loyalty, service, sacrifice and character. These are milk-sops of yesterday, we are young sophisticates who know that the world largely gives its applause and its rewards to the financially successful. Our standards will be recorded for us by the size of our bank accounts twenty years hence."

The methods used by many devotees of mammon are not beyond condemnation. They will capitalize every human emotion; be it the sorrow of a widow and children, it can be made to pay a very fine exorbitant price. The lure of cash is so great that the advertising section of a modern magazine looks like the social register of leading Americans. Everybody who is anybody has been photographed beside a jar of marvellous cold cream, or a perfectly wonderful mattress, or was it the statement, "I'd walk a mile for a package"? Explorers even return from the North Pole and from the heart of Africa, to tell this country that had it not been for "Bunkum's Oil," and for "Hokum's Dog Biscuits," they would never have made it.

The church thunders out her horror at the guilt of those involved in a moral slip-up. The sins of heat and passion are shocking to her sense of honor. Yet she is exceedingly lenient with the sins of these money-grabbers, the sins of cunning, strategic, deliberate, premeditated and planning schemers. Who told the church of Jesus Christ that she could forgive so easily the violation of the eighth commandment and condemn so lustily the violation of the seventh? Who told the church that he who steals another man's wife is horrid, but he who stealthily steals another man's bank balance is a pretty neat business man?

#### Peril of Greed for Gold

What is the menace of mammonism? Wherein lies the peril of the greed for gold? Certainly there is no peril in a rightful accumulation and a righteous trusteeship of the gift of money. For money that I earn represents condensed gilt-edged service which I have rendered. All money is blood-money in one sense. My salary check is a month's worth of myself in my pocket. My vitality, effort, influence and enthusiasm has been expended to make that check possible. Money, like electricity, is stored power, the power of brain and brawn expended to create it. Those who do not earn money but get an allowance from their parents, are carrying a bit of the father around in their pockets. Money can be released for more creative power; it can be reinvested in a course in a night school, in pursuit of further intellectual advancement, in books, reading matter and post-graduate work.

Money can be a minister of good-will and a producer of health and happiness. Occasionally we hear some sanctimonious soul who has his nest lined and feathered, admonish some struggling and ambitious youth who is penniless, "Money does not bring happiness." Never was such a downright lie. Don't tell me as a young pastor visiting among mild hands who have been unemployed for five months, with hungry children staring them in the face, and the insurance policies lapsing because they could not pay the weekly premiums, that money could not

have changed that weeping family to one of smiling contentment. Don't tell the missionaries that money can't bring happiness. They know that it will equip hospitals and schoolrooms in Africa and Burma; that it will put new life in the blood of a starving, famine-stricken community; that help can be sent out from the homeland if the money is forthcoming.

But there are perils in this pursuit for gold. There is a deadly menace in mammonism. There is a gangrene in this golden "pay dirt." When this competitor of the Lord Jesus Christ gets into a man's heart it completely blinds him to the things of the Spirit. When the mammonist is ascending the altar steps of his new god, when the mind, heart and hand are all dedicated to this alluring monster, then all the love of the spiritual virtues will have vanished, the taste for the things of our God will have passed away, and the gratification of the material needs will have caused the spiritual wants to have become less. It is mammon which makes most men invertebrates; the individual being is robbed of his sense of need of God and deprived of his spiritual image.

There is also a national peril in mammonism. Dishonesty, deceit, and greed cover the land like waters cover the sea. The nation where mammon reigns and rules is not looked upon by sister nations for its unusual moral teaching but rather considered as the nation of shrewd salesmen. A nation that counts its glory by the number of motor cars, the amount of its savings accounts, the average income of its citizens and its domination of the world markets, can hardly be filled with idealism. Its vision of spiritual values fades and it is endangered by becoming calloused.

In the last presidential election campaign little or nothing was said about the ideals of American civilization. At that time the public mind and the imagination was stirred by such dramatic events, the idol placed before it was the apotheosis of material prosperity. Shall this be the new national god of 120 millions of educated Americans?

This same peril threatens the Christian church. Mammonism will rob the church of a single eye to the glory of Christ. The prophets lifted up their voices against it. The apostles pointed out its fallacies and dangers. The revelator John predicted that the latter church would be bossed by the spirit of mammonism. "We are rich and have need of nothing" said the Laodiceans, yet the very Christ the church professed to love stood outside her door knocking, saying, "If any man hear my voice I will come in to him." He was an expelled Jesus Christ outside a mammonistic church. Did he not say, "Ye cannot serve God and mammon"? It is for the church to determine to whom she will give her worship. Is it not true that sometimes the church is putting an exaggerated emphasis upon the value of money? Are there institutions, professedly Christian, which would exchange their Christ for ready cash? Is it possible that there is an institution that will let "Christ out" if they can be assured of getting more "cash in"?

Where is the hope of the church? Must we look for it in the counting house and in the coffers of men? Shall Protestantism follow the pathway of another giant religious faith, which when seeing the gold being shipped to his headquarters, one of its leaders exclaimed, "It cannot be said with truth, 'silver and gold have I none.'" He was well

answered by another, "Neither can it be said of the present church, 'in the name of Jesus Christ, rise up and walk.'" Can a church lose her faith in a supernatural dynamic for confidence in a natural material dollar?

Ye cannot serve God and mammon, therefore, "choose ye this day whom ye will serve." Shall it be Jesus Christ, the Messiah, or yellow gold called mammon? Shall it be the dictates of the Spirit of Christ or the guidance from the stampede after cash? Shall it be the gospel of redemption or the gospel of riches? Shall it be a people marked by the standards of Calvary or those of the counting house?

### OUR GREAT PERMISSION

When Jesus had finished his work in the world he called his disciples and other followers together, saying, "Go ye into all the world and preach the gospel to every creature." This has been considered by many as the "Great Commission" for all Christians, but in a reality it is not their "Great Permission," to thus have a share with Christ in the redemption of the world?

Paul responded to this Great Permission, saying, "I am debtor both to Greeks and to barbarians. . . . So, as much as in me is, I am ready to preach the gospel. . . . I hold not my life of any account as dear unto myself, so that I may accomplish the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God."

A church in New York has become noted throughout the world because of its spiritual atmosphere, its evangelistic work, and its far-reaching missionary activities. One of its pastors who did much to lead out and develop this church was William M. Taylor who said, "When your sympathies, efforts, and offerings are asked for the cause of Christ, let your mind go back to the day when Paul and Barnabas set out from Antioch; reckon up, if you can all that the world has owed to his work which was then inaugurated, and respond accordingly."—Sel.

## OUR LITTLE READERS

### THE DOLL THAT TRAVELED

By Emma Florence Bush

Helen sat gazing out of the window. Her little white hands were clasped listlessly in her lap, and there was a decided droop to her mouth.

Out of doors the sun was shining, and a bed of pansies under the window nodded blithely to her in a morning greeting.

Her little kitten raced up and down the walk, chasing the dead leaves as the breeze blew them about in their last dance, but his little mistress never noticed him.

Altogether it is time something is happening, thought Aunt Molly, as she came into the room.

"Why, Helen," she said brightly, "how tired you look this morning! What is the matter?"

A big tear rolled down Helen's cheek. "I want to go out," she sobbed, "into the sunshine. I am so tired sitting here, and the doctor says I can't go out for a week yet."

"How very strange," said Aunt Molly gravely. "I came across Ethel May this morning in the attic, and she told me the same thing. She assured me she was very

tired of staying there, and longed to go into the world again. In fact, she said, that were it not that dolls were made with no crying apparatus, she would have been drowned in tears long ago."

Helen saw the little sparkle in Aunt Molly's eyes that always came when she had some beautiful plan to propose.

"Yes," she said, with a little suppressed excitement in her voice, "Did she tell you where she wished to go?"

"No," said Aunt Molly, "she simply expressed a desire to see the world. But I have a plan. Suppose we dress her in her best clothes, pack her trunk, and when the doctor comes this morning, we will ask him if he knows a good boarding place for her."

"Goody!" cried Helen, clapping her hands. "The very thing, Aunt Molly. I have so many dolls I haven't played with her for a long time, and I suppose she is lonesome; a change would do her good, poor thing. Will you please bring her now?"

In a few minutes Aunt Molly and Helen were very busy over the wardrobe of the little traveller.

"I think," said Helen, "I will let her wear her blue dress with her coat and hat to match."

"That will be very pretty," said Aunt Molly, "and suppose you put on this white party dress. I will run some fresh pink ribbons in it, and with her pink stockings and shoes she will look very nice."

They worked busily for a while, and just as Ethel May was ready for her journey, the doctor appeared, and Helen eagerly laid the plan before him.

"Let me see," he said, pretending to think very deeply. "Over on Pine Hill is a little girl. I think would be glad to see her. She has broken her hip, and has to lie very still in bed."

"Oh, dear!" cried Helen, "Please take her right over. Has she any dolls?"

"No," said the doctor, "but I am going there now, and will take Ethel May with me."

Several days later, the doctor brought Helen a little square envelope.

Helen opened it eagerly, "Oh," she cried. "A letter from Ethel May."

"Dear little Mamma," it began. "I have had a lovely time with my little hostess, and she says I helped her bear the pain. While here, I have met a little girl who admired me very much. Now she is sick, and must go to the Children's Hospital in the city. The doctor thinks she will be less lonesome if I go too. May I go?"

"Your loving daughter,  
Ethel May."

"Well," said the doctor, "shall I take Ethel May on another trip?"

"Yes, indeed," cried Helen, "but doctor, she must have her winter clothes, wait and I will get her furs."

So the doctor departed with Ethel May's winter clothes and soon she was on her way to the hospital.

One morning Helen saw the doctor coming up the walk, and rushed to meet him, and learn the latest news from her traveling child.

"Ethel May," announced the doctor, "is homesick, and I have come to take you to her."

It did not take Helen many minutes to get ready to go with the doctor to the city, and soon they were in the hospital ward, where in a bed by the window, lay the little sick girl which came there with Ethel May.

It did not take the little girls long to get acquainted and the doctor left Helen for a visit with little Julia. One of the pleasant-faced nurses gave them a nice luncheon, and Helen was very sorry when the doctor came to take her home again.

That was several years ago, but Ethel May still goes from bed to bed in the hospital and she has grown so accustomed to traveling that Helen says she knows that Ethel May will never be content to stay at home again.—The Presbyterian.

## THE TIE THAT BINDS

AMSTUTZ-MARTIN—Lillian Marie Amstutz and Ralph H. Martin exchanged their nuptial vows Wednesday, June 29, 1932. The ceremony took place at the home of Rev. R. E. Gingrich, pastor of the Fair Haven church.

Miss Amstutz was charming in an ensemble of blue and white. The groom wore a dark suit, and for the ceremony an informal wedding breakfast was served at the home of the groom after which the couple left for a tour in the East.

Mrs. Martin's home is near Sterling, Ohio. She is a very accomplished young lady, a member of the Sterling Brethren church and very active in the religious and social life of her community. Mr. Martin is the son of W. C. Martin of Congress township. He is a member of the Fair Haven Brethren church and is well known for his work among the young people of the county. At the present, he is president of the young people's organization of Chester township.

The happy couple will make their home at the W. C. Martin home. The best wishes for a happy wedded life go with these two from a host of friends. R. E. GINGRICH.

KUNS-WISE—Friday evening, June 17, at the home of the groom, southwest of Flora, occurred the wedding of Mr. Raymond Kuns and Miss Ullainee Wise, both of the same community. The service was a single ring ceremony. Besides the immediate families, a large number of friends witnessed the ceremony. The groom is the son of Mr. Amos Kuns, while the bride is the only daughter of Mr. and Mrs. Sam Wise. Mr. Kuns is Adult Superintendent of the First Brethren Sunday school of Flora, and vice-president of the Quads, the youth people's organization. The bride is a member of the same church and Sunday school and is a violinist of local note. Both are popular young people and will be at home to their friends at the seque of their wedding. Ceremony by the writer, their pastor. FREEMAN SKNRUM.

LEHMAN-MOCK—R. Glendon Lehman and Miss Helen M. Mock, both of Johnstown, were united in marriage by the undersigned at the home of the groom. The young people will make their home in the city. The groom is a member of the Brethren church and the bride of the U. B. church of Walnut Grove. The young people have been friends and neighbors of the undersigned since their birth and so felt that the writer should perform the marriage ceremony. Our best wishes go with them throughout the journey of life and our prayers for their welfare. GEORGE H. JONES.

## IN THE SHADOW

MACCKELL—Mrs. Edward Macckell of Dale Boro, on the night of May 26th, passed to her heavenly home. Sister Macckell has been a member of the Brethren church for many years and raised a large family, several of whom have been leaders, actively identified with our work in Rosedale, Morristown, Johnstown and Pittsburgh.

She is survived by her husband and thirteen children, twenty-eight grandchildren and twenty-one great-grandchildren. A good mother she was, an inspiration to her children and all who knew her.

Funeral services by the undersigned. Interment in Grandview Cemetery. GEORGE H. JONES.

TINKEY—Charles B. Tinkey, son of W. J. and Alice Tinkey, was born in Ashland, Ohio, May 2, 1888, and grew to manhood in his native town. On January 27, 1909, he was united in marriage to Ethel Deffenbaugh, of Glenford, Ohio, moving soon after marriage to the Deffenbaugh homestead near Glenford, Ohio, where the family continued to reside until about two and one-half years ago when they removed to Richland County, Ohio, where they have since resided. Charles Tinkey united with the Methodist church early in life and upon removing to Glenford united with the Brethren church at that place. Upon moving to Richland County the family transferred their membership to the Park Street Brethren church at Ashland.

Brother Tinkey passed to be with the Lord on Monday morning, March 7, 1932, at the age of 43 years, 10 months and 3 days. He leaves as those who sorrow his wife, Mrs. Ethel Deffenbaugh Tinkey, one son, John W. Tinkey, his mother and father, Mr. and Mrs. W. J. Tinkey, two brothers, Bernard A. and John D., of Ashland, and one sister, Mrs. Martha Chamberlain, of Xenia, Ohio, besides other and more distant relatives.

Funeral services were conducted at the family residence on Wednesday morning, March 9, with the undersigned as pastor as the speaker. Further services were conducted later in the day at the Zion Lutheran church, near Glenford, by Dr. J. Allen Miller in charge. Interment was made in the new cemetery at Ashland. The bereaved family may God give peace and comfort to the sorrowing bereaved ones. DYVOLL BELOTE.

VOL. LIV  
Number 28

July 16  
1932

# THE BRETHREN EVANGELIST

## *The Inward Unity of the Church*



**T**HE supreme task of the Church is not to maintain an outward semblance of unity, but rather to maintain a Christlike discontent with every bond of fellowship which comes short of his. As long as there is aught of constraint, of custom, of self-interest, of timidity in the fellowship of the Church, she is not wholly met in Christ's name. His name stands for the appeal of the perfect truth and for the aid of Omnipotence, which do not suppress, but set free. It is the name in which the ultimate might is not power, but love. And the fellowship of the Church is a fellowship of the redeemed, who have been saved out of all forms of self-love into love, by the endless might and wisdom of the love Divine. This love, being the final dissolution of opposition between God's truth without and man's thoughts within, between God's will without and man's purposes within, assures the perfect union of all who are saved into it. This is the fellowship which has in it the promise of the future. The present results, by which, in a haste compelled by our fleeting years, we are ever apt to judge, may be small, but eternity makes little of result in comparison with tendency. Magnitude of result is undoubtedly with the Church which has bulk and skillful leadership and temporal advantages, but the promise of the future is for the Church which approximates most closely to the ideal of the many or the few who are truly met in the name of One who unites men, not by enslaving them to his will, but by setting them free with the liberty of the children of God. Our duty, therefore, in our present divided state, is not to endeavor to repair the old bonds, not to seek any working compromise of creed or conviction, but rather to labor to cast out all that is of bondage for the sake of a fellowship which is established in the perfect harmony of the souls Christ has set free.

John Oman, in "Vision and Authority"  
Published by Harper & Brothers

## Signs of the Times

by  
Alva J. McClain

### YOU need not "Solemnly Swear"

Members of the Brethren Church, who believe in obeying the Bible and desire to follow the time-honored principles of their own church, have sometimes been disturbed by the "Oath of Allegiance" which is required of those who desire to secure a governmental passport to foreign lands.

In the regulation application for a passport, the oath reads as follows: "Further, I do solemnly swear that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely, without any mental reservation or purpose of evasion. So help me God."

Two things in this obligation are wholly objectionable to the Brethren and other Christians of like faith. First, it is an oath. And second, it pledges the signer to the institution of carnal warfare; for that is undoubtedly the intent of the word "defend."

Owing to the protest of many missionaries, the matter was taken up with the State Department by the Executive Committee of the Foreign Missions Conference of North America, and a favorable ruling was secured. The modified form of affirmation is as follows:

Further, I do solemnly affirm that I will support the Constitution of the United States and will, as far as my conscience as a Christian will allow, defend it against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely, without any mental reservation or purpose of evasion. So help me God."

Those interested should copy his form and request its use when making application for a passport. At the State Department in Washington and at the Passport Bureau in New York it will be accepted without any question. The Committee points out, however, that local officers in other places may not be familiar with it, and may possibly refuse to accept it. In such case the applicant should request that the matter be referred to the State Department in Washington.

The Christian should be grateful for a government that is so considerate of our faith. In this country you need not take an "oath" for any purpose. And if you are a Christian, you should not. "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath" (James 5:12). The command is perfectly clear. If you find fault with it, please remember it is not the present writer's opinion, but the inspired Word of the Living God.

### THE Tragedy of Misdirected Prayer

A few days ago a physician was called to the scene of an automobile accident in New York, and there he found four little children, all rather severely injured, kneeling in the road beside the dead body of their

mother and sobbing out over and over this prayer "Hail Mary, full of Grace—"

It is tragedy enough for these little children to lose a mother. But the tragedy becomes unspeakably deeper to find them, in their hour of distress, crying out to one who is merely human like themselves and who has no power to help more than their own mother who lies still in death. "Come unto Me," is the word of One who conquered death and the grave. He alone is able to reach across the "great gulf" and comfort those who are pierced with "the sharpness of death." The Roman Church must bear the awful responsibility of obscuring his Face with its mummery of "Saints" and human mediators. Read Matthew 18:6.

### THE Legend of Blowing Rock

On our way to the Roanoke Conference, recently, we happened upon the little town of Blowing Rock in the western part of North Carolina. We had never heard of it before, but it has among other things the distinction of being the highest incorporated "city" east of the Rocky Mountains, being located on one of the peaks of the beautiful Blue Ridge Mountains. Out on the edge of the mountain is the great rock from which the village takes its name. According to the Indian legend, as I recall it, an Indian maiden had refused her lover; and he despairing went to this rock expecting to cast himself off and find death. But the wind which invariably blows up the mountain, held him on the Rock. Of course you know the end of the story; they were reconciled, married, and lived happily ever afterward.

After learning the legend of Blowing Rock, I read the appalling record of divorce statistics in America, and it occurred to me that we should have some Blowing Rocks scattered around over this country to prevent disillusioned and quarreling lovers from jumping over the deadly precipice of DIVORCE.

On second thought, I remember that there is a ROCK upon whose sure foundation the delicate and beautiful structure of wedded love is safe—THAT ROCK IS CHRIST. "He only is my Rock . . . I shall not be moved." Apart from him nothing is secure; all is built on shifting sands. And he is no legend.

### MANY Laborers but No Harvest

Christ once said that the harvest is plentiful but the laborers are few. He was speaking of the spiritual realm. In the material world it is just the opposite—many laborers—no work. And we have no minds, apparently, big enough to solve the problem. Some prophets tell us that unemployment has been caused by the depression, and that one of these days the depression will end and unemployment will disappear. But Jay Franklin in "What We Are About To Receive" thinks otherwise. He thinks the depression and unemployment are two distinct things, not at all inseparably connected. He writes as follows:

"We are going to have a permanent wave of unemployment, which will outlast the depression and will become the greatest problem of the twentieth century. In the hundred years war between men and machinery, the machines have won. They provide a more efficient type of labor than do human beings. They don't eat. They don't

go on strike . . . They don't get tired or drunk, and best of all, they don't vote."

One might think, in view of our tottering economic and political system, that the exploiters and owners of the machines would begin to think of dividing with the laborers they have displaced. But such a hope, apparently, is too optimistic. Selfishness is rooted deep in the fallen human heart. Only those who are "born from above" take seriously the divine word, "Look not every man on his own things; but every man also on the things of others."

### THE Need of an Iron Hand

The Mafia, dreaded secret society of criminals in Sicily, for years lived parasitically on the country in somewhat the same fashion that gangsterism thrives in our own country. At last Mussolini, finding a little breathing spell in his job of dictating, turned his hawk-like eyes in that direction. "Five millions of patriotic Sicilians must no longer be vexed, blackmailed, robbed and dishonored by a few hundreds of evil doers," said the Duce while on a visit to the island. And Mussolini is no mere politician talking aimlessly. Taking one of his efficient helpers, Mussolini put him in charge, with the following result:

Previously in one year there had been 223 murders, three cases of blackmail, 246 thefts, 53 extortions and 51 of cattle stealing. When Mussolini's man got through the annual crime crop was one murder and one kidnapping.

No doubt any good soldier of the American army, if put in charge, could clean up the United States. But we would rather have crime than a police dictator, it seems. Dictators, men have learned, are hard to get rid of when you are through with their services. The world needs a dictator of the right kind, and it will have one finally. There will be no gangsters when Psalm 2:1-12 comes true, as it will one of these days.

We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on the dial.  
We should count time by heart-throbs.  
He most lives  
Who thinks most, feels the noblest, acts  
the best.—Philip J. Bailey.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Liquor Consumption and Crime

In the wave of wet propaganda that is being spread over the country at the cost of thousands of dollars a day, there is much misinformation and deliberate misrepresentation being foisted upon the people, so that even many of the staunch friends of prohibition are being misled. If we are to credit John D. Rockefeller, Jr. with sincerity, we must conclude that he is a victim of the misinformation being continually handed out by the wet press. And this view is substantiated by the statement of no less an authority than Col. Amos W. W. Woodcock, chief prohibition enforcement officer of the federal government. In a letter to Senator Morris Shepperd, Col. Woodcock said concerning the Rockefeller statement, "It seems obvious that he based his conclusion to some extent on misinformation." We are wondering also if it is possible that that great religious leader, Dr. John R. Mott, may not have been influenced to take his untenable position recently voiced and broadcast over the country by some of the ridiculous claims and reasonings of the wet sophists. It seems foolish to suggest that each generation in its turn should pass upon the sections or amendments to the Constitution. We would be forever laying the foundation of our republic, and never getting anywhere, if each generation were to be continually tearing up and relaying the ground-work of our government.

Two outstanding points of misinformation that the wets are continually seeking to persuade the people to believe are that crime has increased as a result of prohibition and that there is more liquor being drunk and consequently more drunkenness now than before prohibition went into effect. Colonel Woodcock challenges the statement of Mr. Rockefeller that drunkenness is increasing, saying, "A survey made of the possible production of illegal liquor for the fiscal year ending June 30, 1930 indicates that the consumption of liquor in that year was materially less than in the last year of unrestricted manufacture and sale of liquor (1914)." In a former statement he indicated that the decrease is as much as 65 per cent, and the National W. C. T. U. in formulating a reply to Rockefeller figured out from government statistics the same proportionate decrease in the consumption of liquor under prohibition. Concerning the Rockefeller false statement that the speakeasy has replaced the saloon "not only unit for unit, but twofold if not threefold," Woodcock says this is "a stock argument of associations opposed to the Eighteenth Amendment and the national prohibition act for several years." He goes on to say that surveys in Detroit and New York "show that the direct opposite of this statement is true."

Regarding the claim that prohibition has caused a crime increase Woodcock says it is not founded on fact. He says "The total number of prisoners in the United States in both federal and state institutions who were there for violation of the liquor laws does not exceed 5 per cent of the total prison population." Now consider this in comparison with the statement of Dr. A. J. Irwin, of the Canadian Temperance Federation, that "Dominion Government statistics showed indictable crimes increased 80 per cent under government sale." They are also having a greatly increased crime wave in England where the liquor business is practically unbridled. Concerning this problem the New Outlook (Canada) carries the following statement:

"The British, particularly the English, press today is devoting attention to the problem of the serious increase in crime. All sorts of explanations are forthcoming, but the principal factor is studiously ignored. There is no question at all about the relation between drink and crime, and there is no question about the staggering size of Britain's drink bill, in spite of all boasted reductions. But the press of the country, lulled or slapped into silence by the vested interests of the liquor trade, avoids the subject and passes over the manifest evils of the traffic and its indisputable connection with the rising wave of crime in England. Drink is a double cause of crime, creating criminals and spreading the poverty which

encourages crime. An impartial investigation by a committee of distinguished British citizens, recently made the report, which was given scant attention by the newspapers, that 'drink is responsible for fully forty per cent of all common criminal cases, that it is a factor in twenty-five per cent of violent crime, and nearly fifty per cent of all cases of assault and wilful damage.' The same investigation disclosed that in 'the large sections of Great Britain in which the earnings of families are insufficient to obtain the barest necessities, drink is responsible for twenty-five per cent of this poverty. It also disclosed that in eighty-five per cent of the cases wherein the earnings of families would otherwise be sufficient at least for physical efficiency, drink drags this poverty below the subsistence level.' Can such a cause of crime be ignored? Why should the bloated holders of vested interests in a brewery or distillery, or any other branch of the vicious crime-breeding industry, be allowed to hold back the truth from the people by their evident stranglehold upon the public press?"

There is the secret to the whole difficulty, the people are not being given the facts regarding the illicit liquor trade in this country and the success of prohibition. They are being deceived by a great mass of misinformation handed out daily by the public press. There is actually very little that one can believe in the daily papers regarding the prohibition in this country or the liquor traffic abroad. Most of such copy is prepared by paid propagandists of the wet interests. Therein lies the necessity of the church press telling the people the truth about this great moral problem.

## EDITORIAL REVIEW

Dr. C. F. Yoder, superintendent of our mission work in Argentina, reports that the tent which proved so successful during the summer, has been discontinued during the winter season of that southern hemisphere country. A new church and parsonage has been built in a fine location at Almaguete. This new mission has a promising field, but it also has enemies, one especially in the person of a Catholic priest, who is said to be "a notorious libertine and gambler." That seems like a strange and shocking appeal to attach to a man who professes to be a representative of God, but it is the prevalence of that quality of men in the Catholic clergy, especially in countries where Catholicism predominates, that has brought Christianity itself into disrepute and is causing the people to be impervious to all religious appeals, turning to atheism and agnosticism.

Brother W. H. Clough, pastor of the church at Uniontown, Pennsylvania, writes that the work at that place is going forward with every auxiliary functioning enthusiastically. Within the eighteen months of his leadership the church membership has increased from 75 to 180, and the Sunday school attendance has gone from an average of 60 to 70 to 150. The Christian Endeavorers have launched into evangelism, including street meetings, hospital and shop work. The church continues with its full schedule of services through the summer with much interest.

Brother Leslie Lindower of Terra Alta, West Virginia writes of the Sunday school institute held at Berlin, Pennsylvania the latter part of May. This was cooperated in by the churches of Western Pennsylvania and was the second annual event of its kind and was greatly appreciated. Such Sunday school gatherings are valuable and could profitably be employed by more church groups than have been wont to make use of them. The National Sunday School Association has frequently offered to cooperate in the conduct of such institutes. Brother Lindower, by the way recently suffered the loss of his mother by death, and deserves our prayers and sympathy in his sorrow.

Dr. G. C. Carpenter, pastor of the Smithville-Sterling congregation in Ohio, gives us some interesting items of news. Their

monthly church night feature is proving to be quite interesting, and the June meeting was well attended and a profitable program was rendered. Community Day with five churches cooperating was an outstanding event for Sterling. The special Brethren Baccalaureate service for the Brethren young people of that congregation was a new and much worth while feature. Brother Carpenter says the Sunday school increased its attendance by about one-third as a result of the attendance contest conducted previous to Easter and that the increase is being held. That is the real test of the value of an attendance contest—the permanent gain realized.

### SUPPORT AND STEWARDSHIP

Dr. Martin Shively, bursar of Ashland College, reports receipts from the Educational Day offering to the amount of \$258.08. That amount shows very definitely the effect of the depression of giving to the general interests of the church. But if the churches are doing their best, in view of the gravity of the local financial situation, we cannot offer any complaint, but rather can only be thankful for such support of these brotherhood interests as they are able to give. However, let us not forget to urge the very utmost of loyalty to and support of the general interests of the church that can possibly be given. Any other policy is short-sighted economy. There are some communities where financial conditions are so bad that our churches are compelled to make a fight for their very existence. Our hearts go out in sympathy and praise of these noble, sacrificing groups. But those who are more fortunately situated, should not allow the depression to become an excuse for selfishness and lack of loyalty. These are days when the strong should bear the burdens of the weak. If ever there was a time when Christian people are called upon to economize in those things that are non-essential, that time is now. Extravagance on the part of those who are favorably situated is little short of downright sin in times like these, and unnecessary expenditures should certainly be curtailed as much as possible and money used in ways that will contribute to the welfare of those who are in need, and in ways that God can bless. A lot of foolish counsel has been going the rounds, urging people to spend, spend, and thus help to restore prosperity. We cannot spend our way back to prosperity. There are doubtless some hoarders of incusted wealth, which ought to be put into channels of service, but to urge upon the people the habit of spending instead of saving is to encourage them in financial folly and weakness instead of wisdom and strength. We are too prodigal in expenditures already; we need to become more thrifty. As Christians, we need to learn the lesson of stewardship. For know assuredly, we shall be held accountable for the right use of all the material possessions with which God blesses us. And what excuse shall be offered for extravagance and luxury when such dire need is on every hand and when Kingdom enterprises are halting for want of adequate support?

### A NEW POLICY

Prof. Alva J. McClain, in his department on page 2 this week, passes on some significant information that came to him in his capacity as secretary of the Foreign Mission Board. It brings fresh to our minds two Brethren ideals that have been passed over rather lightly in recent years, namely, opposition to oath-taking and participation in armed conflicts. We ought to make more of the teachings of Scripture along these lines. In regard to the former, we ought to urge not merely obedience to Christ's command to "Swear not at all," but to live so absolutely honest and truthful that no oath would be needed to bolster up belief in the integrity of our word, anywhere or any time. As to the latter, we ought to be giving more attention both to teaching the wrongness of war and the entire war policy, and to building up such strength of conviction against the bearing of arms as will enable us to stand like a rock as a witness to the Gospel attitude toward war. This change in the government's requirements of those seeking passports to the extent of recognizing Christian conscience against war, would seem to be significant in view of the recent tests of citizenship put to certain highly desirable individuals who have sought membership in our American Republic. Yet we cannot be certain as to what the significance may be. Does it mean that the government has decided to bear with those citizens it already possesses, who have sincere Christian scruples against war, but that it is determined not to have any more of them? Or does it mean that the government has decided to exact a more drastic pledge of

allegiance of those who seek citizenship than of its citizens desiring a passport? Or again, does it mean that the militarizing forces have carried their program too far and that the government is backing water in response to the strong protest against the recent interpretation of the oath of allegiance and that in order to more consistently adopt a more liberal attitude toward conscience against war it has revised the form of the oath or affirmation of allegiance? Maybe the influence of a Quaker president is beginning to be exercised in the affair. If it does mean a more generous attitude on the part of our government toward scruples against war, it is well that its generosity has been limited to "conscience as a Christian," for that shuts out the atheistic Russian communists. We should give no privilege of citizenship to such godless propagandists. In fact, Christian conscience against war is the only kind that can be safely trusted. And every Christian who really believes that war is wrong ought to thank God for a government that has given recognition to a Gospel-inspired conscience against war, as is indicated by the following new form of the pledge of allegiance:

"Further, I do solemnly affirm that I will support the constitution of the United States and will, so far as my conscience as a Christian will allow, defend it against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely, and without any mental reservation or purpose of evasion. So help me God."

We had a reaction to the editorial suggestion in last week's paper relative to Brethren who must move, seeking locations in towns where a Brethren church is already established. A prominent layman said to us, "I like that suggestion. We ought to emphasize it more often. Why should not people who are looking for work go to towns where we have a Brethren church?" We are pleased to receive this approval of our suggestion. We believe ministers in their pulpits and on conference platforms ought to help to popularize the idea. We ought to seek to build up in the minds of our people a loyalty that would cause them to be unwilling to be separated from Brethren church privileges except by the most driving circumstances, and then occasionally to suggest for the benefit of those who may contemplate moving the advisability to considering a location where there is a Brethren church. Let's all help to spread the idea.

We recently received notice from Mrs. L. G. Wood, that Brother Wood, pastor of our church at Fort Scott, Kansas, was to undergo an operation "for prostatic trouble." As this paper was about due to go to the press another word came from Sister Wood saying: "Mr. Wood was operated on yesterday morning (July 7th) and came through the operation fine considering the seriousness of the operation, and the surgeon is well pleased with the work. He is resting very well this morning." Let us pray for Brother Wood's speedy recovery to strength and health and for the blessing of God upon Sister Wood during the days of increased burdens.

Brother and Sister W. R. Deeter of Carleton, Nebraska, celebrated their 25th wedding anniversary "the last of May," so we were informed by a note from Brother Deeter a little while ago, which note slipped our notice for a time, since it was attached to the close of an article written for publication in *The Evangelist*. We congratulate Brother and Sister Deeter on this quarter of a century of service together and wish them long years yet of happiness and of service.

Brother Charles W. Mayes, pastor of our church at Whittier, California, reports the blessing of God upon his work, fifty souls having been received into the membership of the church during the past twelve months. They have had a baptismal service every Sunday for the past five weeks. Attendance at both Sunday school and church services has increased fifteen per cent during the past year. Brother Mayes has been conducting a Community Bible Class which has gone as high as 175 in attendance. Also a Bible class at Norwalk, seven miles distant, has proven of interest and four families have been received into the church from that place.

From a newspaper clipping we learn that eight Brethren ministers and their families from Western Pennsylvania, were guests of Rev. and Mrs. C. H. Ashman of Johnstown on July fourth. An

(Continued on page 8)

# The Minister's Attitude Toward His Community

By W. R. Deeter

## "MY WORLD"

When I fare forth in the morning,  
With the firm resolve "This day,  
By God's good grace, with a pleasant face,  
I will follow my chosen way",  
Then the world seems nice and mellow,  
With the skies serene and bright  
And my thoughts are blent with a full content,  
When I come to my rest at night.

When I start the day half-hearted,  
Nor pausing to question why,  
With a thankless air, and a look of care,  
Then the world seems all awry.  
The people I meet are listless,  
And cold to a sad degree,  
For the look of phlegm that I give to them,  
Is the look they give to me.

I have pondered the matter deeply,  
And this is the truth I find:  
That my earth and sky are colored by

My attitude of mind.

So I mean, henceforth, to fashion  
A pleasanter place to be,  
For I've come to know that what I  
bestow,  
The world gives back to me.

—Nixon Waterman.

I am indebted much to a fellow minister for what I am saying. We mingled together in conversation and discussion during a two-day period in which we traveled and worshipped together in recent weeks. The question we discussed was, How should we feel, think and BE toward the community in which we live?

My community is a good deal what I help to make it. My community is where I live. It is where my children and my neighbor's children mingle together in play and in school. It is where my family makes personal and social contacts with neighbors and strangers. It is where I get my salary,—or don't get it. It is MY HOME. In this self-same community the blacksmith, the section man, the doctor, the banker, the merchant, the garage-man, the school teacher, the pastor of the church across the street, the undertaker, the postmaster, all work to get their living. Here boys and girls of all school ages flock together along the street, or countryside—this is my community, this is my world. The people I meet in the church, at clubs, at din-

ners, at suppers, at picnics, at funerals, on the streets, in the stores, in the local paper,—these make up my community.

I am speaking about your community also because you have one about like mine. Oh, you may have a few more noses to count, a few more blocks of paving to boast of, a few more filling stations, a few more picture houses, but your community is very similar to mine. I know because I have lived in some of them and expect to live in others, and maybe, some time, be living in the very one you are living in now.

Some of you are living where we have been, others will be living where we are. So I want to help you, and I want you to help me. We are not living alone, brothers, we are playing this game together. It's a great game; and we can get a lot of "kick" out of it by looking upon it as such, and a lot of mutual help by playing it together.

There are some places in my community that I do not frequent—where card games are on, where profanity is used and where certain types of stories are told. I cannot go to these places and feel good about it. I like funny

stories, though they are seldom funny when I try to tell them. But I want them to be clean and I want to use my influence in behalf of clean and uplifting conversation, or amusements or recreations in my community. I will not encourage the other kind by going where it is practiced. The Bible insists on clean hands and hearts, and I believe clean ears also. I believe the minister in the community should stand for things that are clean—clean for the eyes to see and clear for the ears to hear. One good preacher gave a sermon—a long one too—years ago, setting forth his attitude when he and his wife refused to attend the movies in his town because of the questionable things in it, and the townspeople respected this pastor and his wife for their stand and many were helped thereby.

We do not think it the preacher's business to grumble, defy and find fault with everything going on. It is far better to get in touch with the good things that need promoting, and help to make the community what it ought to be.

When a preacher goes to a village or school caucus, he knows perfectly well there is a certain element that does not want him there. However, he does not need to make himself obnoxious, but is interested in and may properly do what he



Two ministers of the Jerusalem community

## TEN COMMANDMENTS FOR THE CLERGY

1. Thou shalt not seek to monopolize the local limelight.
2. Thou shalt not secure a new church through politics and call it Providence.
3. Remember thy debts to pay them, for the community will not hold him guiltless whose bills cannot be collected.
4. Thou shalt not trespass on the premises of other shepherds.
5. Do not bear false witness with statistics.
6. In thine old age thou shalt not be a retired parasite, nor a self-appointed boss.
7. When thou borrowest thought, thou shalt not steal its garments.
8. Honor thy brother pastors that thy days may be respected in the parish which the Lord has given thee.
9. Thou shalt not return to perform the services which belong to thy successor.
10. Thou shalt not covet attention or service for thyself, remembering that the servant should be as his Lord, who came not to be ministered unto but to minister.

—Evelyn A. Cummins, in The Living Church.

can to get the right sort of men and women on the boards. Some do not do that. Some show no interest in public affairs at all. But listen, preachers, we have men and women on these boards and in other places of public service who need our sympathetic and intelligent support. Many of these people are trying hard to stand for the right against tremendous pressure from evil and wicked devices. Sometimes such pressure comes from neighbors with whom we have to live and do business all the time. But we must let our influence be felt for the right and our support given to those who do the right. The success of local government depends not on who is governor or president, but upon town boards and councils and local enforcement officers. We should help them.

We are opposed to many things going on in our community—Sunday business—of many types and kinds, Sunday baseball, Sunday movies, Sunday labor and odd jobs and bootlegging and dancing and a lot of other things, we are opposed to on any day. We must let the church and community know our stand and seek to lead them up to it. We should lead our church and encourage the cooperation of other churches and pastors to seek a modern wholesome Christian expression for a Christian community. There may be times when others will not cooperate, then we will have to stand alone.

We want to be natural and sincere wherever we go. We know that when we go into a new community, and move into the parsonage, we are looked upon as a minister of God—and will, as long as we stay. Wherever we go, we will be considered a religious leader of that community, one of its preachers, and we want to show ourselves to be genuine, a sincere servant of the community, worthy of respect.

We want to live in the community and among the people—all the people—as a minister of the Gospel of Jesus Christ, loving, helping, sympathizing, praying, rebuking, preaching, teaching, exampling, thankful to God for a place to live and work. We are to share other people's burdens, as well as bear our own, and listen to other people patiently, not as a priest, but as a pastor, a shepherd of the flock.

We are not called to be a tale-bearer, a spy, or a detective. Neither are we to presume to be an expert to tell our merchant friends how to run their business, or a county agent to tell our country friends how to run their farms. We can show an intelligent interest in what the merchant friend is doing, and show some degree of interest and appreciation of the work of the farmer folks.

We visit the schools in the country where some of our young people are teaching, or where we know we will see some of our church school boys and girls. We believe the teacher, pupils and parents like to know their pastor is interested in their school.

We visit the school in town—we like to do so; there we observe the hard-working teachers at their task. All too often these teachers get never a word of praise or commendation through the year. Plenty of criticism is theirs. We feel that the faculty of our schools are co-laborers and we are much happier when we are really cooperators together.

We like to promote good entertainment. All winter our town couldn't afford movies—we are just as well off this spring. Some good clean work has been carried on through other social activities.

The preacher must show himself a good citizen. He is loyal to God, first, a Christian citizen against wrong—he is for the RIGHT. He votes, and votes according to his best judgment. Every manly layman will respect the political beliefs of his preacher; and the preacher must

do the same by the political beliefs of his members.

Jesus had a passion for men's souls and bodies, a hatred for sin, and a love for all kinds of folks. He was always ready to give men light and life. He was a lover of little children. He had a faith in men that could not be broken by disappointment in them.

My community offers to me a place of labor, and a challenge to do my very best as a Christian man. My fellow-citizens expect me to be honest and to pay my bills. They expect a little more from me in courtesy and gratitude than from some of the others of their own number. They like to have the ministers notice them in passing along the street. They really want us to succeed in the task assigned us in their community, and are disappointed if we fail.

Paul's statement should be our inspiration and counsel: "I am become all things to all men, that I may by all means save some" (1 Cor. 9:22).

Some communities are more responsive than others, but we find pleasure and joy in being a minister in the community.

Carleton, Nebraska.

## Why Did The Word Grow?

By Frank Gehman

*Text: Acts 12:24, "But the Word of God grew and multiplied."*

*Scripture: Acts 12:1-24.*

In the natural world we expect everything that happens to have a cause. This looking for causes has brought many interesting things to light. No less is this true in the spiritual world. Definite results follow well defined causes.

Luke tells us in the words of our text that God's Word "grew and multiplied." Why? The setting gives us some interesting reasons why. Why, then, did this Word "grow"?

I. Because with the believers prayer was made immediately effective.

1. Prayer was made without delay. Not as a last resort. They believed in it. Directly they went to God. How little is our wholehearted dependence upon him? How often is going directly to God a real short cut to help. Immediate prayer when there is need. Not as an afterthought. Not as something to fall back upon when all else had failed. It was not called in as the doctor after the home remedies have failed. It was appealed to without delay. The result was immediate. Besides, "the Word of God grew." Small wonder. Are we thus helping it to "grow"?

2. It was earnest prayer, vs. 5. They really believed in prayer. It meant something to them. To them the moment was serious. Sufficiently so to warrant application of the most hopeful remedy. No mere form here. It came from the bottoms of their hearts, this anguish of soul for another. Luke 22:44—Christ agonized in prayer; it was for others. Rom. 8:26—the Holy Spirit now intercedes with groanings which cannot be uttered; it is for us. Can we, do we agonize in prayer for others? They gave earnest prayer for others. Final result: The Word "grew". Why did it "grow"? Is it "growing" now?

3. It was prayer to God. There was no red tape here. The early Church knew where to take its prayers to. Not to the officials either civil or ecclesiastical. Both were against them. They went over the head of organizations to get at the Great Head of the universe. They besought him on behalf of Peter. The others were in league with the devil. They went to God. They went seriously: They

EXPECTED to be taken seriously because they came on the promises of Christ. Much time and breath are wasted in so-called prayer because it is not a heart to heart, man to God proposition through Christ. The church, its organization, officials, or material and worldly things may interfere. This church prayed to God. There was no time or effort wasted otherwise. They prayed to God. He gave them Peter and a "growth" of the Word in their midst.

Thus this prayer was effective prayer. It got results. It got them immediately, so soon, in fact, that the prayer-makers themselves were amazed, vs. 16. And the "Word grew and multiplied." Why?

II. Because of the obedience of God's servants.

1. "And he spake a parable unto them to the end that they ought always to pray and not to faint," Luke 18:1. The moment was critical, upsetting to men's courage. James killed by a conscienceless ruler to please a fanatical people. Peter seized by the same ruler to gain him greater favor with the same people. And what fates in store for the others? Here was occasion for faintness. Likewise, there were our Lord's words of Luke 18:1. They prayed. "The Word of God grew and multiplied." They were obedient. Is today a time for faintness? Are we obedient? Luke 18:1.

2. Paul wrote: "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need," Heb. 4:16. Even though those words were not yet penned, the whole teaching of our Lord was one of dependence upon God. They depended. They were obedient. They asked. They did not condemn God for allowing the dire need to arise; they sought his help in it. They did not question his love because Peter was imprisoned; they cast themselves upon his mercy and strength. Small wonder with this obedience that the "Word grew and multiplied." Are his servants as obedient today? To be so means that the Word is "growing" in lives.

3. "And he did so . . . and he went out and followed," vs. 8, 9. Suppose Peter had just lain still. Oh, how many blessings we miss because we do not follow the bidding of our Lord. Obedient Peter became a freed Peter. The freed Peter became again a Word-proclaiming, soul-winning Peter. "And the Word of God grew . . . because there were obedient servants. It was not only obedience in faith, but in action, in works, in deeds for Christ and the Church. Obedience, therefore, bespeaks activity for the Lord, Spirit-directed activity and—fruits. Is the Church fruitful in this decade? That first one was.

This obedience brought real results. Being obedient the servants were at the right place at the right time. There was God-given growth in that day. Why?

III. Because of their willingness to give God the credit for what was done.

1. Vs. II. Peter did. He was scarcely more than awake until the angel had guided him out and left him. His first thought was of the incredible, well-nigh unbelievable nature of it. "But thought he saw a vision", vs. 9. His second thought was different. It was the thought of a waking man ("when Peter was come to himself"). "NOW I KNOW of a truth that the Lord hath sent forth his angel and delivered me . . ." Who sent? The Lord. Who delivered? The Lord. No pronoun "I" in the acting. Only the pronoun "me" in the being-acted-upon. It was the Lord's work. Therefore his glory, his credit. "Praise God from Whom all blessings flow" must have been the nature of Peter's waking thought. Nor did he change it when he told it again. The credit was God's.

2. The church was surprised when Peter appeared.

"Thou art mad", to the maid. And "were amazed" for Peter's appearance. This concludes that no human efforts were being put forth for his releasing. These were depending upon God alone. Suddenly and unexpectedly the answer came. They were briefly astounded. But none of them made pretense to having gained his release by human means. It was God who did it. To him be the glory. And his "Word grew and multiplied." He got the credit for what he did. Does he get it today? Maybe that is a secret to help his Word "grow."

3. Peter trusted them to tell it straight the next day and the days following that. "Tell these things unto James and the brethren." He must have been sure they would give God his rightful place in it. Often it is the "I" who does things in the Lord's work. God is left in the background. This is one of the devil's favorite methods of destroying the testimony of Christian workers. Let us admit God did it. Surely we didn't. They admitted God's part and the Word "grew." Peter trusted the church to tell that convincing story straight. No exaggeration allowable. The Word would "grow" more rapidly today if churchmen were always jealous of the exact truthfulness of their every word. Serious-minded, honest people are often kept from the church because some churchmen exaggerate without cause, promise without thought of fulfilling the promise, take credit to themselves where it belongs to God. May WE not hinder the Word's "growth."

Their faithfulness in crediting God with the miracle was rewarded. Moses once failed on that very point. Moses lost thereby. This church credited God. The Word "grew and multiplied" in that hour. Why?

IV. Because the Lord's mighty works were not kept a secret.

1. Peter made those works known. Right away he declared the matter to the church. God had worked. He had worked mightily. The world should know it. Peter had been a great preacher before. He must have been a greater afterward. Christian experiences are fruitful of stronger testimonies. Peter had been in prison. Now he was free. His enemies certainly would not free him. His friends could not. God both could and would. Thus Peter was free. Peter declared God's mighty workings. It helped the Word to "grow and multiply." What is our witness? What, our testimony? Do they help this Word to "Grow"? Do our experiences strengthen our testimony?

2. The church told the miracle of Peter's release. He told it to do so. It did so willingly. Here was a marvel. Should not all know it? It was God's work. Seeing God working before one's very eyes strengthens believers' consecration, convicts unbelievers. The church told the story. Of course, first amongst their own numbers. Then it got out. There were others who wanted to know how Peter got out. It was God's method. God did it. The world needs to know, today as ever that God does care for his own. Does it learn of his providential care for us, or is it just called "luck"? The Word "grew" in that day because Peter's "luck" was made known in its true light as the work of God for a child of his.

3. The defeated power of evil declared God's work. Vs. 18. Let righteousness defeat evil and the forces of evil set up a hue and cry to the very skies. Witness the enemies of Prohibition. For Peter the jail was overcome, and its means of imprisonment. The guard was of no avail. Herod was beaten. Satan, defeated. Result: A "no small" stir amongst the soldiers, an examination by Herod, and death for the guards. They were innocent on that count; helpless in the face of the power of God. Man



is ever thus. The evil they had allied themselves with did not hesitate to take their lives. "But the Word of God grew and multiplied", evil powers notwithstanding. Defeated, evil cried out her defeat. Her defeat being cried out was an honoring of God. Only God defeats evil. Man needs the victory. How obtain it? Simply line self up with God. This was done and the Word "grew".

The story being told, no matter how, became a witness to God's greatness. And because God was set forth in his true light the church knew growth. This was and is God's glory, i. e., the bearing of fruit.

After all, why did the Word "grow"? Because God's people full of all "gave their own selves to the Lord", 2 Cor. 8:5. Can there be such a growth in this century? The first step lies with believers. We hinder or we aid God's work. Not by our strength or weakness, but by our consecration or lack of it. Henceforth, by the Grace of God, let us be Second-Corinthian-eight-fivers, giving our very own selves to the Lord.

Krypton, Kentucky.

## Editorial Review

(Continued from page 4)

item of business was the shaping of the program for the district conference program to be conducted in the First church of Johns-town October 3 to 6. The rest of the day was spent in games and social conversation.

Brother and Sister Freeman Ankrum of Flora, Indiana, announce the arrival into their home on July 3 of Mary Alice, tipping the scales at 8 pounds and nine ounces. Congratulations to Brother and Sister Ankrum. A babe is a gift of God.

## SIGNIFICANT NEWS AND VIEWS

### CHURCHES CHALLENGED

In a recent letter on current conditions as touched by the church Roger Babson, the well-known financial writer, appeals to the churches to maintain their services through the summer in order to minister to the people of the wisdom, self-control and courage which they need in this crisis more than anything else. He feels that to close churches in such a situation is "like closing hospitals in an epidemic." The matter is not altogether so simple as it appears to Mr. Babson. There are few, if any, churches which would close if there were the chance of ministering to those thus needy. One trouble is that so many people, in the days of material prosperity, were weaned away from the services of the church by the prevalent materialism and worldliness. Not many of these have yet come to realize that they need "wisdom, self-control and courage" more than anything else. There are excellent reasons for keeping the churches open, but not with the expectation that they would be crowded as would hospitals in an epidemic.—The Presbyterian Advance.

### WHY UPTON SINCLAIR IS A DRY

"Whisky in its multiple forms—'mint-juleps,' 'toddlies,' 'hot Scotches,' 'egg-noggs,' 'punch'—was the most conspicuous single fact in my boyhood," says Upton Sinclair. "It was not that my father could not earn money, but that he could not keep it. . . . When he was not under the influence of the Demon Rum, the little 'drummer' dearly loved his family; so the thirty years during which I watched him were one long moral agony. He would make all sorts of pledges, with tears in his eyes; he would invent all sorts of devices to cheat his cruel master. My earliest memory of the home of my maternal grandfather was of being awakened by a disturbance downstairs, and looking over the banisters in alarm while my grandfather—a Methodist deacon—was struggling with his grown son to keep him from going out while drunk."—The Baptist.

### EUCCHARISTIC CONGRESS

What the Roman Catholic Church arranges for the welfare of its constituents and the propagation of its projects is of course strictly the business of the hierarchy. If vast gatherings of "the faithful" for the adoration of the holy sacrament appears worth while to them, no non-Catholic would debar them this annual festivity. It is only when the widespread publicity given these affairs assaults the eyes and ears that we evangelicals reach our conclusions concerning their merits.

Convinced as we are of the falsity of the doctrine of transubstantiation (that the bread of the sacrament by the consecration of the priest becomes and remains the real and true body of Christ) "the adoration of the host" seems to be an artificial appeal to the emotion of reverence. The pomp and ceremony involved, the processions arranged and the dramatization produced become a theatrical spectacle. It is incongruous, when the simplicity that characterized the institution of the Holy Supper by our Lord, is recalled. It is a localization of his presence for purposes that seem to rest on public display. In the early Church, from which Rome is so fond of drawing authority, the Sacrament of the Altar was so shrouded in sacredness as to receive the title mystery. We have in the technical language of things right and proper the significant term, congruity, which refers to the fitting together of dissimilar elements. This deserves attention.

The attribute of unseemliness is not lessened if the objective of these meetings is mass enthusiasm and mass momentum. The Roman hierarchy cannot accuse evangelicals of baseless prejudices, if we are critical in spirit, when they seem to encourage mass psychology to an unjustifiable extent. We cannot escape the inference that solidarity more than any other mark of the Christian Church is emphasized by Rome. The policy of centering around the most individualistic rite of religion an affair likely to make an impression which is political and ecclesiastical rather than devotional seems to a non-Catholic unjustifiable on purely Christian grounds. In thus commenting, one does not charge hypocrisy or ulterior purposes against the throngs of simple folk who gather to witness the gorgeous ceremonies.—The Lutheran.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Job I

"The patience of Job!" Who has not heard that phrase uttered over and over again? It refers, of course, to a man who, universal in character, because of his intense sufferings, was as impatient as the proverbial setting hen with her multifarious distempers, and who, in God's own time, became a model for all the Christian sufferers who follow the Model Sufferer.

No one can read the book of Job long until he is greatly impressed with its central intent and core ideas. He soon discovers that it has to do with grief and pain, anguish and despair, tooth-ache and back-ache, gout and cancer. Moreover, he recognizes that the timeless and ageless problem of real suffering has no answer except for him who sees not as man sees, but as God and God alone views matters of physical disability and mental distress.

Again, the reader is aware of the hosts of wickedness and the heroes of faith as he reads the swelling lines of the poet-dramatist of ancient times. He sees the endless and eternal conflict between evil and good and welcomes the prophetic outlook of the Scriptures which assures him of the ultimate triumph of right in the universe. He sees, with far clearer vision than did the suffering patriarch, the immortality which was foreshadowed in the Old Testament and explicitly revealed in the New Testament, as the only solution of all of the pain problems which vex mankind. He joins the earnest inhabitant of Uz in saying, as they anticipate together the pleasures of the upper sanctuary,

"There the wicked cease from troubling;  
And there the weary be at rest.

"There the prisoners rest together;

They hear not the voice of the oppressor.

"The small and great are there;  
And the servant is free from his master."

These, to the writer, are some of the grandest and most eloquent lines of all literature. Read them, then think.

However good the above may be, let us come back to Uz and live with Job for a period. The book which bears his name is, no matter in what way we may view it, perhaps the greatest poem of adversity known to man. Luther regarded it as "more magnificent and sublime than any other book of Scripture." The illustrious Tennyson thought it was "the greatest poem, whether of ancient or modern literature." And the biting and stinging Carlyle pronounced it to be "one of the grandest things ever written by man. A noble book! All men's book! Such living likenesses have never since been drawn. Sublime sorrow, sublime reconciliation; oldest choral melody, as of the heart of manhood, as soft and great as the summer midnight; as the world with its seas and stars. There is nothing else written, I think, of equal literary merit."

Job, although many do not so think, was a real man, purely historical, not merely dramatically so. The Scripture itself settles that question. God says through his prophet Ezekiel: "Though these three men, Noah, Daniel, and Job, were in it, they should deliver, but their own souls." (Ezek. 14:14, 20). In James 5:11 it is recorded: "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Cf. also Job 5:13 and I Cor. 3:19; Job 41:11 and Rom. 11:35; Job 1:21 and I Tim. 6:7; Job 14:2 and Jas. 1:10; Job 34:19 and Acts 10:34; Job 39:30 and Matt. 24:27. These references are not exact quotations. Furthermore, read for your own enlightenment, Gen. 46:13; Num. 26:24; I Chron. 7:1.

Although the language of the book of Job is couched in poetry in the main, that does not necessarily conflict with his historicity. The poet was clothing the historic experiences of the patriarch in literary language. That is perfectly permissible and does not conflict with the historic and established view of verbal inspiration of the Scriptures.

The theological culture and intellectual knowledge of the patriarchal age in which Job lived were remarkably full. The great doctrines of the Christian faith are found therein, together with much exact scientific knowledge, and, although the book is not scientific in its outlook, it presents much scientific truth centuries before the era of science dawned. For instance, consider "He hangeth the earth on nothing." (26:7); "Can't thou bind the sweet influences of the Pleiades?" (33:31) ((Who taught Job astronomy?); "The morning stars sang together." (38:7) (Light rays are vocal); "By what way is light parted?" (38:24) (Spectrum analysis); "He is green (or is full of juice) before the sun," (8:16) (Chemical absorption of chlorophyll by plants from light); and other "natural" observations.

However, the main problem of the epic of Job is concerned with the mystery of suffering. It is not exactly the result of personal sin as Job's friends so dogmatically declared. While the case is not solved, yet advanced light is thrown upon the problem, proving that affliction is not merely chastisement, but a tester and revealer of character, an educator and instructor, towards righteousness. Job's friends wanted to know "how can this man be godly if he suffers?" Contrariwise, we modern Christian believers ask, "How can this man be God-like if he knows nothing of suffering?" We feel that self-knowledge and self-judgment by man are ephemeral things, if they are not revealed, deepened, and broadened by trial and pain, and purged by the raging fires of fever and periodic disease. This, and this alone, is the additional light which we have since Christ became our Sufferer. He was made "perfect through sufferings" (Heb. 2:10), and we are willing to tread the wine press with him. We simply cannot reign with him, unless we suffer with him.

"Sure I must fight, if I would reign;  
Increase my courage Lord;  
I'll bear the toil, endure the pain,  
Supported by thy Word."

## Outstanding Texts of the Bible

By Dr. G. W. Rench

Study No. 2

Rom. 4:18—"Who in hope believed against hope, to the end that he might become the father of many nations, according to that which had been spoken, so shall thy seed be." (R. V.).

If a man believes in God, contrary to what seem to be facts to him, what is it to "believe against hope"? This Abraham did. The scriptural incident referred to, stands out boldly as illustrating how sublime it is to believe when one can see that the thing commanded by the Almighty is clearly wrong in itself. God imposed such a task upon Abraham, evidently with the great purpose in view of exalting the sovereignty of divine commands. How heartening to hold up before weak and vacillating man this man of God, who "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Rom. 4:20). The story of Abraham offering his son Isaac upon the altar as a sacrifice to God has been told over and over again. But have you weighed the incident in the light that "might does not make right"; that God's eternal Word must stand ahead of any and all considerations; that God's Word makes right, whether it is reasonable or unreasonable to man.

How startling it must have appeared to Abraham one day to hear God say, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22:2). A great Bible scholar gives the whole setting in these trite words: "Remember, this man was no hardened Pagan, trained to human sacrifices; but a man whose whole training was averse to anything of this kind. What does he do in the premises? What an opening was here for talk about essentials and non-essentials! for talk about 'the spirit of obedience', without obedience itself! What a plausible speech might have been made, excusing himself from doing what was commanded! He might have argued that to execute this commandment will frustrate the promise of God, that in his seed all nations shall be blessed. Then, it is contrary to the moral law. It is wrong to kill. Not only so, but the sentiments of filial affection, which God has implanted in his own breast, forbids that this thing shall be done; and even the common sentiments of humanity forbid it. Did Abraham institute any such reasoning? Not a word of it! No such unbelieving talk falls from his lips. God has spoken! The Jehovah has commanded! The Supreme Majesty of heaven and earth has commanded! There is but one way out of it. That which has been commanded MUST BE DONE."

The very next verse after God had issued this strange and startling command, probably is intended to startle all who read the story; that is, without one quibble from Abraham, God's Word says, "And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, (no dodging the issue, you notice) and clave the wood for the burnt offering, and rose up, and went into the place which God had told him." One of the pathetic scenes in this making of "the supreme sacrifice", was when his son turned to the father with the words, "Behold the fire and the wood: but where is the lamb for a burnt offering?" The only answer given at this moment is "My son, God will provide himself a lamb for a burnt offering." So Abraham proceeds, builds the altar, places the wood, binds his son and lays him on the altar. "And Abraham stretched forth his hand, and took the knife to slay his son" (Gen. 22:10). But the Lord of heaven called from heaven, stopped the hand which held the knife, and Abraham, glancing behind him saw a ram caught in a thicket by his horns; this, then was used in the offering. Is it any wonder that both Old and New Testaments make much of the sublime faith of this patriarch? James says, "and he was called the Friend of God." The Hebrew letter, after recounting this sublime struggle of obeying when he could see that the thing commanded was morally wrong, throws in this side-light: "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:19). When I see such confidence placed in the divine commands of God, who am I that I should withstand God? Is he not wise enough to command the right thing, and good enough to do what is best for his children, without stopping to explain everything?

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## NATIONAL SUNDAY SCHOOL ASS'N. MAGAZINE SECTION

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## Historic Basis of Protestantism

By Bishop H. M. DuBose, D.D., L.L.D.

The roots of Protestantism are in history, all history. In this sense, Protestantism is more than an exception taken to errors in doctrinal interpretation and religious practices. It is the recovery and restatement of truth, as also the repledging of theological integrity. It is not only a return to the traditional gospel, but is a revalidation of the basic conditions of personal freedom in thought and choice, as of the right of revelation to make strict appeal to the record which itself has created. The right of private interpretation and the final authority of the written Word are not only the ultimate tests of Christian theology; but constantly are being emphasized in human history. The affinities of Protestantism are seen in these consistent developments.

Of course due respect must be had to the demand for a proper interpretation of Protestantism. Manifestly, all forms and expressions of extant Protestantism are not equally valid. Also, it may be accepted as a conclusion of universal application that Protestantism has not reached the final stage of its development; and certainly there has not been completed a summary of its actual contents and unrealized inclusions. But, as for that matter, Christianity itself, from the viewpoint of theology, has not been fully and finally interpreted. Protestantism, doctrinally considered, being a phase of that interpretation. In the case of both Protestantism and its original, apostolic Christianity, the developments of history must be awaited, in order that the exceeding greatness of the truth may become known to all men. Not, indeed, that to history has been given the office or the power to modify the Word; but to make it more distinct and available to human faith and understanding.

The earliest distinct tokens of Protestantism must be sought for in that species of history known as prophecy, and particularly in that section of prophecy known as apocalyptic which, strictly interpreted, is anticipatory interpretation of history. This is logical, since the antecedents of organized Protestantism wrought as hidden forces in the thought and records of men previous to the time of its symptomatic and overt showings to the kingdom of God. The spiritual dynamic of Protestantism is accounted for in the fact that, in its nascent in prophecy and history, as also in its subsequent development, it has lain close to the divine will and consciousness which have moved effectively through human change and advance. It is by this spiritual dynamic, and its faithfulness to original type, that the genuineness of Protestantism is to be tested in all times and relations. If Protestantism is not spiritual and faithful to the written record it is hybrid and abortive.

The datum of the Book of Daniel is the logical, if not the initial, emergence of the force and ideals of Protestantism in the currents of historic action and forecast. In the year 606 A. D., according to accepted

reckoning, Nebuchadnezzar had a dream concerning a history embodying statue of gold, silver, brass, iron and clay. This dream, at first forgotten, but recalled and interpreted by Daniel, as told in chapter 2 of his prophecy, is the norm of that long succession of apocalyptic visions which involve the Babylonian, Persian, Grecian and Roman world rules, culminating in the appearance of the Messianic Kingdom, represented as "a stone cut out of the mountain without hands." This is the miracle of the Galilean ministry and sacrifice and of the apostolic dispensation; and for which the Protestant spirit and evangel are seen to have direct affinity throughout the apocalyptic passages of Daniel and the stages of the Revelation of St. John the Divine.

Any attempt at interpreting the apocalyptic visions of Daniel involves the risk of speculation; but for our present use the un-glossed text of the prophecy in connection with the history composite statue of Nebuchadnezzar's dream is direct and conclusive. Referring to the clay toes of the statue; which were the final shape taken by Roman imperial power in the transitions of its breaking up within the early Christian age, the prophet says:

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another; even as iron is not mixed with clay.

Whatever turn may be given to these words, as they relate to the age long controversy concerning the Romanistic apostasy, they describe an effort to fuse some form of aborted religious power with the suffrage of "the seed of men"; as also they indicate the course and persistence of that kingdom of the mountain stone—the kingdom of absolute spiritual ideals and freedom of will—which "shall not be left to other people." If this is not the primal record of Protestantism, as we know its spirit, not to seek for the highest type of organized life; then it is that larger protest, written on every page of revelation and history, against "the man of sin," "who opposeth and exalteth himself above all that is God." Protestantism is of the abiding spirit of the evangel, rather than of a departure in ecclesiasticism. Again, it is of the nature of the Sinaitic law, which is prohibitive, corrective and reconstructive of those materials of faith and experience which are eternal.

The portents of the Revelation of St. John the Divine also partake of both the nature of history and prophecy. The basis of that remarkable writing, as also that of Daniel, was current history, events that were then in process of happening. The projection of that history through the centuries in the form of apocalyptic forecasts was the pledge of the advance of truth and thought life in the course of their movement toward the goal of self-fulfillment. The field of controversy delimited from the

picturesque forecasts of the Book of Revelation is too thoroughly strewn with the wrecks and obstructions of modern theorizings to make it desirable to enter even the modest essay at further construction. It is enough to fall back on what already has been posited as an argument—namely, that all those passages of the Revelator's book which have been thrown into the scale against papalistic Rome as being the Beast, the Scarlet Woman and Babylon, at last indicate the persistence of the spirit of faith and testimony, which was alive in the earliest covenants of the saints, in the law, in the prophecies and in the evangel a protest against error and unrighteousness both in statement and practice; the spirit which must make overt announcement of itself when offense is full and the times are ripe.

The genius of decadent Roman imperialism, or, more properly, the history which it took to itself under the influence of a slowly declining Christianity, describes the toes of clay seen in Nebuchadnezzar's troglodyte statue. These earthen members of the dream body were the foil of that subjective religious consciousness, coextensive with history, whose best expression since apostolic times is seen in the early Protestant ideals and confessions. The Christian consciousness which could not fuse with "the seed of men," even as iron and clay cannot mix, asserted itself from slow inward impulses until it burst into the fullness of the Reformation.

The definite rise of the papacy in the fifth century marks the setting forth of claims in religious authority and doctrinal interpretation antithetic to the subjective religious influence which we have noted as being perpetual in history. This influence, the destined birth soil of Protestantism, was thus isolated from the general religious sense of the times, and left to work, like leaven, until it should be separated from "other people." Thus, as already asserted. Protestantism is an accommodated term describing that which is eternal and universal in the realm of religious being and activity. It must, in this, be seen that Protestantism is not only a reinstatement of gospel doctrine; but a recovery of the grounds of religious experience and a reidentification of the elements of Christian evidences.

The Renaissance, or the Revival of Letters, which is the intellectual side of that movement of which the Reformation is the spiritual expression, was itself the outcome of latent forces in history, and which ramify back to the beginning of thought. Both the Renaissance and the Reformation were as inevitable as the procession of the equinoxes. The world has certain teachers. It will have none others. Indeed, there is a sense in which it can have none others. Art and literary culture from Athens; law and the science of administration from Rome, and religion from Jerusalem. The authority of these is set, and history works itself out in accordance therewith. Those who reject this dictum in the interest of a self assertive modernism do but shoot thistle rods against the face of a cataract.

The records of the slow coming of intellectual freedom so completely parallel the spirit of Protestantism as to indicate not only elemental sympathy between them; but as also to establish the unity of those laws to which they have made a common and history long appeal. True religion is educative; true culture is religious, to the extent that it partakes of the spirit of that subjective religious sense, which is always cor-

rective of the objective forms of worship and conduct. This is the office of Christian experience; this is the rule to which the spirit of Protestantism answers.

As our readers will have noted, it is not to the controversial side of Protestantism that recourse is had in this paper; but to the spirit in which it is found set in history. A new protest is due to be made from this viewpoint, as to the selective and perpetual testimony of history to Protestant faith and teaching. No rational, or logically connected, chain of Christian evidences is possible on any basis of religious consciousness and doctrinal interpretation than that which is elemental in Protestantism. But, alas, Protestantism must too often protest against itself. However, in this it only follows the order of the believer who is being renewed after the image of that which is perfect—Christian Faith and Life.

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
with  
Thoburn C. Lyon

### THE DELIVERANCE AT THE RED SEA

(Lesson for July 24)

Lesson Text: Ex. 14:10-16, 21, 22; Golden Text: Ex. 15:2

Daily Readings and Comments

#### MONDAY

Led Through the Wilderness. Ex. 13:17-22

How exactly this passage shows the wonderful way in which God leads and cares for his people through the wilderness of life! The pillar of cloud and fire, symbolic of his constant presence (v. 22); his apparently roundabout leading was also planned for their good (v. 17). So often we cannot see why God does not permit us to take the short path to the thing we desire; yet later on as we look back we realize his way was best, and that he causes all things to work together for our good. Our one concern should be that we do not miss the blessings that come from following where he leads. Let us pray for strength to follow on and to point others to him who alone can lead us to the Promised Land.

#### TUESDAY

Delivered at the Red Sea. Ex. 14:10-16, 21, 22

None of us have ever faced a more discouraging situation than these Israelites. From the human standpoint theirs seemed a hopelessly lost cause, but God said, through Paul, "My strength is made perfect in weakness." His strength mightily delivered his people then, and still delivers today, if we will only go forward when he commands. The Lord fought for them, and this was no isolated case: there was Jericho, and Elisha (2 Kings 6:17); Jesus referred to the heavenly hosts he might have summoned to fight for him had he so chosen. Let us not strive in our own weak strength, but let us ask the Lord to fight for us. So shall we win the victory.

#### WEDNESDAY

God a Defender. Isa. 41:8-16

These are troublesome days in which we live, men's hearts failing them for fear as they contemplate the things that are coming to pass on the earth. But the Christian

need not fear: God speaks of Abraham, his friend (v. 8); he has also called us his friends (John 15:15). has told us of his plans, and assured us of his presence and help. Let us praise the God who makes such blessed promises as those in v. 10—and remember that he is faithful that promised!

#### THURSDAY

A Song of Deliverance. Ex. 15:1-10

God had mightily delivered his people, and they praised him. Note, in v. 1, it was not "we have triumphed," but "HE hath triumphed." Let us not fail to give God the glory. It has been remarked that even the Pharisee's prayer becomes acceptable when the accent is properly placed: "Lord, I thank THEE that I am not as other men!" Surely we do not have to go back as far as the Red Sea for an illustration of God's deliverance: let us praise him "who delivered us from so great a death, and doth deliver in whom we trust that he will yet deliver us (2 Cor. 1:10)."

#### FRIDAY

A Psalm of Deliverance. Ps. 18:1-17

Be sure to read the superscription at the head of this Psalm: David spoke these words "In the day that the Lord delivered him from the hand of all his enemies." He hath likewise delivered us from all our enemies save one (1 Cor. 15:26), and him he has robbed of his sting and power. The day

cometh when the last enemy shall be destroyed; then what a psalm of deliverance shall go up from the redeemed of all ages (1 Cor. 15:54, 55)! Let us now give thanks unto God, which giveth us the victory through our Lord Jesus Christ.

#### SATURDAY


The Goodness and Severity of God. Nahum 1:1-8

The goodness of God was evidenced in the deliverance at the Red Sea. We too have tasted of his goodness, but let us not forget his great hatred of sin, that awful thing that caused the death of his Son upon the cross. Read this passage carefully, then consider what is our duty! Certain false teachers, who have lately adopted the new name of "Jehovah's Witnesses," would have us believe that God will not punish the wicked as his word declares. Let us be Jehovah's true witnesses, sounding forth the warning, even as Judah in Nineveh, and holding forth the word of life.

#### SUNDAY

Security in God. Ps. 37:1-7

May our hearts no longer be troubled, but let us have faith in God and in his Christ. Temporal happiness, the abundance of things—these are not the chief end of living. Trust in the Lord and do good; so shall we come into all the promises of God, and we shall be fed (John 6:51).

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>C. D. WHITMER, 217 E. DuBail Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E. Canton, Ohio</p>
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## Practical Points on Publicity

By Dr. William T. Ellis

There is one wonderful way whereby every Christian may extend his influence immeasurably, and count for all the things which make for righteousness in the world.

That way is to cooperate with the press in Christian publicity.

This is not a plan for experts. It is work for the average church-member. What this article suggests is practicable for everybody everywhere.

The aim of Christian publicity is to cooperate with the press in securing adequate, intelligent, and sympathetic presentation of the real news, local and general, of the church.

There should be no effort to circulate anything for which there is not real warrant as honest news. The activities of the church are great enough, and diversified enough, and inherently interesting enough, to stand on their own feet as news.

Christian publicity is not a scheme for "working" the press. It is a sincere and open endeavor to cooperate with periodicals of all kinds.

#### What Is News?

Whatever is new and important is news. New forms of service, new workers, new organizations, new buildings, new members, new gifts, and the unclassified and unpredictable, these are church news.

Whatever in a church touches the life of a considerable number of persons is news. Thus: all civic, State, denominational, or in-

terdenominational organizations are a prolific source of news.

Routine announcements—as that the regular services are to be held and the regular minister is to preach—are not news. They are advertisements, and preferably to be inserted as such. The filling of newspaper columns with these "notices" as typical of church news has given the world an inadequate and misleading impression of the church's mission and activities.

The congregation's work is a more prolific source of publicity than the pastor's words.

"Human interest" items, concerning veterans in service, unusual forms of endeavor, and work in jails, almshouses, hospitals, etc., are a good sort of news.

Special church days always afford opportunity for publicity.

Every new missionary who appears in a community affords "copy" for at least one article.

Kingdom news is good news, and often better worth printing than local items. Every congregation is a branch agency of a world-wide work, and there is a sound warrant for printing locally the great news about world-wide missions.

This sort of news in the form of incidents, statistics, and important generalizations may be obtained from the missionary magazines and from the missionary boards. It may also be secured by newspapers from various syndicates.

But only local persons can get it into local papers.

Good publicity also insures editorial comment upon religious news and tendencies. It helps give Christianity its place in the eyes of the world.

### What To Do With News

Every congregation should have a publicity committee. preferably one layman or young woman.

The young people's society or the adult Bible class could profitably take on this service. The local church advertising should also be handled by this committee. Publicity work answers the common question of Bible classes for "something to do."

These committees should cooperate with the local editors as to what they desire. They will be found ready for any fair cooperation.

Furnish typewritten copy.

Treat all the newspapers in the community alike.

Beware of personal puffery or self-advertisement.

Give the editor advance information of news.

Help him get pictures when possible.

Keep news brief.

The success of publicity is not measured by the length of the articles printed, but by the impression upon the readers. Better four small items than one long one.

The occasional person can write religious news for the great magazines.

Having done all—keep on doing it. The grace of continuance is a fundamental virtue in publicity work.

### About Religious Advertising

The day of the church's mendicancy is at its sunset.

Christianity is no longer asking favors of the press. It is good-naturedly requiring its rights.

Whatever is the business of the church to say to the public, it pays for, business-fashion, just as it pays for the sign at the church door.

Announcements of the place, time, and character of meetings have to do with the business end of the church. These belong in the advertising columns; reports of what a church has actually done belong in the news column as a matter of right and not of courtesy.

The concerted invitation of all the churches of a community to all the people should be printed as display advertisements and be paid for. That is the new way (and the only way) of reaching all the men and women who do not attend church. When the church pays for printing her plea to the people, she gives clear proof of the sincerity of her interest in them.

Wherever the churches regularly advertise, it is easiest secure sympathetic publicity on a large scale for all classes of church news.

### The Religious Press

Every Christian family should subscribe for a religious paper. The importance of this is stressed. Such a publication is really necessary for the dissemination of the news of the denomination and of the church the world round, and for inspiration to Christian living.

The promotion of the circulation of Christian literature is a far-reaching and proper service for publicity workers.

Real news and helpful methods should be sent regularly to the church papers.

Hospitals, jails, asylums, etc., should be

kept supplied with religious literature.

### Writing to the Editor

Investigation has shown that editors of many daily newspapers are really troubled by lack of cooperation on the part of church people. As a rule, they do not hear from them—except when they ask for something.

Every newspaper reader can be of service to the public and to the church by telling his editor what he thinks of the way his paper handles religious subjects.

Many a newspaper has dropped its religious features simply because it has never received a word of interest in them from readers.

Is a newspaper doing well by the church? Say so.

If the church news is too petty and local, too one-sided, too neglectful of big Kingdom movements, say so.

If you would like special religious features, like a Sunday school lesson, a missionary or social-service department, a Bible-study column, a young people's feature, a weekly sermon, say so.

The editor must run his own paper, but he will prize the counsel of every fair-minded reader. Many editors fail to print religious matter simply because they have never heard any demand for it.

If the church folk sincerely want religious news, let them express that desire in courteous, friendly fashion.

And when you know any real news upon any subject whatsoever, telephone to the editor about that too. He will learn that church people are friends worth having.—C. E. Word.

Swarthmore, Pennsylvania.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

## The First Indian Woman Physician

Susan La Flesche Picotte spent her early childhood on an unsettled Indian reservation; her home was a tepee. In an unusually brief time she evolved from primitive life to highest civilization, and today stands out as a unique figure in the annals of the North American Indian. Her rapid advance educationally was due to her keen mind and unlimited courage. After elementary education at a mission school and a government school, she was brought East in 1879, at the age of thirteen years, and placed for three years in a preparatory school at Elizabeth, New Jersey. Next she was graduated from Hampton and entered the Philadelphia Woman's Medical College, graduating two years later at the age of twenty-two, with first honors in a class of one hundred.

Following a year of hospital experience, she was appointed Government physician among the Omaha Indians. This service involved long trips over the reservation and four years of the roughest life of exposure and hardship as she ministered night and day to the needs of her people, when she was compelled to resign, because of ill health, she removed to Bancroft, built up a large private practice and gave her services to two races. Not only was she sought by Indian patients, but by white people who admired her proficiency.

In 1894 she married Henry Picotte, a French Sioux Indian, intending to live the quiet life of a homemaker but she could not long withstand the needs of her people and soon resumed her practice, gradually assuming a spiritual leadership as well. In addition to her practice she nursed her aged mother; reared two boys, training them and equipping them for life's duties; cared for a sick husband; conducted services in the little mission church; did active temperance work; kept up her social activities, and never lost close personal touch with all the affairs of her people. She at one time led a delegation of her tribesmen to Washington. This proved to be the most important and successful mission ever undertaken by her tribe for through the protest presented to government authorities the

sale of liquor in towns on the Omaha and Winnebago reservations was forever prohibited in the title conveyances.

After her husbands' death in 1905, she built an attractive home for herself and her two boys, Caryl and Pierre, and until illness forced her to become inactive, she gave her time and strength to the Omaha Indians as medical missionary among them. Dr. Picotte was one of the organizers of the Presbyterian Church at Walthill.

In later years she confined her medical activity to the Presbyterian Hospital under the Board of Home Missions at Walthill. This is indeed a memorial to her unceasing labors, and located and equipped as she had planned, is the realization of one of her dreams for her people.

Her identification with the religious life of the Omahas was ever foremost. Eight miles from Walthill she went over rough roads every Sunday to the Presbyterian church at the agency to conduct services for the Indians and to speak to them in their own language.

For the last twenty years of her life, which ended in 1915 when she was but forty-six years of age, she suffered from an incurable malady, never being free from pain. In spite of physical limitations and tribal prejudice against the leadership of a woman, for the last fifteen years she was recognized as the most influential person among the Omahas. Always indifferent to praise, she said before her death in answer to words of commendation, "I cannot see how any credit is due me. I am only thankful that I have been called and permitted to serve. I feel blessed for that privilege beyond all measure."—Adapted from Home Mission Monthly.

### ARGENTINA

We are now in midwinter in Argentina. The winters have been gradually getting colder than they were years ago, probably due to the cold Pacific polar current being thrown closer to the coast by the gradual elevation of the floor of the central Pacific.

As buildings are not heated, the people



do not like to go out much in the winter unless it be to dances, where they keep warm with exercise.

Our tent work met with great success everywhere during the summer. but by the middle of April, which corresponds to September at home, the nights were too cool for the people to sit with the tent open, and with it closed they do not come well. We therefore put it away for the winter. Brother Pisani went to seminary to study; Brother Sicardi located in Rio Cuarto as helper to Romanenghi, and Federico Sotola, Jr., came with me to Almafuerte where we have built a nice church and parsonage combined in a very fine location, and are still busy with details of the work. Just now we are digging a well and expect to reach good water within a week.

The priest, who never came to this town before, will now be paid for it, now comes

weekly and goes from house to house to threaten all who have come to our meetings. But he is well known as a notorious libertine and gambler and will not be able to do a great deal. The first thing he did on arrival was to visit the school to ask the director, one of his standbys, to punish the children for insulting him. She has threatened to expel the children who come here, but if she actually does so we will see the authorities in Cordoba about it. On the other hand, one of the teachers boards with one of our evangelical families and already sympathizes with our work and will be an influence in our favor. We have a good Sunday school and hope to organize the women next month, if the workers' conference is held here.

Pray for this new work that we may walk wisely in the midst of our enemies and be able to win many souls for Christ while yet we may.

C. F. YODER.

We are very happy to report that within 18 months the membership of our church has grown from the number 75 to the number 180. During the revival last winter we had the joy and the happy privilege of leading in the neighborhood of 100 souls to Jesus Christ. This alone brings joy to the heart of any pastor and people, to see souls saved but in this number we are praising our Father God that we have a group studying their Bible, doing personal work, and becoming soul winners.

Our Sunday school likewise has grown in a wonderful way from an enrollment of approximately 80 members to a present enrollment of 180 or better. Eighteen months ago we had an average of around 60 to 70 present each Lord's day while today we have an average way over 150 with a record of 192. Our goal for this year is 200 members.

Our Christian Endeavor is also doing splendid work, it has more than doubled in members in the same period. We have recently organized a Junior society and they too are growing nicely. Our Christian Endeavorers are just about to launch a campaign of evangelism including street corner work, hospital work and shop work. This will not only be a help to the society but an advertisement for our church stamped with the approval of God.

The Men's Bible Class, The Berean Bible Class, and other classes in the Bible school are worthy of comment, each doubling in members but space will prevent us saying more.

Since our revival closed last winter, the attendance at our evening service has not fallen off, the church usually being filled, even during this hot weather. We believe that God will make good his promise to bless his word and the preaching of his word, therefore we do not close our doors like many other churches in our city during the hot weather, and we are experiencing the blessing of God in the salvation of precious souls, and the edifying of the saints every week.

Our present need—prayer and much prayer. We covet your prayer for a continued revival in our midst.

Yours in the blessed hope,

WM. H. CLOUGH.

#### SMITHVILLE-STERLING ECHOES

And there are plenty of echoes for there has been something constantly doing during recent months since our last report. Mother's Day was happily observed and then came Children's Day with two splendid programs and two large audiences.

Eight delegates were present at the Bryan conference and the timely echoes heard on our "June Church Night" were interesting indeed. All were pleased with the conference at Bryan. The program was very good and the entertainment even better.

One hundred and six were present for our "June Church Night" and all enjoyed the program which included a fine playlet entitled "The Anybody Family on Sunday Morning." The experiences in a family of seven in getting ready for Sunday school on Sunday morning are more or less similar, doubtless, in many families everywhere. Anyhow they decided that no more would they be late in arriving for Sunday school. Not a bad resolution, what say you?

A Community Day was held recently at Sterling when five churches in and near Sterling joined forces for Sunday school and church, the services being held in the

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### WHITTIER, CALIFORNIA

We rejoice to report that we are enjoying the blessing of the Lord on our church in Whittier. Every department of the work of the church is increasing in interest and attendance. The Bible school attendance is showing an increase of about fifteen percent over last year and the same can be said of the church services.

#### Additions

Many souls have been saved in the last few months. Several have come to us from other churches so that we have received more than fifty into our membership in the last year. We have had a baptismal service each Sunday for five weeks. We praise the Lord for his care and guidance and expect his blessing to continue.

#### Community Bible Class

After the close of the John Brown Union meetings in Whittier, which were a great blessing to our church and to the city as well, I was asked to teach a Community Bible Class in the study of the book of Revelation. The class was started in a home with 40 present. Then another auditorium was used. It was outgrown and now the class is meeting in one of the churches. Last night it is estimated that one hundred and seventy-five were present. The interest is wonderful.

#### Norwalk

The Lord also opened the way for a Bible class to be conducted in Norwalk seven miles away. This has been running for about two months. Of late we have received four families into our membership from Norwalk.

#### "Speakeasy Class"

Six of our young men and two from other churches have organized a group to meet at the church once a week. These young men are of High School and College age. At each meeting, one prepares a message on some Biblical theme and presents it to the others. Questions are asked, constructive criticism is offered and suggestions given. The young men testify that this is most profitable to them. The following are

some of the subjects used. "The Reliability and Authenticity of the Holy Scriptures," "the Deity of Christ," "Justification by Faith," "Biblical Baptism," "Regeneration," "Sanctification," "The Atonement," and others. The purpose of this group is to gain a knowledge of the Bible and a knowledge of how to present it to others from personal study and experience. After all, the way to do something is to do it.

#### Special Meeting

Some of our young men are planning to hold a Daily Vacation Bible School and nightly meetings about 60 miles from Whittier, near the desert. In answer to prayer a way has been opened in a little Sunday school conducted there under the American Sunday School Union. This will be a great opportunity for the young men to deliver the Gospel of his Grace. Several of our young people are volunteers for life service. Some have graduated from the Bible Institute of Los Angeles. Others will probably attend there when school opens. It is our hope that we will have one young man in Ashland Seminary this fall.

#### Prayer

In these difficult times, it seems that the Lord is trying to teach the saints that our advance is only on our knees. Every blessing we receive here comes in answer to definite prayer. We have a special Tuesday morning prayer meeting which is one of the most important services of the week. If you do not have a special prayer meeting some time during the week, the writer wishes to commend such a meeting and offer a testimony to its inestimable value.

CHAS. W. MAYES.

### UNIONTOWN, PENNSYLVANIA

Several months have rolled around since you last heard from us, and we feel at this time a word from the Uniontown church is in order. There is much to report, but to save space we will be as brief as possible.

Every auxiliary in the church is functioning nicely and enthusiastically going forth to victory for our Lord Jesus Christ.

High School auditorium and the picnic dinner in the gymnasium. There the tables were heavily laden but about two hundred hungry folks soon lessened the weight and increased their weight.

The Mothers and Daughters had their annual happy get-together recently with a covered dish banquet and the guest speaker was Mrs. Clara Miller of Ashland. Her splendid address was highly appreciated.

Sunday, July 3, was a happy day for our whole membership, when joint Sunday school and church services were held outdoors at Rices' dam near Lodi, a beautiful spot quiet and clean, with nothing to mar the spirit of worship. There too, the picnic dinner tables groaned beneath the abundance of good things to eat. About one hundred fifty were present. Among the guests were Brother and Sister Johansen of Cleveland. Also the "Newlyweds" came home in time for dinner. Mr. and Mrs. Ralph Martin, the latter being formerly Miss Lillian Amstutz, returned from their happy honeymoon trip to Niagara Falls. Mrs. Martin was one of our most faithful workers in the Sterling church, and the bridegroom is well known as a loyal member and leader in the Fair Haven church.

Another of our most faithful daughters in the church started on her honeymoon trip on the morning of the above date. At 8:30 A. M. we spoke the words that joined in marriage Miss Thelma Kropf and Arthur Bodager, two more splendid Christian young people. Mrs. Bodager is employed in the Wayne National Bank in Wooster. They will visit Atlantic City and other eastern points. May the Lord bless abundantly both of these couples and make them a great blessing.

Another event enjoyed by all was our special Brethren Baccalaureate service in honor of the seven High School graduates and the eleven eighth grade graduates, all members of our Sunday schools and our church. The service was held at Sterling on Sunday evening, June 5. Our slogan was: On to Sterling tonight at eight. For our Brethren Baccalaureate, To honor our youth who graduate, Whom we all wish to congratulate.

Our Sunday school is holding the increased attendance gained through the red and blue contest conducted before Easter. The gain in the average attendance at Smithville is about one-third. All are highly pleased with the results.

Plans are on foot to decorate the interior of the church at Smithville and also to drill a well.

We are more than pleased with the fine spirit and the splendid cooperation given by this people. May the Lord continue to lead and to bless.

When seeing America do not miss seeing Wayne County, Ohio, and especially Green Township of that county. Hundred acre fields of potatoes, combination harvesters such as you see in the middle west (at least one), orchards and gardens and homes among the best, a people than whom you find no better, these are a few of the attractive features of this garden spot of America. "Come and see."

G. C. CARPENTER.

If there was the same propensity in mankind for investigating the motives, as there is for censuring the conduct of public characters, it would be found that the censure so freely bestowed is oftentimes unmerited and uncharitable.—Washington.

# S. S. INSTITUTE OF THE BRETHREN CHURCHES OF WESTERN PENN. SYLVANIA HELD AT BERLIN, PA. MAY 22, 1932

This institute was the second of its kind, the Brethren being so enthusiastic about the first one held at Johnstown, November 19, 1931, that they requested a similar one semi-annually. The program was carried out substantially as it was published in the Evangelist just prior to the above date. Fine cooperation was given on the part of the speakers in giving their best effort in introducing the subjects to which they were assigned in order that the delegates might more intelligently discuss them. Those attending showed fine active interest in the things under consideration and gave their closest attention and contributed their finest thoughts to the discussions.

Favorable testimonies to the helpfulness of this institute were voiced by all those with whom the members of the Pennsyl-

## IN PRAISE OF COMMON THINGS

By Lizette Woodworth Reese

*For stock and stone;  
For grass and pool; for quince tree blown  
A virginal white in spring;  
And for the wall beside,  
Gray, gentle, wide;  
For roof, loaf, everything,  
I praise Thee, Lord.*

*This is the best:  
My little road from east to west,  
The breadth of a man's hand.  
Not from the sky too far,  
Nor any star,  
Runs through the unvalled land;  
From common things that be,  
It is but a step to Thee.  
—Selected.*

vania district Sunday School board had the privilege of speaking. It was again urged and agreed to continue these institutes for the help and inspiration which they give to our Sunday school work. Plans are being made at the suggestion of those present, to have another Sunday school institute during the first part of September. The probable location will be Mt. Pleasant. This institute will serve as a Rally Day "boost er", and if possible some subjects relating to the work of the primary and children's departments will be discussed. Any other suggestions will be very much appreciated.

The Sunday School Board of the Brethren Churches of Pennsylvania.

N. V. LEATHERMAN, President,  
A. D. GNAGEY, Vice-President,  
L. E. LINDOWER, Secretary-Treasurer.

## THE 1932 EDUCATIONAL OFFERING

There could have been no Ashland College at all, if it had not been for the devotion to high educational ideals in the hearts of the large group of Brethren, most of whom have long since gone to be with the Savior, to Whom they had surrendered their lives. And there could be no Ashland College now, were it not for the worthy successors of that group. Brethren have stood loyally by their college, both in its endowment, and

in the matter of annual offerings, opportunity for the bringing of which is furnished by the action of the General Conference, setting aside the second Sunday of June as the day upon which special prayers and gifts are to be offered in its behalf. And in spite of the unparalleled depression which is afflicting our land and all the rest of the world, and in spite of the fact that many of the congregations of the brotherhood are having more or less serious trouble to finance themselves, our people are still remembering the college, and placing their gifts upon the altar in its behalf. A financial stringency may be reflected in the amount of the gifts, but so also is the spirit of the devotion, for the college and the high things for which it stands. Let the report of gifts as it appears below, be an acknowledgment to donors, of the receipt of their gifts, as well as an expression of our gratitude. We appreciate the gifts all the more because we know that they are accompanied by the prayers of the givers. May God bless you all, is our devout wish. Gifts are as follows:

Mary Snyder	\$ 5.00
La Verne, Calif.	14.00
Martida Antrim	10.00
Mrs. E. G. Good	2.00
Berlin, Pa.	18.55
Ardmore, Ind.	5.50
Gretna, Ohio	5.53
Ashland, Ohio	53.25
Milledgeville, Ill.	10.00
Fairhaven, Ohio	15.82
Conemaugh, Pa.	21.85
Wooster, Ohio, W. M. S.	5.00
Uniontown, Pa.	5.00
Kittanning, Pa.	2.30
Homerville, Ohio	4.58
Dayton, Ohio	12.05
Muncie, Ind.	15.00
Louisville, Ohio	3.45
Williamstown, Ohio	5.00
Waynesboro, Pa.	15.00
Hagerstown, Md.	6.65
Los Angeles, Calif. (1)	3.75
Terra Alta, W. Va.	10.00
Sergeantsville, N. J.	6.50
Carleton, Neb.	2.30

Total to date, July 10, 1932 ..... \$258.08

Send all gifts to Martin Shively, Ashland College, Ashland, Ohio.

Honey, says the United States Department of Agriculture, is one of the best of the foods high in energy-producing value. Being composed almost entirely of simple sugars it can be assimilated easily. It is therefore of great importance to people whose normal digestive activities have been impaired by disease of old age, or to babies and young children, since it puts practically no burden on the digestive tract.

## A BANKER IN TEARS

A leading bank in a certain community notified a customer that his note was past due, and asked him to pay it up. This is the snappy reply the bank received.

"I wish to inform you that the present condition of my bank account makes it impossible for me to send you a check in response to your request. My present financial condition is due to the effect of federal laws, by-laws, brothers-in-laws and outlaws that have been forced upon an unsuspecting public.

"Through these vicious laws I have been held up, held down, walked on, sat on, flattened and squeezed, until I do not know

where I am, what I am, or why I am here. Their laws compel me to pay a merchant's tax, capital stock tax, water tax, excess tax, income tax, real estate tax, automobile tax, gasoline tax, light tax, street tax, dog tax, school tax, system and carpet tax.

"In addition to taxes I am required to contribute to every society and organization that the inventive mind of man can organize; to the society of St. John, the Woman's Relief, Navy League, Children's Home, Y. M. C. A., Y. W. C. A., Boy Scouts, Police-men's Benefit, Dorcas Society, Jewish Relief, Near East Relief, the Gold Diggers' Home, also every hospital in town, the Red Cross the Black Cross, the Double Cross, and the Purple Cross.

"The government has so governed my business that I don't know who owns it. I am suspected, expected, inspected, disrespected, examined and compelled, until all I know is that I am supposed to provide an inexhaustible supply of money for every need, desire, or hope of the human race, and because I refuse to donate to all and go out and beg, borrow or steal the money to give away, I am cursed, discussed, boycotted, talked about, lied about, held up, held down, and robbed until I am nearly ruined."

The bank officials burst into tears at the receipt of the letter and immediately granted the customer another year's time in which to look up some more taxes, laws, crosses, societies, etc.

(Ed.) This all sounds true except the last paragraph; but possibly that is true also, as the failure to get his money on demand, is the one only thing that ever brings tears to the eyes of a banker.—The Christian Fundamentalist.

### THE PERFECT PREACHER

He is never too long, either in his sermons or prayers. He never forgets anything he ought to remember, and he never remembers anything he ought to forget. He knows just where to speak and when to be silent. His laughter is always well-timed, and his tears are always shed at the precise moment of psychological correctness. His sermons are always well prepared, well delivered, and appropriate. He is educated enough to be a college president, and unassuming enough for an humble beginner. He never has any financial embarrassments as he always manages to live comfortably on the smallest salary. He never quarrels and yet he always is outspoken and courageous. He is at once an ideal student. He is a real leader of Israel's hosts and yet even his enemies speak well of him. His wife is absolutely without fault, and his children are all just like her. His theology is old-fashioned enough to please the most conservative, and new-fangled enough to satisfy the most radical. There is never any difficulty in stationing him, as any appointment is glad to get him, and he is always willing to sacrifice himself for the good of his brethren.

Unfortunately for us, we have never met this brother. We have heard of him: we have listened wonderingly to the tales of his perfection; and we have hoped to meet him; but, always he has happened to move away or die just before we could meet him. But we are still looking for him, and when we find him we shall have no hesitation in letting our people know just where he lives.

But, meanwhile, we have some thousands of good men in our ministry who are carrying on the work. They are not perfect, and

### DEGRADING DARKNESS AND, EFFECTUAL LIGHT

By H. A. Gossard

Make me as one unborn!

This foolish wish,—reverse of every law,  
I make in fear, and blushing—at it scorn;  
Then yield to every wind—as chaff and straw.

Make me as yet Unborn!

Though I, defiant, bend my will to law,  
I,—like a night-hawk dreading coming morn,  
Choose darkness, while at putrid prey I gnaw.

I beg, make me Unborn!

I loathe to see the Light; I choose to hide  
From it, lest seeing, I should be forlorn  
In knowing that its blessings are denied.

I as unborn would be—

If naught but darkness shroud this breathing form;—

Or, seeing Light, in fear from it I'd flee—  
Unloved, untaught, unsaved,—to meet a Storm.

Unborn?—Say not UNBORN!

Soul, rise, from hell's abyss of loathsome night,

To leap and greet with joy the breaking morn;

And bathe your wings for an eternal flight.  
I would not be Unborn,

But reborn, since one ray of light has shone

Into my Soul;—its power to adorn

Has chased the King of Darkness from his throne.

Lanark, Illinois.

they know it, and we know it. And yet it is surprising how great a work these men are doing. They have lots of faults, but more virtues; and they are honestly trying to build up the kingdom of God. And it may be that of them we shall say by and by with great depth of sincerity, "of such is the kingdom of heaven." If your congregation is looking for a perfect preacher, we don't want to discourage them: keep on looking; but take our advice and don't wait till you find him, but pick on some brother nearby who has a score of faults, but who, after all, is loyal to his Master and who will be loyal to you.—Christian Guardian.

### MEN THAT DO AND MEN THAT DO NOT USE TOBACCO

By Rev. Wilbur O. Fix

Some men have tried to un-Christianize those who use tobacco. I desire only to bring out a few facts relative to its curse upon humanity and to tell why those that use tobacco fall beside the man that is free from this habit.

According to medical science, tobacco contains from three to nine per cent of nicotine. And nicotine is a poison. It is declared to be the most deadly poison next to prussic acid known to medical science.

Dr. Kellogg, of the Battle Creek Sanitarium, says that when he took the nicotine from a cigarette and made it into a solution and injected half of this solution under the skin of a frog, in a few minutes the frog was dead. He took the other half of the solution and injected it into the body of another frog and had the same results as in the former experiment. He says that any

boy who smokes twenty cigarettes a day takes enough poison into his system to kill forty frogs.

While I was attending business college a few years ago a young man came through the town with a show crowd. They stopped just outside the town, set up their show, and charged ten cents to see this young man. He was a cigarette fiend. He could not talk above a whisper, and the outer skin of his body was as tight on his limbs as if it had been stretched just to fit. His cheeks were sunken. He was a nervous wreck. He was given a cigarette every five minutes and would almost go into convulsions when without one. He slept only while under the influence of medicine and died a horrible death three weeks after he was on exhibition at the place mentioned. A noted professor said a cigarette fiend is like a "wormy apple," he falls before his time.

A test made in the schools of New York City revealed the fact that nineteen out of twenty boys who smoked cigarettes were slow thinkers, low in their rank of studies, had poor memory, bad manners, poor physical condition, impaired hearing, and were poor workers or not able to work continuously. Keeping these facts in mind we do not wonder at a former president of Yale University saying that there had not been a cigarette user graduated with honors in that institution for the past fifty years.

A noted educator said three years ago that he had never known a student who constantly used cigarettes who could be trusted. It kills will power. The hot nicotine is exhaled through the nostrils and is pulled into the brain cavities and does its deadly work.

Doctor A. S. London tells of examining a portion of the brain of a cigarette fiend, beside that of a brain from a man that was not a tobacco user. The analysis showed that practically every cell of the cigarette fiend was dead. He was burnt up. The brain examined from the man that did not use cigarettes did not have one single dead cell in it although it was taken from a much older man.

"I am not a mathematician," said the cigarette, "but I can add to a boy's nervous trouble, I can subtract from his mental powers, I can multiply his aches and pains. I can divide his attention from his studies. I can take interest from his work and I can discount his chances for success."

Sixty per cent of the boys in America above the age of fourteen use tobacco. Forty per cent are tobacco fiends. There is probably a connection here between this and the fact that only two boys out of every hundred who start to school ever finish the academy course.

A noted educator said, "No use to worry over the future of a boy who becomes a cigarette fiend, he has no future." He further said, "We now have an instrument that records the time it takes one to think. In a normal person it takes one-sixteenth of a second from the time the nerve impulse starts until it reaches the brain. It takes three times as long for a cigarette fiend, everything else being equal."

Every form of insanity known to medical science has been cured, except, insanity caused by the use of tobacco.

The tobacco bill of our country would pay for a college education for every man, woman, and child in our land. It costs us annually three times as much as did the Panama Canal and in two and one-half years it would pay the bonded indebtedness of our country.

Facing these facts, allow one question: Can you use tobacco and do it for the betterment of humanity and the advancement of yourself?—The Christian Conservator.

### PHILIP THE LAYMAN

By Charles R. Erdman, in Church League Bulletin

"Philip the evangelist" was not an apostle. He was not ordained to preach. Yet he testified publicly for Christ with such power that multitudes were converted and a whole city was filled with joy. Thus some of the most noted evangelists have been laymen and many who have not been prepared for the ministry may today find rich opportunities to bear public witness for Christ.

The most instructive incident in the life of Philip was, however, his achievement in converting the Ethiopian eunuch. This episode is a classic example of success in a field of service which is open to every layman—namely, that of personal witness for Christ to individuals.

The incident suggests among others the following lessons: (1) Opportunities for such work are found in most unexpected places. Philip was in a desert but there he met the African prince whom he led into the way of life. (2) Opportunities are fleeting. Philip "ran" and joined himself to the chariot. (3) One must win confidence and interest at the start, so the first words of Philip were sympathetic and arresting and made possible further conference. (4) The way is usually prepared for the messenger. If it is the work of the Lord he will go before his servant. Philip found the eunuch reading the fifty-third chapter of Isaiah. No better opportunity for his message could possibly have been given. (5) One must center the conversation upon Christ. Philip "began at the same Scripture and preached unto him Jesus." (6) The aim must be to lead one to an open confession of Christ as Lord and Master. The Ethiopian was brought to the point where he himself said, "What doth hinder me to be baptized?" (7) Such testimony and the consequent decision issued in gladness, "He went on his way rejoicing."

The last scene in the life of Philip indicates that Evangelism finds its first and most important sphere in the Christian home. When Philip is seen entertaining missionaries and when his four daughters are mentioned as witnesses for Christ, then for the first time he is given the title which is assigned to no other character in the Scripture—namely, "the evangelist."

### THE AUTOIST'S PRAYER

Lord, you'll please excuse me from worship or service today—your day. I know—but it's the only one I have for rest or play. And so I'd like to spin at 30, 40, 50 miles an hour through a couple hundred miles of your fair footstool. So please don't let it rain. And I trust you'll not count the same a sin. The worship and the praise and song, I'll leave to those whom you have not blessed with worldly goods, to the extent that they can even afford—a flivver. I trust you will accept my loyalty to thee upon my word. You know I'd like to give to charity, or church at home and church abroad, but at the present price of gas and oil, Great Guns, it takes the product of my toil to keep the bus a-rolling, so that out

upon the road I need not take from ungodly scorchers' gibes and dust.

I send the kids to Sunday school to learn the way to heaven, while I grease her up so that she may be driven, slip no pins, or break an "ax" and send us prematurely to that same heaven.

You know how it is I can't appear at church, or even have time to read the Word. After six days' rush in office or in store the seventh I need to rush a little more. To do it at a pace, that makes me feel I'm a live one, and hold up my face, I have to pump the tires and all the cups fill with grease.

From my duty to my car, I've taken time for this, my prayer, to show that my early training is not forgotten, that on the Sabbath to God we should have a thought.

Keep us from turning turtle in some ditch, or by some drunken joy rider (I'll vote dry next time) being smashed, and some day when I get rich enough to own two cars, I'll let my chauffeur have one to take plenty of the poor to church.

And will you overlook some minor sins of mine, and pardon my hogging all my your time, which you in your good providence have given and will some day—not now, I'm awful busy—take me to your heaven. Up there I trust you'll furnish me a proper car, that needs no oil or gas or tinkering, to ride the golden streets. Till then, please bear in mind, I'm rushed to death with living.

### THE AUTOIST.

P. S.—My excuses may not seem so strong but I spend thy day this way, to please my children and wife, who lead such a dull life when I'm away, so please charge them their share, if it is wrong—From the Calendar of the First Brethren Church of South Gate, California.

## OUR LITTLE READERS

### THE BOY WHO WILL NOT TAKE A DARE

I read recently in a paper of a boy who came to his death by being run over by an express train. The paper said that some of the boy's companions with whom he was walking home from school had "dared" him to stand on the track until the train had reached a point within a few feet of him. "He would not take a dare," and he will never have the opportunity of taking another in this world. He tripped and fell when he turned to leave the track. Not long ago I read of a boy who fell from the top of a ten-story building. He had dared to try to walk along the very edge of the flat roof. A sudden gust of wind caused him to lose his balance. No doubt a long list could be made of people who have lost their lives because "they would not take a dare." They belong to the class of people we call foolhardy. Men are often found in this class. The spirit of the braggart urges them on to attempt things that wise and modest men would not think of undertaking. It is the part of wisdom to be unwilling to take a dare at times.

When the ice in a wide river was breaking up and beginning to move last spring a number of boys stood on the banks in a Pennsylvania town. One of the boys dared another boy to attempt to cross the river on the ice. Instead of taking the dare the

boy calmly asked, "Do I look like a fool?"

"I didn't say that you did," replied the other boy.

"Well, you implied that you thought I was one when you seemed to think that I would not take your dare to cross that river. Cross it yourself if you want to. I respectfully decline to do so, dare or no dare."

That boy was wise in his day and generation.

One day last summer I was one of a party of six in an automobile driven by a boy of sixteen years. We were approaching what is called a "blind crossing" on a country road. It was a railway crossing with a deep cut on either side, so that one could not see the train until it was within ten or fifteen feet of the crossing. We could see the smoke of a train perhaps two hundred yards from the crossing, and there seemed plenty of time for us to run across the track; but the boy driving the car brought it to a standstill. Another boy in the car said: "I dare you to run across the track."

"I'm not going to cross the track until that train has gone by. Safety first," was the reply.

Then the other boy said: "Pooh! Who's afraid? Let me have the wheel. I dare to cross the track ahead of that train."

"But you don't do it with my father's car," replied the other boy.

As usual, there was the spirit of the braggart back of this boy's dare and his willingness to run the car across the track in front of the approaching train. You will discover that the boy who boastfully proclaims that he is not afraid to take a dare is abundantly supplied with self-conceit and that often there is a vacuum where there should be brains in his young head.

Refusing to take a dare often involves other than danger of physical injury.

There are men behind prison bars who are there today because they did not dare to refuse the first dare to sin that Satan set in their way. Years ago a boy I know was dared by some other boys to go on a "lark" with them. He was well aware of the fact that the proposed "lark" involved some wrong doing, and in his heart he did not want to go. But he had not the moral force to take a dare, and he found himself in the police court the next morning. Of course it requires moral force to refuse to take a dare. Great is the power of ridicule. Some boys fear it more than they fear wrongdoing. It is easy to lead a boy of that kind into taking a dare.

What do you suppose General Pershing or any other general of the late war would have said had he been dared to make an advance on the enemy entirely regardless of the risk involved? No one ever heard of a war general who took a single step without weighing well every foot of it. The boy who will not take a dare is often infinitely braver at heart and far wiser than the boy who dares him to do this or that. "Who's afraid?" is often the challenge of the fool. Taking a dare is often one way of taking a leap in the dark, and no wise boy or man is ever willing to do that.

You will discover that the boy who is always ready to take a dare belongs to the type of boys who are always eager to show off, and no boy is held in less respect than a boy of this kind. Vanity is a dominant thing in his make-up, and he lacks the strong traits of character that prompt wiser and more modest boys to refuse to take a dare.—Exchange.

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VOL. LIV  
Number 29

July 23  
1932

# THE BRETHREN EVANGELIST



"THE GLEANERS"

Courtesy International Journal of Religious Education



## Insane or Religious?

Dean Frederick D. Kershner, of the School of Religion of Butler University, conducts a department in *The Christian-Evangelist* similar to that of Prof. Alva J. McClain's in this paper. He writes that he recently received a little four-page folder entitled *My Testimony*, published by the Harvest Field of Keokuk, Iowa. In it he found the following statement:

There was a little oil stove burning in my kitchen, also a coal fire. I walked over to the little stove and held my hand over it. Many times had I done this before, but this time, quicker than it takes me to tell it, the floor around the stove seemed to be grass and the light from the stove like a bonfire. The light was shining through my fingers and the following words shot through my heart: "Peter stood by the fire and denied Jesus." I felt that if I surrendered all those things, the world would know that I was one of them that follow Jesus wherever he goeth. If I did not do it, I would, like Peter, deny my Lord. The whole thing was clear to me as in the twinkling of an eye. There I stood debating: "What shall I do?" I counted the cost as follows:

"If I do it I will lose all my vocal pupils, for who would have a crazy woman teach them; my children's respect, my husband's love, my singing engagements; for the people would not engage such a simple looking person as that would make of me to sing for them. Socially I would be laughed at, for I myself would think a person crazy if he did that." Then after a moment, I said, "I'll do it! I am going to do it!" When I said that, I felt empty. It was the most wonderful feeling. I knelt down and said to God: "Here is all I have and I am at thy feet to use as thou seest fit now and forever." Hardly was this said when something like fire came from above into my soul. I felt I was branded and filled, and that God had come to his Temple. Later I found I had received the baptism of the Holy Ghost and was sealed.

The days following revealed that I had been instantaneously delivered from sin, fear, hate, envy and all else. There was no self-control or will power necessary. When I read my Bible, verses would stand out in raised letters, and all THE TRUTH was revealed to me supernaturally. Religions were explained and the doctrine was made clear. My friends called me crazy, sick, old fogey and many other things. I was despised and rejected by all, none believing that I had found THE TRUTH. My hair is white and I am outside the camp, bearing his reproach. One more thing I want the world to know. As time went on I found that I was under the BLOOD. The BLOOD of JESUS was made plain and I could see what was the meaning of the blood-washed throng, washed in the Blood of the Lamb. God sent me out to tell all people to surrender. They are not safe unless under the BLOOD of JESUS, when HE comes in the air. He is coming for the hated and rejected, blood-washed ones. "Ye cannot serve God and Mammon." Twentieth century religions are for those who are serving Mammon and calling it God. Many shall be deceived.

Commenting upon this confession, the editors of the pamphlet say:

Dear Reader.—May this burning and true testimony help you to your Pentecost is our prayer.

Then Dean Kershner makes the following comment:

Cases like the above, if placed in the hands of distinguished alienists like Doctor Prince, or Doctor Dercum, would in all probability be classified as illustrations of some form of dementia. Psychologists like Professor Jastrow, or other distinctly scien-

tific advisers, would doubtless reach the same conclusion. Data of this kind always raise the question as to the relationship of rationality to religion. How much of what is usually included under the latter term is really sane? When Paul wrote to Timothy to the effect that the Christian faith manifests pre-eminently the characteristics of a "sound" or a "disciplined" mind, was he right or what did he mean? If religion is not essentially rational what will ultimately become of it? These are some of the questions which always arise when we read testimony of the kind cited above.

The Apostle Paul says of them: "I bear record that they have a zeal for God but not according to knowledge."

## A CALL FOR PRAYER FOR REVIVAL

Great evils have come upon us because we have forgotten God.

The world is sick, and as in a like sickness before, the Word of God gives us the explanation, "Are not these evils come upon us because our God is not among us?" (Deut. 31:17).

God tells us that at the end of this age there will be "distress of nations, with perplexity," and speaks of "men's hearts failing them for fear." Such times are upon us, but it may please God to send revival, since he says, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land" (2 Chron. 7:14).

There is a bankruptcy of human leadership in all fields. The situation in the world is desperate and beyond the control of men. It may grow worse rapidly unless there is supernatural intervention.

The supreme need of the hour is a great spiritual awakening like the revival under the Wesleys in the eighteenth century which saved England from the horrors of the French Revolution. Such movements have always been prepared by a widespread force of prayer, as in the thousands of prayer groups that were formed in Wesley's time.

We therefore earnestly appeal to Christians everywhere to forsake their sins and to return to the simplicity of Bible faith. We appeal to Christians individually to pray more earnestly for revival within the church, and to form prayer groups for united intercession.

We suggest the following to meet the special needs of the various classes of each community:

1. Groups of women, meeting in one another's homes, daily or weekly, at some convenient hour during the day.

2. Cottage prayer meetings in homes in the evening to be held each week.

3. Weekly prayer meetings for young people.

4. Daily or weekly prayer meetings for business men at the noon hour in the center of the city.

5. Prayer groups of ministers and church officers on Saturday night; and of ministers with each other.

We ask Christians to pray and work for the formation of thousands of such small groups.

Please send the name and address of one member of your prayer group to the Evangelist or radio preacher of your choice, or to the Great Commission Prayer League, 808 North LaSalle Street, Chicago.

## SOME CATHOLICS ARE DRY

I venture to protest against wet propaganda, insinuating that Catholics are anti-prohibition. Catholics are freemen and they do not have to say, "Great is Diana of the Ephesians," because stomach worshippers choose to so cry. I am not a radical prohibitionist, but a constitutional one.

The wets have no arguments. Yells and stampede are their stock in trade. Of a very limited experience, the wets love to quote the Wickersham report, and forget what all of us learned long ago, "Positive lies, comparative lies, and superlative statistics."

We are all sick of figures. A soldier so said as he turned from a screen exhibit that was persuading him to keep the Ten Commandments. I know some one thousand families, I traveled three thousand miles last summer to study other places of the East and Middle West. I have come to the conclusion that the radio talkers against prohibition are at least week and gullible.

Not one of the thousand families I know has any apparatus for brewing or distilling on the premises. I am sure they would not think of letting their children indulge habitually in stimulants. I am sure that not even ten per cent of Catholic school children have anything like home saloon life.

I believe I have an open mind on this matter, and I am anxious to find this "bete noir" of the frightened wets. I would ask those gentlemen to pause and listen, and see if this deep, manly voice against prohibition be not from the stomach. . . . We should congratulate our friends that they have helped us to beat and break the terrible whiskey ring, and demolish the saloon, this alone were enough to live in the eternal gratitude of free and decent Americans.—Rev. T. J. McDonald. in Catholic Daily Tribune.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Have I a Right to Live My Own Life?

That was the Christian Endeavor topic a few weeks ago, but it has such a challenge to it that the whole church ought to be brought to face it. It expresses a natural bent toward selfishness that is found in all of us, and an inclination to defend that selfishness. But that naturally selfish disposition is hereby called in question. Have I a right to live in such selfishness? Have I no obligations to others? Or is altruism merely somebody's fancy and service a piece of foolish sentiment? If I have a right to "live my own life," then selfishness is a virtue and consideration of others a weakness. It is a most important question to contemplate, particularly when world conditions are in such a distressed state of affairs.

This question strikes at the fundamental and most glaring weakness of the church—selfishness. That is the thing that intercepts between the soul and God; it detaches from the divine influence; it insulates from the source of power. It harks back to the natural, the worldly, the fleshly, from which we were renewed and has no rightful place in the life of the Christian. When Paul warned the Galatians against "the flesh" he meant "self" for that is what you have when the "h" from the word "flesh" is dropped and the order of the remaining letters is reversed—it is S-E-L-F. We must be on guard against self, the ego, the "BIG I." It is the prominence of "I" that makes sin what it is.

I have no right to "live my own life," because such a course will mean loss and ruin to myself, a ruin that would be irreparable, and that is too great a price to pay for a little season of freedom in self-direction. We have the Word for it, for we read: "He that would save his life shall lose it, but he that loseth his life for Christ's sake shall find it." Man simply has not the wisdom nor the power to direct his little barque through the rough sea of this life safely and alone. "We have all sinned;" "there is none righteous," and "the wages of sin is death." And if I am warned in advance of the absolute futility of attempting to go it alone, why should I be foolhardy enough to try, or, perchance, so careless as to neglect, or so heady as to reject, the warning? I can gain nothing from it. "For what shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" My life is valuable, and I have no right to run needless risks with it. It is so valuable that "God gave his only begotten Son that (I and) whosoever . . . should not perish, but have everlasting life." And that sacrifice stands sufficient and ever available for the man who has been in the Father's house but has wandered away, as well as for the one who has never confessed Christ. For let us be warned by the possibility of a child of God becoming a prodigal, or a son losing his heirship, by a continual "living of his own life."

In the second place, I have no right to "live my own life" because others have a claim upon me for service. I am my brother's keeper and helper. I owe sympathy and helpfulness to those who are in need, and I am under obligation to make my contribution to the world's work and progress. I am here to serve, even as Jesus declared concerning himself. The divine command is, "Bear ye one another's burdens." And the parable of the Good Samaritan reinforces the obligation. Every page of the Blessed Book as well as every relationship of life is an emphasis of the duty of unselfish living. The church is waiting in its progress and the kingdom of God is tarrying for the coming of men and women whose support to the limit can always be counted on, whose thought is always of others and whose one aim in life is "Not to be ministered unto but to minister."

And finally, I have no right to "live my own life," because it does not belong to me; it is an entrustment from God, and I ought to use it in a manner pleasing to him. "Ye are not your own, ye are bought with a price." Again we read: "For we are his work-

manship, created in Christ Jesus for good works, which God hath before ordained that we should walk in them." If we know ourselves to be his own possession, we ought to recognize that fact in life. That was the thing for which Paul pled when he said: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Are we stewards of our very lives? Then let us treat ourselves as belonging to him, and let us seek his will and way in all that we do. But that we find difficult to do. We are wont to display in our attitude toward God all too much of the spirit of the Revolutionary patriots toward the British crown. It is well enough to speak of "certain inalienable rights" when dealing with our relationships to entirely human institutions and authorities, but there is no room for a declaration of rights "to life, liberty and the pursuits of happiness" in matters pertaining to the kingdom of God. We have no "rights" when we face the claims of the Lord of Glory. We forego them, deny them, set our faces away from them when we accept his Lordship. Life still is precious to us, but we find that it is not to be had by selfishly seeking it. We still cherish liberty, but we have learned that liberty in the highest sense is to be enjoyed when we give ourselves freely and fully as bondservants of Jesus Christ. We still desire happiness, but we have discovered that true happiness comes not from directly seeking it, but from doing the Master's will. "He that loveth pleasure shall not be satisfied." But we are satisfied in Christ, for he came that our joy might be full, and we are daily experiencing it in larger measure, when we live, not our own life, but the life that he freely gives, the life that is hid with Christ in God. May every professing member of the church seek to live that abundant life.

## Keep the Preachers Preaching

There never was a time when the Gospel message was more sorely needed than now, or when a church can so ill afford to dispense with preaching as now. Yet churches are being tempted to do that very thing, as a means of economy. And some have actually decided upon such a course. We recently learned of a church deciding to dismiss their pastor and to go through the year without preaching, not because of dissatisfaction with their pastor, but because they thought they could not afford to pay for preaching. From another church word comes that similar action is under contemplation at that place. And some of the leaders in other churches are discussing the advisability of such a course. While we sympathize with the hard pressed condition of the people that induces such action, yet we say emphatically that it is poor policy. It is not the right way out of the difficulty. Such retrenchment will prove far too costly for a time like this. The proclamation of the Gospel should not be silenced when discouragement and doubt and hardship everywhere abound and when the world is reaping the harvest of its folly in an appalling measure. The church must let its light shine; its voice must continue to be heard. It can point to the only solution of the world's ills. The church budget may need to be cut, and in some cases sharply cut, but the pulpit must not be closed.

Moreover the church is dealing unfairly with its pastor whom it dismisses in a time like this in order that it may save itself the necessity of some real sacrifice. The pastor may fairly be asked to share with the church in the needed sacrifices, and we doubt if we have a pastor who is unwilling to do so, but he should not be required to bear the whole, or a disproportionate share, of the burden. Provide for your pastor as best you can, but do not add to the curse of unemployment by dispensing with your church's preaching ministry during the depression.

One of our esteemed contemporaries, *The Christian-Evangelist*, issues a warning along this line. It had received the following pertinent letter from one of its readers:

Don't you think what we need is a national crusade of some kind to keep our churches open? Many of them are being closed to save money. This is not fair to the preachers or to the Kingdom. The best kind of a pension for ministers just now is a job in their chosen work. Our congregational form of government puts the responsibility upon the local church. Many of them take the easy way of getting along without preaching.

Every church ought to be open in these trying times to inspire the people with hope and stabilize society, as well as to proclaim the Gospel. Can there be a national stirring of conscience upon this matter? We ought to be able to command our entire resources, of ministers employed, and our responsive laymen to organize and lay this matter upon the hearts of the deacons and elders in hundreds of churches not now having regular preaching.

Then the editor makes comment, a portion of which we here quote:

Everything in us goes out in agreement with this suggestion. There is no higher duty before the churches of the brotherhood. In fact the situation is a crisis and a menacing one. . . .

The churches have worked with zeal and given without stint to abate the terrible condition of unemployment throughout the country and this was essential to their Christian integrity. Now they should heed the state of the case in the ranks of their own ministry. We cripple the whole church, and we weaken the spiritual elements in personal life and civilization when we silence our preachers by closing the pulpits to them on account of unemployment.

Your church can afford to dispense with almost any other feature of its worship sooner than the preaching of the Word. Whatever economy program you may find it necessary to launch, be fair with your minister and you will find him ready to meet you more than half way. But by all means keep the preachers preaching.

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## EDITORIAL REVIEW

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Brother E. M. Riddle, pastor of the church at Warsaw, Indiana, writes his annual invitation on behalf of Warsaw's distinguished offspring, Winona Lake Institutions, urging Brethren people to attend both the Bible Conference and the National Conference of our own church. Conference date is August 22 to 28. Let's go.

We are informed that Brother E. M. Riddle, pastor of the church at Warsaw, Indiana, has accepted a call to the pastorate of Waterloo, Iowa, to succeed Brother S. M. Whetstone, who is soon to become pastor of the church at Goshen. Brother Riddle will leave for Waterloo after National conference, and will be succeeded at Warsaw by Brother Leslie Lindower of Terra Alta, West Virginia.

Sister Ellen G. Lichty of Pasadena, California, after reading Dr. W. S. Bell's message in *The Evangelist* of July 9th, regarding the proposed merger of our news-carrying publications, wrote us as follows: "I say yes and amen. We should have all our missionary news in the *Evangelist* instead of having it scattered. It should be under one cover."

The secretary of the Northwest District Conference gives us a report of the recent meeting held at Harrah, Washington, where Brother Fred V. Kinzie is pastor, and who also was elected moderator of next year's conference. The moderator of the recent meeting was Brother Albert Lantz, pastor of the church at Spokane. The conference was limited to one day and a night, due to the depression, but it appears that that short time was crowded full of many helpful sessions and profitable discussions.

Brother George E. Cone, national statistician, issues another reminder to the churches about making report to their district statisticians. Some of the districts have been heard from 100 per cent, but others have considerable work yet to do. It is not a great task that is asked of the churches, nor is it one that is made hard by the depression. It just requires a little energy to counteract that "putting-off" habit, and it is soon done. Let us cooperate, every one.

Brother Raymond E. Gingrich, pastor of the Fair Haven, Ohio, church, called at the Editor's office and informed him that Dr. Louis S. Bauman is to be with him to lead his church in a two weeks' revival meeting beginning July 31. Brother Bauman will leave Long Beach immediately after the close of the Southern California Conference, driving through and bringing his family

with him. Miss Iva and Paul Bauman will be present to assist their father in the music of the campaign. The pastor invites the cooperation of neighboring churches in these meetings.

A successful revival was held at the Corinth Brethren church in Indiana under the evangelistic leadership of Brother R. Paul Miller. The pastor of this church is Brother Mark B. Spacht, whose faithful cooperation with the evangelist was a considerable factor in the success of the meeting. There were nineteen baptized on the last day of the meetings and three remain to be baptized. These and the one reconsecration makes twenty-three to take their stand for Christ during the meetings.

Brother Robert F. Porte pastor of the First church of South Bend, Indiana, recently spent a few days in Ashland and shared the editor's office while browsing through old *Evangelist* files of fifty years ago and later in an endeavor to discover the thought and spirit of early Brethrenism. Brother Porte, who had completed his residence work for a Doctor of Theology degree in Princeton, is working on a thesis that inquires into the relation of the Brethren (Dunker) church to the Pietistic movement in Germany. When he left our office he confessed to have become pretty thoroughly saturated with the spirit of early "Progressive" Dunkerism as a result of his research.

Brother Ray Klingensmith, student pastor of the church at Anketown, Ohio, reports splendid progress in the Lord's work at that place. The pastor's Sunday night instruction class in Brethren doctrine is a feature of the work that deserves special mention. Such instruction is one of the most important requisites to the perpetuity of the Brethren faith that lie within the province of the pastor to promote, and we are glad to note some of our young preachers catching the vision so early in their ministry. Nine are reported baptized and seven added to the church. The Sunday school is growing in interest, the attendance recently having reached the 103 mark.

We have this week a report of the Southeastern District Conference recently held at Roanoke, Virginia, where Brother H. W. Koontz, who makes the report, is pastor. It is said to have been an inspiring and greatly enjoyed conference. The well prepared addresses by various members of the district and the lectures by Prof. Alva J. McClain made it a conference of real worth. The newly elected moderator is Brother Frank G. Coleman of Hagerstown, Maryland, and the place for the next meeting is the Bethlehem church near Harrisonburg, Virginia, where Brother John F. Locke is the pastor, and the time is the first Tuesday in June of next year.

From an attractively printed circular recently received we learn that the churches of Gratis, Ohio, are cooperating in union Sunday evening open air services during the month of July under the leadership of Dr. W. H. Beachler. He is not doing all the preaching this year, however, such speakers as Prof. J. Oscar Wenger of Manchester College, a Methodist pastor from a nearby town and the Preble County Sunday School superintendent being called in for addresses. Special music, a strong speaking program and ample facilities for an open air assemblage have cooperated to make such a summer evening series an annual event of growing popularity and large attendance in the Gratis community.

Dr. Edwin E. Jacobs, president of Ashland College, reports that the mid-summer commencement exercises were well attended and that the total number of graduates is sixty-five. This number added to the number of graduates at the spring commencement brings the total for the year to 172, which is more than the total college enrollment for the years when some of us were students at Ashland. Professor Jacobs points out that the new tax law imposes quite a heavy burden on the college and he asks the cooperation of the supporting constituency to the end that the burden may not be any heavier than absolutely necessary. In making payments on obligations to the college, please keep this in mind. In a personal conversation with President Jacobs, he said the outlook for the college year opening in September was bright. Brethren young people contemplating a higher education should consider the opportunities and advantages of Ashland College.

## The Spiritual Life of Jesus

By Dr. William H. Beachler

*This address and another on "The Social Life of Jesus" to be published next week were prepared by Dr. Beachler for the inspiration and guidance of young people. They will prove helpful to adults as well as young people and we are glad for the opportunity to present them to Evangelist readers.—EDITOR.*

Are we always clear as to just what we mean when we speak of the spiritual life of Jesus, or of St. John, or St. Augustine, or anyone, for that matter? Maybe for the most part we are. And yet, it might be helpful to pause for a moment to refresh our minds with the meaning of the spiritual life.

For example, let us note this angle of the subject. One man's life may be spiritual. Another man's life may be more spiritual. Which implies that the degree of spirituality and spiritual attainment may differ and does differ in different Christian individuals. Some people seem by nature more spiritual than others. For such, the struggle is not so great or difficult to attain unto greater and greater spiritual growth and development.

But after all, what does growth in the spiritual life mean? At least it means that there has been progress in our endeavor to gain God-consciousness. It means that we have found delight and satisfaction in God and the things which are good. It means that there has been progress in the matter of bringing the carnal, baser side of our natures under subjection and control of the nobler, the spiritual side of our natures. It means that we, like Enoch of old, love to walk with God, and delight to do his will. It means that we abound in the fruits of the spirit—love, joy, longsuffering, goodness, patience, kindness. It means that when we do wrong, it grieves us. And when others around us do wrong, they grieve us.

Naturally therefore, our friends know it when we are spiritual. It shows in our entire life and conduct. It shows in our attitudes toward right and wrong. It shows in the things we talk about. It shows in our habits and the things in which we are interested. It shows in our unselfishness. It shows in our willingness to help and serve. It shows in our loyalty to the church and every department of the church. Our friends in our homes know when we are spiritual, just as our companions know it. And certainly our pastors know it too. The spiritual life is something that cannot be hid, any more than an apple tree can hide its fruit, or a song bird can hide its beautiful notes.

When we think of Jesus and his spiritual life we think of the perfect man. Jesus is the supreme example of one whose whole life and nature was under complete control of the spiritual. He allowed himself to do nothing which did not enjoy the sanction of his nobler, spiritual nature. In the consciousness of Jesus, God was always present. God was to him the object of his supremest love, and delight and devotion. His meat was to do his Father's will. His entire life was an unbroken walk with God. God was real to him as he has never been to any other person. Consequently he loved the right as none other has ever loved the right. And evil and wrong grieved his sinless, sensitive heart as evil has never grieved another heart. In all that he said; in his perfect control of himself at any and all times; in the matchless grace and beauty of his life, he showed, as has never been revealed before or since, how God wants us to live, and what the life and

conduct is like when we are in complete subjection to God.

But we do not stop with the thought of Jesus as the most spiritual man that ever lived. We also turn to his example and his teachings for our fullest light on the subject of spiritual life and growth. The paths that led Jesus to the spiritual life, and enabled him to keep the spiritual fires burning in his soul are the paths we too must follow. Those paths lead us into constant companionship with God, and into our abiding in Christ. They lead us to regular and sincere Bible study. They lead us to the church for Divine worship. They lead us to the garden of self renunciation and surrender. They lead us into a greater and greater desire to know God's will that we may do it. They lead us to unselfish and faithful service. Jesus said, "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing." And herein is the secret of the spiritual life.



Dr. W. H. Beachler

Gratis, Ohio.

"His blood-red banner streams afar;  
Who follows in his train?  
Who best can drink his cup of woe,  
Triumphant over pain,  
Who patient bears his cross below,  
He follows in his train."

### WHAT CHRIST MEANS TO ME AS A BUSINESS MAN

It is far from possible for me to try and express my real feeling as to what Christ means to me as a business man. The more I get into the subject, the deeper the conviction and realization of this blessed relationship and its true meaning and significance. It is in truth the greatest joy and happiness that comes into my life, and I could not get along a day without it. From experience, I can gladly attest that the ideal life is the Christian life. Not one of emotion and sentimentalism, but of real strength and power, and of constant inspiration. The blessed thought that the Saviour is nearer to me than the very breath that I breathe and that he really cares and sympathizes in my weakness and failures, keeps me going, and is a delight beyond expression. He helps me from living a barren, weak, and poverty-stricken life and through his influence it is easier to convey the feeling of love that I cherish for others, but far too often fail to make known. I know that he wants me to have everything in life that makes for growth and happiness, and in days of stress and strain, accentuated by sorrow and bereavement, I have leaned heavily upon him, and have never been disappointed in his matchless and marvelous love. He lifts me from my cares and heavy burdens to contentment and peace and I too frequently gather thorns, thistles and leaves, rather than fruits and flowers. What a blessed thought, "Lo, I am with you always," and what a tragedy that men do not seek him when he may be found. Only Eternity can measure the awful calamity of leav-

ing him out of one's life, and may we all experience more of the great joy and happiness that comes through living close to him, and in having a part in the winning of the lost to the blessed Saviour.—Alfred R. Willingham, in "The Christian Index."

## Studies in the Book of Revelation

By R. I. Humbert

### Study No. Four

The expression "Lord's Day" has no meaning to those who contend that it means Sunday, for it would make no difference to us whether the vision were given to John on Sunday or Monday, in fact it is doubtful if all that this book contains could have been given to John and written by him in one day.

Those who know their Old Testament will have no difficulty in recognizing a reference here to the Day of the Lord, for Revelation is certainly a book revealing great judgment and contains in detail the exact things that prophecy foretells of the Day of the Lord.

### The Day of the Lord

Let the reader study such passages as Joel 3 and Isaiah 13. "Howl ye, for the Day of the Lord is at hand; ... Behold the Day of the Lord cometh, cruel both with wrath and fierce anger ... the stars of heaven and the constellations thereof shall not give their light, etc."

John was living in the early period of church history but was picked up and placed ahead some two thousand years to the time when the church will have run its course and the tribulation will be upon the earth.

### Describing the Wrong Thing

It is right here that so many have difficulty. They try to make this book fit into an age different from the Day of the Lord. Some try to make it fit church history or the destruction of Jerusalem and when it does not conform to facts they discard the whole book as unworthy of our study.

If I was trying to describe a horse and my hearers thought that I was describing a house, we would have difficulty. If I would say that it has one white ear and a white foot, it would be hard for them to think of a house with an ear and a foot. It is thus with this book. After chapter four it gives a rehearsal of the Day of the Lord, the time of the great tribulation which is to run its course after the removal of the church. Thus it is easy to see why those who try to make it fit other ages have such difficulty.

### The Precious Church

"I saw seven golden candlesticks" (vs. 12). In verse twenty we are informed that the candlesticks represent the churches. Great crowds may gather on the earth in the name of entertainment or excitement but in heaven there is no response, but let a group of Christians gather and Christ is there in the midst; they are the most precious of all things on earth in his sight—pure gold.

### The Vision

"And in the midst of the seven candlesticks one like unto the son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle." Here we see our Lord in the midst of his church, clothed in robes of honor and dignity. He had been in glory some sixty years and came back to the isle of Patmos to give his last message to his churches. He is in their midst watching for any carbon that may collect and hinder their light and in his messages to them he warns them

of their dangers and comforts and gives promises to the overcomer.

### The All-seeing Eyes

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire." Those eyes are upon us NOW. It is well to practice the presence of God. Our eyes see only the body, but those eyes pierce even to the soul. Our eyes require light from without, while those eyes shine with the penetrating sharpness of an electric flashlight. Nothing is hid from the gaze of those eyes for they pierce even to the secrets of the heart.

There is something overawing in the human eye. Men have died under the glaring eye of a king. Although the eyes of this vision strike terror to the ungodly there is a calm and inspiring warmth for the righteous.

### The Seven Stars

"And he had in his right hand seven stars." We read in verse twenty that these "seven stars are the angels of the seven churches." Many think that these messages or angels are really the pastors of the churches. This book is written to "his servants" and is signified by an angel unto John, who is commanded to write it down and a blessing is promised to the reader. Everywhere the implication is to the effect that the messages are for human beings, and are written to men who are the pastors.

Martinsburg, Pennsylvania.

## Keep Your Eyes Upon the Cross

By George B. Kulp

Colonel D. B. Birney was the commander of the Twenty-third Pennsylvania Regiment, in the Sixth Corps, Army of the Potomac. He had been in many an action with the enemy, and had seen the old flag as it floated above the smoke of battle like a shot through rainbow; but now, he is in his last battle, and the end is not far off. The loved ones are standing around waiting for his departure and listening to his words. Once more he is at the head of the old Twenty-third; once more he is pressing the battle at the front; once more he cries, "Keep your eyes upon the flag, boys, keep your eyes upon the flag," and then the final victory.

If you and I would have the victory when we come to the end, for the end will come, we must be so possessed of God that we will always have the cross in view; for only by the cross will be ever conquer. You have read of Constantine, who before going to battle with the Pagan army, had a vision, a cross in view, and around it were these words, "By This Sign Conquer." It came to him as a message from the skies, and he so received it and won the victory.

Back yonder is a man, educated, cultured, who has paid the price—left all—counted things the world thought of much worth as but dung, yea counted all things as but dross, that he might win Christ and be found in him. He laughs in his soul as he thinks of the glorious exchange that he has made, not looking at ship-wrecks, stripes, stonings, imprisonments, perils among false brethren, nor at death, but determined to know nothing among men but the cross, Christ and him crucified, "to the Greeks"—the cultured of that day—"foolishness;" "to the Jews"—the church of that day—"a stumbling block;" but unto him, "the power of God and the wisdom of God." With the cross in view this man can do only one thing, press forward; there is no such word as retreat in his vocabulary. Forward! Back yonder he had met Jesus, yes,



There were men who would make oath they had seen him lie on Calvary, and seen his body placed away in Joseph's tomb, but all this is nothing to him. He had met the living Christ, had heard him say, "I am Jesus;" and from that hour he had never lost sight of his Lord. In prisons he had sung his praise, in shipwrecks, he had proclaimed his faith, in close view of the block he wrote, "The time of my departure is at hand. I have fought the good fight. . . I have kept the faith: henceforth there is laid up for me a crown." Victors receive the crown, and he is a victor. Cross bearers are crown wearers throughout all eternity. The man who lives with an eye upon the cross will conquer all the graveyards sin has left in its wake. When he who clung on the cross went through the grave on his way to the mediatorial Throne, he left the hilltops on either side of the valley ablaze with the light of immortality; and there is no dark valley to the soul that lays down the cross at the journey's end. No wonder the child of God sings:

"The cross of Christ I'll cherish,  
Its crucifixion bear,  
All hail reproach and sorrow  
If Jesus leads me there!"

The cross has wings that lift up; it has an attraction that outweighs all the powers of this world. The cross speaks of naught but victory. If a cross bearer should stumble he will fall toward the cross; if he should die under the load, the angels of God would have him in the presence of the King before his body was cold. For him to be absent from the body is to be present with the Lord. To stay here is to be always moving homeward. Well did the poet sing,

"Here in the body pent,  
Absent from him I roam,  
Ye nightly pitch my moving tent,  
A day's march nearer home!"

O beloved, make much of the cross! It was by the cross God would save the world, and by way of the cross you will be saved and at last reach home. God's love and tenderness was shown by way of the cross. I think the great Apostle was thinking of Calvary when he wrote, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Give the cross plenty of time to act upon your soul; see naught but Jesus only. I love to think of him seated up yonder in Glory, but I never would have had that vision had he not gone to the cross. Some one wrote the other day, yes, quite recently, that we ought to have another symbol of Christianity than the cross; that spoke of "torture." I would much rather take the word of my Lord, "I, if I be lifted up from the earth, will draw all men unto me." This spake he of the death which he should die.

"And that high suffering which we dread,  
A higher joy discloses;  
Men saw the thorns on Jesus' brow,  
But angels saw the roses."

—Herald of Light.

## We Finish to Begin!

By Daniel A. Poling, Chairman, Allied Forces

And what a finish! Ten months of mighty marches and then the climax of conferences which brought representative citizens and young people to Atlantic City from every section of the United States. Every goal set was

reached and passed and every standard raised was carried to its triumph. As a speaking campaign alone, the Allied Forces will be remembered, for their record is without parallel in the history of the American platform. But their claim to worthy immortality among temperance movements rests not upon the six hundred cities visited, the million and a half citizens enrolled. It stands squarely upon the enduring character of the continuing educational program they left with the people. And it is this program that proclaims with convincing detail and unmistakable faith—"We Finish to Begin!"

Allied Forces are today not a "history that is told" but a marching army. With an executive leadership made up of more than one hundred citizens from among the most representative men and women of America, with Allied Youth established as a permanent organization for young people and led by young people; with Allied Women under the direction of two inspired officers and with field plans that promise intensified activities of even greater value than the effort that has just closed, we are justified in believing that our greater contribution to the cause of the Eighteenth Amendment and liberty under law is yet to be made. A great national political campaign is immediately at hand. We are ready for it. We shall select vital states and strategic congressional districts in which to concentrate our efforts. We have at our disposal and on call to these hundreds of local units of Allied Citizens, outstanding speakers of the country. We are proceeding at once with the necessary effort to secure financial support for these immediate responsibilities. The marvelous way in which our friends have financed the crusade of the past ten months justifies our confidence in their spirit and ability to "see this thing through."

"We finish"—and it is indeed a glorious finish. A triumph beyond the dreams of those who were associated in the conferences that gave the movement birth and who were comrades in the at times well-nigh appalling ordeals through which it went forward.

We finish! Finish 260 days of constant travel by day and by night across the land and through the air. Finish the schedule of nearly 600 cities and more than 2,600 conferences and mass meetings. Finish the enrollment of a million and a half citizens of whom more than 500,000 are young people. Finish the organization of more than 1,200 local units and the distribution of millions of pages of free literature. All of this and much more we finish, but we finish only to begin!

Again we declare our challenge to the foes of the Eighteenth Amendment. We expect to win. Win with the facts and in the open. Win as Americans who believe in representative constitutional government; who believe in prohibition not for its own sake but for the sake of America, America on the march! For the sake of human welfare and that highest conservation—conservation of men, women and children. We grant the right of the opposition to state its case and to seek in orderly fashion the expression of its purpose. We grant that there is an honest, deep-seated difference of opinion. But negation is not enough. Those who seek repeal should state their alternative. Without a substitute for prohibition, repeal would invite greater lawlessness and threaten the very existence of representative government. Nature abhors the vacuum and in government anarchy would fill it. Let party platforms define the principle and procedure under which the opposition may record its will. But an opposition without the maturity of a constructive plan can never write a plank for any party that will save that party from justified, united, militant, Dry opposition. Such opposi-

tion can make a slogan for defeat but not a charter for success.

The Allied Forces finish to begin. They go forward now intensifying their activities and moving into new positions all along the line. They stand for the Eighteenth Amendment and for liberty under law. Upon this issue they fight!

New York City.

## SIGNIFICANT NEWS AND VIEWS

### DEATHS FROM ALCOHOLISM SHOW DECREASE

In the midst of all the wild and irresponsible discussion about prohibition it is significant to find in our local press but "not in the headlines" the report of the government census bureau at Washington which shows that deaths from alcoholism have decreased in the last two years for which the figures are available. In 1917 the death rate from this cause was 5.2 per 100,000 population; in 1920 it was 1.0; in 1927 and in 1928 it was 4.0. In 1929 it dropped to 3.7 and now in 1930 to 3.5. If the tremendous drive of the wets can be stopped it is possible that still more significant social gains from prohibition may be placed before the American people. It may be that we have already "rounded the corner" in this realm if not in the economic.—The Christian Century.

### CHICAGO PROTESTANTS ADD 48,000 MEMBERS DURING YEAR

Nearly 48,000 members have been added to the Protestant churches of Chicago during the past church year, according to a report by Walter R. Mee, executive secretary of the Chicago Church Federation. The Lutherans lead, with 13,479; then come Methodist Episcopal, with 5,960; Presbyterian, 5,624; Episcopal, 3,673; Congregational, 2,687; Baptist, 2,219; Evangelical Synod, 1,781; Disciples, 975.—Selected.

### E. STANLEY JONES WILL GO TO CHINA

Rev. E. Stanley Jones will leave India next month and will spend several months among the students of China. He writes of the call that has come to him: "In July I go to China. The different bodies of China have sent an urgent appeal to come to China this autumn. There is a race on between communism and Christianity for the soul of China, with communism leading. The students are the key to the situation. This invitation was so pressing that I could not refuse." Of his recent months in India he writes: "The last three months have been a period of intense national crisis. Gandhi returned from the round table conference, negotiations for a settlement broke down, and he was swiftly sent to jail along with thousands of others. With constant jailings and the lathi charges, my work seemed impossible. But it has been the best three months I have ever had."—Christian Century.

### A BEAUTIFUL LIFE

In Kansas, a woman physician, Dr. Mary Bennett, has retired from practice at the age of eighty. With her husband, also a physician, she went to Kansas long ago, when conditions were hard. Many recitals of her devotion and sacrifice have been printed recently. One testimony impressed us:

"Another woman told how, when she lived in a sod house, forty years ago, out in Ford County, her husband was terribly injured when the horses ran away and dragged him. Dr. Bennett came fifteen miles, urging her ponies until they were white with lather, but was too late to save the man for this world. 'But she saved him for the next world,' said this woman. 'She brought divine comfort to many a dying person. She was doctor, nurse, cook, preacher and friend to the sick in this country in an early day.'"

Dr. Bennett's own words are worth repeating:

"The last thing any physician should think of is his fee. I do not mean that he should not have his fee if his patients are able to pay him. It is the duty of every one to pay his doctor and to pay him as promptly as possible. But the doctor's first concern should be to help and heal the sick without thought of a fee. I do believe the majority of doctors realize that theirs is a mission of

helpfulness first and that the thought of money is secondary. A doctor has to live, you know, and he must be paid, but I always thought of myself as following in the footsteps of Christ, as far as I was able to do so, going forth to help and to heal, as he commanded. The healing, the helping, the comforting all went it together."

That is fine. Unknown to the great world, without place and conspicuous honors, she has wrought far better than the most of us. Hers has been a beautiful life. May her retirement be sweet! —The Presbyterian.

### IT HAS BEEN PROVEN

Chile has a new law which leans toward prohibition. It requires all saloons to close on Friday night and remain closed forty-eight hours in order that the wives and mothers may have a chance at the pay envelope of the workmen who are paid on Saturday morning. A lot of people in the United States would probably be willing to compromise on a prohibition law that would open saloons for forty-eight hours over the week ends in order to give the brewers and a few other parasites a chance at the pay envelopes before they reached the wives and mothers. In most cases forty-eight hours would be amply sufficient.—Religious Telescope.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Job II

The book of Job is a revelation of the ministry of pain and affliction. It evinces how the Maker of men views character as disciplined virtue and not merely protected innocence. The beckoning hand, not the mailed fist, is what Jehovah wishes the sufferers of all ages to see. All afflicted souls should be able to rise on "stepping stones of their dead selves to higher things." They should realize that the via crucis (way of the cross) is only another name for the via lucis (way of the light).

"Only the prism's obstruction shows aright  
The secret of a sunbeam, breaks its light  
Into the jewelled bow from blankest white."

The writer wonders, does man have enough moral resilience to "find in loss a gain to match?" Can he transform his crucifixion upon an ash-heap into a glorious resurrection victory? Assuredly. The night without stars is but an hour, if he has his eyes fixed upon the rising Morning Star. He is our Days-man. And even in the night men may read: "God . . . giveth songs in the night." (Job 35:10; Ps. 119:54, 55).

But someone will urge: "But he sends enemies, Satan and his hosts, for us to do battle during the night." Well, what of it? Is it not man's business to think for himself in resisting the Devil? Is it not his divine prerogative to aggressively fight for the right? The moral fight within and without is about the noblest task this world affords. Browning was right when he wrote of our modern Jobs:

"No, when the fight begins within himself,  
A man's worth something. God stoops o'er his head,  
Satan looks up between his feet—both tug—  
He's left, himself in the middle: the soul wakes  
And grows. Prolong that battle through his life!  
Never leave growing till the life to come!"

Indeed, eternal life begins when Christ vouchsafes it to man. It is a gift—a gracious gift of grace—which is enriched and purified in the furnace of affliction. How sweet are the uses, then, of adversity!

### I. THE HISTORY OF THE BOOK

1. Author. Job, Moses, Elihu, or possibly another. Uncertainty prevails as to its true authorship.
2. When and Where Written. In Patriarchal times; in Palestine.
3. To Whom Written. To universal mankind in general; to

patriarchal characters of patriarchal times in particular.

4. Purpose. To discuss the problem of pain and the uses of adversity. Immortality is not mentioned.
5. Authenticity. Job is generally regarded as an historical character. His experiences and conversations are presented in dramatic form to the reader.

#### II. THE OUTLINE OF THE BOOK

1. Job and His Trials. 1-2.
2. Job and His Friends. 3-37.
3. Job and His God. 38-42.

#### III. THE STORY OF THE BOOK

The great epic of Job opens with a controversy between heaven and hell in which Satan figures as the tempter of the righteous, prosperous, and widely known citizen of Uz. Afflicted with elephantiasis, Job's friends seek to comfort him and then charge him with sin. Three cycles of philosophical controversy follow. Job hears their arguments, answers them, justifies himself, and continues to suffer. The last voice announces that suffering is educational and then Jehovah and Job have a conversation of their own. It is a challenge to Job and he, witnessing his poverty stricken former self, repents, and is restored to health, receiving twice the prosperity he formerly knew.

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Suffering. Chastisement.
2. Key Verses. 34:31, 32; 10:15; 19:25-27; 42:1-6.
3. Key Chapters. 38, 42.
4. Key Ideas. Pain and Providence; Purity and Power.

#### V. THE VALUE OF THE BOOK

The book of Job is a valuable contribution to our common spiritual life for several reasons:

1. It discusses intelligently a big problem of the ages.
2. It associates Satan with the spiritual worlds of good and evil.
3. It portrays the inadequacy of human philosophies to solve the problem of suffering.
4. It reveals the purpose of God as gracious.
5. It evinces the breadth and length of wisdom and knowledge in the patriarchal times.
6. It promises immortality dimly, but surely, to man.

#### VI. THE CHRIST OF THE BOOK

Christ is the Days-man and Redeemer of the book of Job. The afflictions of Job, guiltless and upright, should have prepared Israel for the Innocent One who was "stricken and smitten" and yet was "without sin." He was more patient than Job under the smiting rod. He is our only Example in trial and tribulation.

#### VII. THE TEACHINGS OF THE BOOK

Appended below are the summarized teachings of the book of Job as they are set forth by the pen of that admirable, reverent, conservative Old Testament scholar, Dr. Sampey:

##### A. Negative Teachings.

1. Suffering is not always a punishment for sin. The best man of his time may be the greatest sufferer.
2. Justice does not always find perfect expression in individual lives.

a. The wicked often enjoy prosperity, die in a ripe old age, and are honored after death.

b. The righteous often suffer misfortune, and die in poverty and distress. If there are no rewards and penalties beyond the grave, it is impossible to present a satisfactory demonstration of the justice of God.

##### II. Positive Teachings.

1. Certain great doctrines are clearly taught.
  - a. A judgment after death. The sins of this life will be punished. God will vindicate the righteous, and stand as thier Go'el. Give God time, and justice will prevail.

b. The everlasting superiority of righteousness over wickedness is affirmed. The battle for goodness is not to end in defeat for the innocent.

c. Job's cry for a mediator foreshadows the work of Jesus Christ as the one Mediator between God and man.

2. The teachings of Job's personal experiences.
 

- a. The final perseverance of the saints is beautifully illustrated. Jehovah believes in the saints; Satan sneers at them.

b. The afflictions of the righteous lead to a nobler faith. Job was lifted to a higher faith and a nobler life.

## Outstanding Texts of the Bible

By Dr. G. W. Rench

John 4:21 22:—"Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship: for salvation is of the Jews." And the next verse adds, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." Moffatt reads: "Woman, said Jesus, 'believe me, the time is coming when you will be worshipping the Father neither on this mountain nor at Jerusalem. You are worshipping something you do not know; we are worshipping what we do know—for salvation comes from the Jews. But the time is coming, it has come already, when the real worshippers will worship the Father in Spirit and in reality; for these are the worshippers that the Father wants.'" This text opens the question of a suitable place to worship Almighty God. From the first, man fixes on certain places where he might find and worship God. Job in distress, when he thought he was cast off, cried, "O that I knew where I might find him, that I might come unto his seat." Abraham under special commandment of God made a three-days' journey to Mt. Moriah as a fitting place to offer acceptable worship to his God. Isaac builded an altar at Beersheba, and there God appeared to him. Jacob, under the splendors of a Syrian sky, made his bed in the open plain, and the angels lending their presence, he called the place "Bethel," and declared, "How dreadful is this place! There is none other than the house of God, and this is the gate of heaven!" (Gen. 28:17).

Thus the patriarchs meet God in the open plain, and worship him there. After a while the tabernacle was set up in the wilderness, and God met his children there. By and by, the great Temple was erected. So sacred was the inception to the people that without the sound of "hammer or ax" the magnificent structure rose. How God made his presence known there is familiar to all Bible students. The open plain—how simple that meeting place! the great Tent—how interesting and unique! The Temple—how imposing and magnificent! All of which means, whether the meeting place be crude, or simple, or grand, IF GOD MEETS THERE "it is a holy place."

Before entering the holy place of the Temple the priests changed their garments. The old were left outside. In our meeting places with God some things should be left outside. Let us leave outside the door of God's house the rude speech; the sarcastic retort; the gossipy whisper; the cheap and smutty story. I do not hesitate to say that the church of God should be the most dignified, cultured and refined place on earth. The foul story and the shady suggestion have no place where people expect God's presence. The two do not belong together. Wit and humor, even in the pulpit, has its place, BUT LET IT BE CLEAN! For the pulpit to go to the gutter to gather its "smart sayings", is like putting the writings of Longfellow, and Bryant, and Tennyson the lewd and obscene story that certain persons may be induced to read them. I have real concern for the minister who must pull down the exalted standard of the CHURCH OF THE LIVING GOD to that of the vaudeville in order to attract a few people who must live on trash.

May God save the church from becoming cheap and trivial. Let us come into his courts with reverence and sober demeanor. Come with a joyful heart filled with the spirit of praise. Come to worship that great Being we call God in the beauty of holiness. Dr. Samuel Johnson has been criticised for the habit of lifting his hat whenever passing a church-house. Better that, by far than to look upon the house of God as of no consequence to the community.

God's house, likewise, is a house of prayer. God so ordained. Christ so taught. "My house is a house of prayer, and ye have made it a den of thieves." Our worldly nature may desire it to be a place of fun and entertainment. But God has thought otherwise. Why should man pull away from God then expect the Father to smile upon him in his troubles? We sometimes sing,

"Sweet hour of prayer, sweet hour of prayer,  
That calls me from a world of care,  
And bids me at my Father's throne,  
Make all my wants and wishes known."

Isn't there something in it?

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. KILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

MAGAZINE SECTION

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## Why We Had No Summer Slump

Thirteen reasons for good attendance in a class of business girls, in spite of the soaring mercury

By Mrs. I. B. Oldham

There is, in the First Baptist church of Muskogee, Oklahoma, a class of business girls, which was organized three and a half years ago by seven girls who felt the need of a young ladies' class studying the Uniform lessons. In a few months the attendance was up to thirty, and during the past winter there were between fifty and sixty in the classroom each Sunday, with seventy-five on the regular class roll. During the summer months, an attendance of between thirty and forty was maintained even though twenty school teachers who are members of the class left the city.

In giving my reasons why there is no slump during the summer months, when the mercury is often over one hundred, I would list the following activities which are carried on all the year.

1. Evangelism is never slackened; the message of salvation is brought each Sunday in song and story while personal work has changed thirty "prayers for salvation" to "prayers for Christian growth."

2. All officers are consecrated Christian girls living a life separate and apart from the world, and therefore, are more interested and zealous in the work of the class.

3. On the fourth Sunday of each month the girls have charge of the lesson. One girl has entire charge of the program. For instance, on the fourth Sunday of August, there were three groups taking part, with a leader for each group. These groups met in various sections of the classroom and discussed each question with their respective leaders. The discussions were: "Why I know that I am a Christian," "Why join a church," "How to live a Christian life." In the closing exercises the groups reassembled, and each group presented a concrete, brief report of its conclusions. Of course, the manner of conducting the lesson may be changed each month.

4. The activities of the class are many and varied:

(1) A Sunday school in the country is sponsored and evangelistic services are held by various laymen or pastors once each month. Sunday school is conducted each Sunday, with the class providing a teacher for a class of young men and women numbering about twenty.

(2) The girls have charge of a downtown mission, giving a program one Friday evening each month.

(3) Members of the class meet twice each week on Tuesday evenings and Friday afternoons, at the Oklahoma Baptist Hospital, and make dressings and surgical bandages for use in the hospital.

(4) Gospel tracts are made available in various public places, such as hospitals, missions, country schools, and restaurants.

(5) The class clothes an orphan girl in the Baptist Orphanage in Oklahoma City.

(6) Clothing and lunches are provided for

a high school girl in one of the Muskogee high schools.

(7) Boxes of clothing have been sent to a mountain school.

Each member of the class is urged to take part in some phase of the work.

5. Advertising the class is one feature. The name "Uneedus" speaks for itself—how the world at the present time needs young girls to stand for the Master. During the Oklahoma Free State Fair, there were displayed a "Uneedus" scrap book, made in the class colors, blue and gold, each page designed by a different member of the class, and giving an idea of her special work. Probably this should be called information rather than advertising. Nevertheless, it shows the activities of the class sufficiently to draw the attention of those not associated directly with the class.

6. The teacher strives to avoid the lecture method of teaching the lesson and she also attempts to keep the class out of a rut in every way. For instance, the president does not always preside, and the teacher does not always teach the same way. Sometimes the lesson is given using questions only, often the girls give five parts of the lesson. Practical, every-day, living lessons are presented, and Jesus Christ is held up as the Way, the Truth and the Life. The pastor brings an evangelistic message once a year. Special effort is put forth on the part of the girls who are Christians to get the girls who do not know Christ to be present at this time in order that they may have an opportunity of accepting Christ and entering into his service with those who are striving to do his will. Variation of the programs is also provided by special numbers during the opening exercises such as music, readings, and so on. A Bible is brought by every member of the class and is used each Sunday in the class.

7. Perhaps the seventh reason is the one reason for the success of the class in the winter as well as the summer. A year ago, a "One by One" Club was organized on the basis, "You get the one next to you, and I'll get the one next to me." This club functions outside of the class as well as through its membership.

8. The cooperation and faithfulness of the officers, pianist, and song leader—there is never any question as to whether or not they will be present. They are there, and on time. The records are kept strictly up to date on the secretary's book. By looking on this book, the teacher can tell just where each girl stands—interested or not interested.

9. Each girl is to look after each week. If she is not in class, why? If she is sick, some one visits her; if she is out of work, work is sought for her; if she is in trouble, in some way comfort is given.

10. An ideal meeting place is provided

by the kindness of the Guipel Funeral Home, with the use of a piano and hymn books, where the class may meet and study undisturbed, and worship with a spirit of reverence that cannot be obtained where these conditions do not prevail.

11. New Testaments have been sent to the foreign field in China through the Moody Bible Institute.

12. The social life of the class is by no means overlooked. Under the direction of the second vice-president, many lovely parties, receptions, picnics, and get-together meetings have been planned and carried out very successfully.

13. During the past several months, there has been maintained a Relief committee that has charge of all gifts of clothing, food, etc., when calls come to the class. It would be impossible to estimate the number of such requests that have been received and needs supplied.—The Sunday School Times.

Muskogee, Oklahoma.

## Capturing and Holding a School's Interest

When the Superintendent catches the viewpoint of young folks

By Lyman T. Law

For several years I had a job as superintendent of a small Sunday school. I received the same pay that most Sunday school superintendents receive. But I did not take the job because of the pay,—or because I wanted it,—or because I was fitted for it. It was simply a case of no one else being willing, and I was brought forth as a "last resort."

Although old enough to be a grandfather, I endeavored to catch a viewpoint of the young folks. I tried to make the Sunday school service interesting to them. But I found that what interests the children almost always interests the grown-ups, too. I tried to make the exercises brief, snappy, and attractive. No long preliminaries,—no long waits. When our program started it went right along from one thing to the next without an instant's pause, and with very few announcements,—but never in the same order. I doubt if the order of exercises was exactly the same at any two sessions. This kept the scholars on the alert as to what was coming next.

There was no long Scripture lesson, no long prayers, no long talks. If an outside speaker came before us, he was seldom given over five minutes, ten minutes at the most.

Instead of a long prayer that covered everything around the world and back again, and in which the children lost all interest before it was half over, we tried to boil it down to one thought or object and to make it in such a brief, pithy way that even the youngest would catch the thought and carry it away. For this reason the prayer was usually made by the superintendent or the assistant superintendent (a fine fellow), although sometimes a teacher would be asked to lead in prayer, with a caution not to "overstay."

The Scripture lesson was given in various ways. Sometimes a little girl would repeat a Psalm. Sometimes a class would read the Scripture. Sometimes four boys would come up front and read a passage alternately. Maybe a young man or a young lady would lead in responsive reading. Maybe the boys and girls would read responsively. One

way that proved interesting was for the superintendent and the assistant superintendent to read responsively, not by verse, but stopping at each period, or perhaps stopping at the first punctuation mark. The children would hold their Bibles in their laps and watch eagerly to see if they could catch one of the readers in a "clip."

I emphasized the music and crowded in all the singing our time would permit. I tried to select hymns with a "go" and a "swing" to them that the children would enjoy singing. We also organized a children's vested choir. At that time our church was fortunate in having a most capable and consecrated young woman deaconess. She took charge and developed this children's choir so that it became a very important part of our Sunday school.

We opened our school with a processional and the choir usually sang a selection during the service. The children's choir had their regular weekly rehearsal, and the members had to be on time on Sunday morning or they could not wear their vestments and make part.

Special days such as Washington's Birthday, Mother's Day, Thanksgiving, and the like, were usually noticed in some brief and attractive way. Even a current event might be taken up. The Sunday after Colonel Lindbergh landed in France, the blackboard back of the superintendent's desk was covered with a sketch of an airplane. The superintendent asked: "Who is the most talked of person in the world this morning?" The children looked at the blackboard and shouted "Lindbergh"—"Lindbergh"—"Lindbergh."

Then some things were told about Colonel Lindbergh, his character, his devotion to his mother, and the like, and a few lessons therefrom were driven home.

When we came one New Year Sunday morning we found the following chorus printed on our blackboard:

Shine, shine, just where you are.  
Shine, shine, just where you are.  
Into the night, throw out the light  
Shine for the Lord where you are.

(Continued on page 15)

## STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
With  
Thoburn C. Lyon

### THE GIVING OF THE MANNA

(Lesson for July 31)

Lesson Text: Ex. 16:1-5, 14, 15, 35; Golden Text: Jas. 1:17

#### Daily Readings and Suggestions MONDAY

#### The Manna Promised. Ex. 16:1-10

As we read this account we must ever marvel anew at the wondrous grace of God. He had led the children of Israel from Egypt with a strong hand, had performed mighty miracles to protect them, had evidenced his glory to them—and still they grumbled! His promise of the manna was not wrung from him by their murmurings, but was the gift of his gracious love to their need, and would have been given as freely if they had not complained. Their murmurings served no purpose other than to cheat themselves of added blessing and

fellowship that might have been theirs. He has given us many precious promises which he will surely keep; let us not rob ourselves of any part of his blessing by a wrong spirit.

### TUESDAY

#### The Manna Given. Ex. 16:11-18

The Lord promised, and sealed his promise with the presence of his glory (v. 10). The Lord kept his promise, supplying the needs of the Israelites, just as he had kept every other promise and has supplied our every need. He is known as the "covenant-keeping God," and is distinguished by this very fact from the various false gods that men have worshipped. After a long life of difficult leadership, Joshua testified: "Not one thing hath failed of all the good things which the Lord your God spake (Joshua 23:14)." For our further meditation consider this question: The manna came direct from the hand of God; is our daily bread in any way less truly from his hand?

### WEDNESDAY

#### Persisting in Sin. Ps. 78:19-32

Our hearts are made sad as we read of a people so persistent in sin in the face of such miracles and providential care. It would seem that they were without excuse, and that God would have been fully justified if he had blotted them out. But before we are too severe in our condemnation, let us consider whether his people today are any quicker to believe, or less prone to doubt and disobey. We have seen the fuller unfolding of his plans as revealed through the prophets, and finally through his Son; we have seen the fulfillment of many more of his promises and prophecies—and still we persist in our doubts and murmurings. May God graciously forgive and renew a right spirit within us!

### THURSDAY

#### Bread that Satisfies. Isa. 55:1-5

What a message for the world today is

found in v. 2, the whole world madly pursuing that which satisfies not! It is not less true now than then, that if we have the Bread that satisfies many shall run unto us for it. Great, then, is our privilege and our responsibility. Let us pray for strength, that we may not fail those who are hungry about us.

### FRIDAY

#### Not By Bread Only. Deut. 8:1-3

Bread is very necessary to our physical existence, and as such is not to be despised. However, this passage, which Jesus quoted in his own hour of temptation, emphasizes the fact that there is something of greater importance than mere things. It was this he also had in mind when he said, "Seek ye first the kingdom . . . and all these things shall be added!" If we make "first things first," our God shall supply all our needs, even as he supplied manna in the wilderness.

### SATURDAY


#### Spiritual Food. 1 Cor. 10:1-7

Perhaps the key to today's passage is found in v. 11, where we are reminded that all these things may serve as examples to admonish us today. It was Christ who gave them the water of life; it was also he who fed them from heaven, and who baptized them with his Spirit in the sea and in the cloud. Let us not feed our bodies at the expense of our souls, and let us not be unmindful of the starving souls of men about us.

### SUNDAY

#### The Bread of Life. John 6:32-40

The Father hath given us the true bread from heaven, even him who came down from heaven and giveth life unto the world. How we should praise him with lives of service, remembering that he giveth life not to us alone, but to the WORLD! Let us cease from our murmurings and disputings and go forth, holding forth the word of life (Phil. 2:14-16).

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>  <p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Committee Installation and Consecration Service

Arranged by Ethreba Maxwell

(Clip and save for your Installation Service)

### The Friendship Fire

(Place chairs in a friendship circle or two circles if desired. Have an unlighted candle in the centre of the circle.)

Worship Service.  
Call to Worship.

Come, Holy Spirit, heavenly Dove,

With all thy quickening powers;

Kindle a flame of sacred love

In these cold hearts of ours.

Hymn. "Come, Thou almighty King."

Hymn. "Since Jesus Came into My Heart."

Scripture. John 15:1-16. "Friends."

Friendship fire lighted, while the leader repeats this verse:

Fire, fire, pure and strong,

Make free our hearts from secret wrong;

Kindle wonder with thy light;

Give us reverential sight;

Lift our souls in high desire;

Radiant mystery of fire,

We bow before thy flame.

Singing. "Follow the Gleam."

Presentation and Installation of Committees.

(The committees should be called by the director and installed by the pastor. When called, each committee will rise and stand in a circle about the fire. The chairman of the committee will speak as indicated, and place his torch in the fire. The choir will sing as indicated, and the pastor will install the committee.)

Director. The friendship fire of Christian Endeavor has been lighted, but it cannot be kept burning unless the committees of Christian Endeavor keep it alight. What has the prayer meeting committee to bring to the friendship fire?



**Prayer Meeting Committee Chairman.** We bring to the friendship fire the flame of friendship with Christ. As a committee we shall endeavor to plan all our meetings with the aim of helping each Endeavorer to know and love Christ first and best of all. We shall encourage daily prayer and Bible reading that we may all grow in friendship with Christ. Jesus said, "Ye are my friends."

**Choir.** Second verse of "I've found a Friend."

**Pastor** installs the prayer meeting committee.

**Director.** Has the lookout committee some gift for the friendship fire?

**Lookout Committee.** We bring to the fire of friendship the flame of friendliness among our own members and the young people in our own church. As a committee we shall constantly try to keep the flame of our individual consecration burning brightly, and will try to kindle a love for Christian Endeavor in the hearts of the young people in our own church who do not now belong to our society. Jesus said, "Go to ... thy friends, and tell them how great things the Lord hath done for thee."

**Choir.** Verse 5 of "I Am Praying for You." **Pastor** installs the lookout committee.

**Director.** Surely the missionary committee has something to add to the friendship fire.

**Missionary Committee.** We add to the friendship fire the flame of world friendship. We as a committee shall endeavor to interest our society in the spreading of the gospel story throughout the whole world. We build our program on the words "Know," "Pray," "Give," "Go." Jesus said, "Go ... and teach all nations."

**Choir.** Verse three of "We've a story to tell to the nations."

**Pastor** installs the missionary committee.

**Director.** Has the social committee some gift to bring to the friendship fire?

**Social Committee.** We bring to the friendship fire the flame of fellowship. Through recreation we shall try to make bright the ideals of all our young people. We read in the Bible, "A man that hath friends must show himself friendly, and

there is a friend that sticketh closer than a brother." We desire that all our Endeavorers shall know that Christian Endeavor friends are the best friends.

**Choir.** "I would be true."

**Pastor** installs the social committee.

**Director.** What has the calling committee to add to the friendship fire?

**Calling Committee.** We add to the friendship fire the flame of friendship for the sick and shut-in. We bring cheer and joy to those less fortunate than ourselves. Our Master said, "Inasmuch as ye did it unto one of these ... least, ye did it unto me."

**Choir.** "Just as I am, Thine own to be," verse one.

**Pastor** installs the calling committee.

**Director.** Has the publicity committee something to bring to the friendship fire?

**Publicity Committee.** We bring to the fire of friendship the flame which spreads the fire until all know that my friends are your friends and all of us are friends of Christ. friends in Christ and friends for Christ.

**Choir.** Verse one of "Ye servants of God, your Master proclaim."

**Pastor** installs the publicity committee.

Consecration verses repeated by every member present.

Singing of prayer verse.

(Tune, "Faith of Our Fathers.")

Before Thee, God of life, we bear

The swinging censers of our prayer,

And lay upon Thine altar fire

Our gift of love, with strong desire;

That rising, fragrant, Lord, to Thee

Accepted may our offering be.

Consecration prayer by the pastor.

Consecration hymn. "O Jesus, I have promised."

Announcements and offering.

Mizpah benediction.

**NOTE.** An artificial camp fire may be made by using a red light bulb or red crepe paper over an ordinary electric bulb, over which sticks are placed in tepee fire formation. The torches for committee chairmen are flashlights with red crepe paper over the end. The pastor will "charge" the committees with their duties in his own words.

—C. E. World.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN

Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to

R. PAUL MILLER

Home Missionary Secretary  
Berne, Indiana

## Jews Become Christians

By the Rev. John Stuart Conning, D.D., New York

No statement is more frequently made by Jewish leaders when referring to Christian missionary effort in behalf of their people than that it is ineffective and almost wholly barren in results. Ridicule is heaped upon those who seek in any way to win Jews to the discipleship of Christ. Attempts have even been made to estimate in pounds or dollars the high cost of "making a bad Jew into a worse Christian." Unfortunately there are Christians who in ignorance of the facts repeat the assertions.

The fact is that from the beginning Jews in varying numbers have, often at great cost, yielded wholehearted allegiance to Christ. The results of Christ's brief personal ministry have generally been under-

estimated. We hear of the hundred and twenty in the upper room, but forget the tens of thousands who came under his sway, and who later formed the Christian synagogues which were scattered over Judea and Galilee. In the Christian churches of apostolic origin many thousands of Jews were included. The "strangers" to whom Peter refers in his epistle were without doubt Jews of the dispersion who had become followers of Christ. The existence of an "Epistle to the Hebrews" bears convincing testimony to the wide extension of Christianity among the Jews of the period.

And since apostolic times there has been no age that has not seen many Jews owning the Messiahship of Jesus. In the thir-

teenth century England had more than one *Domus Conversorum* to care for Jews who had become identified with the cause of Christ. Rev. J. F. de la Roi, a careful statistician, estimated that 224,000 Jews during the nineteenth century entered the Christian churches of Europe and America. And this in spite of the fact that very meagre efforts were put forth in their behalf. Such a result is greater by far than was reported from any other part of the world's mission field. A quarter of a million converts from ten millions of Jews is a vastly greater result than three million converts from one thousand million heathen. In one cast the proportion is one in forty, in the other one in three hundred.

In our own day there is a distinct movement toward Christianity among Jews in certain parts of Europe. Sir Leon Levison, president of the World's Hebrew Christian Alliance, after a personal investigation of what is going on, wrote: "The age of miracles has not gone by. Ninety-seven thousand Jews in Hungary alone accepted the Christian faith, in Vienna seventeen thousand, in Poland thirty-five thousand, and in Bolshevik Russia sixty thousand Jews became Christians. We also found Jews turning to Christ in Germany, Sweden and Denmark. Not a few have done likewise in Great Britain." In America a careful estimate places the number of Christians of the Jewish race at not less than twenty thousand.

Dr. Arthur Ruppin, the Jewish publicist, whose bias is certainly not toward Christianity, in looking over the entire Jewish field declares: "Even allowing for the thousands and tens of thousands who succumbed to persecution. Judaism today should be stronger than it is by millions and tens of millions, were it not for the continuous secession to Christianity."

Nor must we forget the high character of many Jews who have cast in their lot with the Christian Church, since the days of Peter and James and John and Paul. What other mission field has produced a list of distinguished individuals that can be compared with converts among the Jews? We think of men in the nineteenth century like Dr. Paulus Cassel, Dr. Alfred Eldersheim, Bishop Hellmuth, the Herschells, the Mendlesschons, the Margoliouths, Dr. Capadose, Adolph Saphir, Joseph Rabinowitz, David Baron, Louis Meyer and hundreds of others. In America we think of men like Isidor Loewenthal, the pioneer missionary to Afghanistan, who translated the Scriptures into the Pushtu tongue for the people of that land, and of Bishop Schereschewsky who translated the Scriptures into Wenli for the four hundred millions of China. But for possible embarrassment it would be easy to mention many prominent Christians from among the Jews of our own generation. Speaking of recent converts, Sir Leon Levison says: "Among the men and women who have come out from Jewry for Christ there are many who hold university degrees, doctors of law, medicine, philosophy, science, literature, etc."

Nor should we fail to consider the indirect results of Jewish contacts with Christianity. The disappearance of the ghetto and pale, and the freer associations of modern times are gradually wearing away the old antagonisms and bringing about a new state of mind more favorable to a consideration of the claims of Christianity. Jews today are open-minded as they have not been for many generations. They are reading the New Testament and other Christian litera-

are, listening to messages over the radio, and occasionally visiting Christian churches. Most revolutionary of all is the changing attitude toward Jesus. Whereas for long centuries his name was never mentioned by reputable Jews, today he is widely acclaimed as a prophet and as one to whom Jews should give heed.

Do Jews become Christians? Yes, always. Wherever Christ is fairly interpreted with sympathy and understanding there is an encouraging response. If the results have not been greater, the fault lies mainly with the Christian Church which has

seldom been concerned for the spiritual welfare of the Jews. Rarely has the Gospel been given a fair chance. Prejudice, bigotry, injustice, and ill-will have too often hidden the face of Christ from his people. But a brighter day is dawning. The Church is gradually awakening to a sense of her responsibility. The bringing of work for the Jews within the program of the International Missionary Council gives promise of a larger and fuller service than has hitherto been possible. Over this long neglected field the day at last is breaking.—Missionary Review of the World.

class banks through which we may remember our loved ones in the far fields each Sunday.

We are glad for the pages in the Evangelist through which we can thus send our greetings to all of our Brethren everywhere. We at Ankenytown are proud of our distinction as Brethren. We hope you are too.

Sincerely, the Pastor  
RAY J. KLINGENSMITH.

#### NORTHWEST DISTRICT OF BRETHREN CHURCHES

A rousing song service, conducted by the Sunnyside chorister, opened the 14th Annual Conference of the Northwest District of Brethren churches in the faithful little church at Harrah, Washington, June 28.

In spite of a hot period as well as a busy season the "little flock" at Harrah gathered in goodly numbers promptly at 8 P. M. to welcome delegates from Spokane, Sunnyside and other points. The Harrah church stands out noticeably as a friendly church. We, as visiting delegates were greeted with the usual welcome and at once felt at home.

Due to the depression the three churches decided on a one day conference. However, there is no depression with God, for the cattle on a thousand hills are his. The Lord poured out blessings in abundance upon the conference. Every one felt that the Holy Spirit prevailed there in that little church. The weather had been so hot but we were favored with a cooler day on June 29 when a three-day program was marvelously crowded into one day.

On Tuesday, June 28th, the way for the all-day service to follow on Wednesday was paved by an impressive sermon on "The One and Only Foundation," by Albert L. Lantz, pastor of the Spokane church. We went into the Wednesday service with the indelible imprint on our minds that "other foundation can no man lay than that is laid, which is Jesus Christ."

A lively business session followed the morning devotions on Wednesday with Rev. Lantz acting as moderator. Special courtesies were extended to Mrs. Florence Gribble who was the main speaker.

The following officers were elected: Moderator, Fred V. Kinzie, of Harrah, Washington; Secretary, Lillian Bowers of Spokane, Washington; Statistician, Mr. B. Jones of Spokane, Washington.

The business session closed with conference suggestions for 1933.

The 11 A. M. hour was taken up by a discussion of church interests and was conducted as follows: Publications, by Earl Reed, Grandview, Washington; Benevolence by Fred V. Kinzie, Harrah, Washington; College by Harold D. Fry, Sunnyside, Washington; Home and Foreign Missions by our much loved Dr. Florence N. Gribble. In spite of the fact that a sumptuous basket dinner, prepared by the Sunnyside and Harrah ladies, was waiting the audience, listening to Dr. Gribble's inspiring and uplifting address, they reluctantly heard the morning benediction. The noon meal was not at all indicative of a worldwide depression. Old friends met there as well as new ones. A few strange faces were there but the Harrah people soon made them realize they were no longer strangers but one of them.

The afternoon was one long to be remembered. First came the W. M. S. Hour with the District President in charge. Miss Margaret Hoffman of Sunnyside gave a



#### NEWS OF THE COLLEGE

The following program was carried out at the mid-summer commencement held in Redwood stadium last Friday afternoon. The attendance was large, the south end of the stadium where there is afternoon shade, was filled and there were some over in the north side.

The total number finishing was 65. This with the 107 this past spring makes a total of 172 leaving the institution this year. While this is an accomplishment for the College, yet it imposes an added burden in securing that many new students to take their place.

The summer term just closed was satisfactory but the financial stringency was reflected in the finances. The outlook for the second term is very encouraging. Following is the program of the recent commencement exercises:

Academic Procession.

Hymn

Prayer, . . . Prof. Milton Puterbaugh, M.A.

Vocal Selections, Miss Dorcas Bame, Mus.M.

For the Class . . . . . Miss Marguerite Lutz

Vocal Selections . . . . . Miss Bame

Announcements.

President Waldo Pittinger, B. Sc. in Ed.

Address & Conferring of Degrees,

President Edwin E. Jacobs, Ph.D.

Announcements . . . Dean E. G. Mason, M.A.

Old College Home.

Social on Redwood Field

Word received from Dr. Bixler, who is abroad and from Professor DeLozier, who is studying at Penn State, indicate that they are both having a profitable time. All the other College teachers are connected with the summer school.

The new federal taxes have hit us hard. I estimate that the government will take from us next year upwards of \$1,000.00 unless we can conjure up some way to eliminate certain taxable papers. I want the readers of this paper to bear this in mind and assist as they may be able in the payments of anything owing the school. I do not see how we can stand a tax of that much money with our present budget. I hope those interested in the College will make note of this. It is bound to unbalance our budget.

Several of our teachers will be at the Shipshewana conference when this paper reaches its readers.

EDWIN E. JACOBS.

#### ANKENYTOWN CHURCH, OHIO

Our church is happy to report that the Lord has been very gracious this year. We have in a sense suffered from the material depression; but spiritually we have enriched ourselves. The new pastor was installed by Dr. Martin Shively in September. The Homecoming, a little later in the fall, was one such as only our Eastern states can enjoy. The beauty of the hills at the home church and the loyalty to the Brethren brought many of our old folks back to worship and spend the day with us. The California Quartette, from Ashland Seminary was there and brought a program in the afternoon. A mixed quartette from the Mansfield Brethren church also sang for us. It was a wonderful day to all. The Young People of our church, of which there are thirty some, have wonderfully taken hold of their Lord's work. They meet each Sunday night with their pastor and study BRETHREN doctrine. They are learning to love the Word and the Lord. They have done a loyal piece of work. They have also formed a good choir which practices regularly and as a result sings well. The older Brethren have been loyal to all the services too. A Saturday night prayer meeting has been organized which is successful. The Lord has added to our little flock. Nine have been baptized, and seven have been received into our church. The others were those who claim membership in a church which cares nothing about Scriptural baptism. The Ashland College Men's Glee Club brought a fine sacred program one Sunday night this May. We were delighted with them. It was their first appearance at Ankenytown.

The church has been loyal to every call and faithful to every service. The pastor is proud of Ankenytown and is pleased with her quiet, earnest labors for the Lord. The Official Board has been exceedingly helpful to the young pastor. One of the changes this year in our church program is the addition of a Communion service. We love to meet our Lord there. There were seventy-one at the last one.

The Sunday school is growing steadily. There were 103 at the last service. We are trying to increase Brethren instruction in our Sunday school classes so we have requested that all of the teachers be present at the Pastor's Bible Study on Brethren Doctrine with the young people. The church and Sunday school has the desire to increase her offerings to our mission work, so we have begun the system of individual

very interesting report during the Christian Endeavor hour.

At three o'clock a Bible school round table followed, with the Harrah Sunday school superintendent in charge. Every age of the Sunday school was discussed in a most helpful and interesting manner, with emphasis laid on the teacher being a devout and surrendered Christian. I think I am safe in saying, there was not one teacher there who, after hearing those lively discussions, didn't feel down deep in his or her heart:

"Lord, who am I that I should teach the way

To little children day by day,—  
So prone myself to go astray?

"I teach them knowledge, yet I know  
How faint the flicker and how low  
The candles of my knowledge glow.

"I teach them love for all mankind  
And all God's creatures, yet I find  
My love comes lagging far behind.

"Lord, if I still their guide must be,  
May all the little children see  
Their teacher leaning hard on thee."

Church problems are always interesting as well as numerous. The discussion on "How to Overcome Them" was a welcome one, for our churches are indeed being tested in these last days, but God is faithful and there are still praying mothers. Thank God for them! The Junior church problem is one of interest and one of vital importance when there are so many temptations facing our young people. Again I say "God is faithful" and is not willing that any should perish.

The evening meal was served in the basement of the church. During this hour we not only had food for the nourishment of our bodies, but food for the soul.

At 8 P. M. the Harrah chorister led the song service which was followed by a praise service and a report of the resolutions committee. An outstanding recommendation was extended to the Home Mission Board that a faith work be started at Vale, Oregon. The field there seems to be very fertile and several families live there who are spiritually hungry for Brethren teaching.

We listened to a heart searching closing message by Dr. Gribble. A strong appeal for conversion, for reconsecration and for parents dedicating their children to God was made. We feel that our Lord and Master indeed favored us by sending our Sister Gribble to us again. We bid her "God speed" and even though we do not like to see her leave the states yet we rejoice in knowing some of our members will see her again at Winona Lake as Rev. Kinzie was elected as delegate to Winona Lake. The Lord willing the pastor's family will attend the conference there and also visit the Kentucky work before returning. We can't all go to Africa but we can all pray for the work that is so precious to Dr. Gribble's heart.

MRS. EMMA LIGHTY.

#### REVIVAL HELD AT THE CORINTH BRETHREN CHURCH

On Tuesday evening, June 21, we began a meeting in the Corinth Brethren church located near Twelve Mile, Indiana. This is strictly a rural congregation with all its rural advantages and disadvantages. We found here a congregation that has been one of the best in the State of Indiana in times past. However, of late years things have not gone so good with them, discour-

agement has been stalking through their midst leaving its trail in many lives and homes. Satan is working hard these days to turn many people from the Lord and to close many churches because of financial difficulty, if possible.

I had worked with Mark Spacht, the pastor, of this church before. We were together in a meeting at Mexico, Indiana last winter. It was there that I found him to be a most loyal hearted man of God, willing to cooperate in absolutely every request made of him for the work. While in the Corinth meeting, the pastor and I made in the neighborhood of seventy-five personal visitations upon the men and women of that community. It is needless to say that

community round about them for a great work. May this church have leaders with a vision and wisdom sufficient to rise up and take the opportunities for Christ that abound all about them. Men and women are just waiting to be shown that Christians really love them and do care for them and are concerned about their souls. Too many men these days are saying truthfully "no man careth for my soul."

I shall long remember this meeting at Corinth and look forward to the happy day when I may return and labor with these people once again.

R. PAUL MILLER.

#### REVIVAL IN THE CORINTH BRETHREN CHURCH, TWELVE MILE, INDIANA

On Tuesday evening, June 21st, Brother R. Paul Miller began a revival meeting in the Corinth Brethren church at Twelve Mile, Indiana, which continued three weeks closing on July 10th. Brother Miller tirelessly and fearlessly proclaimed God's truths both in the pulpit and to the individual in the home, in the field, on the highway, or wherever he changed to meet the soul that was outside the Master's fold. To say that the pastor enjoyed these meetings and the fellowship of Brother Miller is to put it mildly. May God's richest blessings abide with Brother Miller as he undertakes many other meetings that hundreds and even thousands may be won for Christ Jesus our Lord because of his steadfast witness for the truth.

This revival was held in the midst of a very busy season, but the meetings were well attended right from the start. Brother Miller preached a series of sermons on Christ's Return, three of these messages being on Sunday afternoons. The average attendance in Sunday school for the three Sundays of the campaign was 135. The average for the Young People's Class was 34,—Miss Edna Carson is the teacher. On the last Sunday, following the afternoon service, nineteen splendid young people entered the baptismal waters in the stream nearby. A large crowd thronged the banks to witness this sacred rite and to sing songs of gladness to his praise. Three others are awaiting baptism and there was one young man who reconsecrated his life to Christ's service. Many were on the verge of making the great decision, but disappointed us by not doing so. We hope and pray that they will come in the near future. Altogether we had a glorious revival.

MARK B. SPACHT, Pastor,  
Mexico, Indiana.

#### SOUTHEASTERN DISTRICT CONFERENCE

Following is an abridged report of the 45th Annual Conference of the Brethren Churches of the Southeastern District held at the First Brethren church, Roanoke, Virginia, June 14 to 16, 1932.

The Conference was called to order by the Moderator, Rev. E. L. Miller, Maurertown, Virginia, Rev. H. E. Eppley of Oak Hill, West Virginia, led an inspiring song service. Rev. H. W. Koontz, pastor of the entertaining church, gave the address of welcome which was followed by responses from the churches represented. This opening service was followed by a business session which elected Conference officers. Rev. Frank Coleman, Hagerstown, was elected Moderator; Rev. E. L. Miller, Vice Modera-

#### LIFE'S QUEST

By C. F. Yoder

There is a prayer in the heart of man,

In many ways expressed,

There is a hunger in his soul

That will not let him rest.

There is a power that leads him on

Until he finds his quest.

It is the thirst for fellowship,

Unknown to insensate clod,

It is the guide post of the path

That human feet have trod,

It is the cry of human need.

"Oh that I might find God."

That cry once rose from Moses' lips,

"Let me thy glory see."

And lo, the goodness of the Lord

Passed by in majesty,

And oh, the face of Moses shone

With that divinity.

Then in the fullness of the time

Men saw that light divine,

Incarinate in the Son of God,

It found a fitting shrine.

Now, in the face of Jesus Christ

God's love meets thine and mine.

The soul at last may find its quest;

Its human cry is heard.

The heart receives its royal guest

In Christ, the living Word.

Come, weary one, to him and rest

And you shall know the Lord.

Rio Cuarto, Argentina.

no grass grew under our feet during that time.

Brother Spacht worked hard and earnestly for the success of this meeting and deserves much of the credit.

The very finest of hospitality was extended me by the Hoovers, Carsons, Maus's and scores of others who entertained us so finely while in this meeting. I cannot help but remark on the splendid spirit and interest manifested on the part of the men and women of the Brethren Church and of the entire community, the way these farmers harvested wheat, made hay and plowed corn in the day and then with wearied bodies and tired minds would come to church literally worn out was a sight to behold. Their love and loyalty to Jesus Christ and their interest in the Word of God was most refreshing. I never enjoyed preaching to people more than I did to these folks.

There is a wealth of young folks in this church upon which a magnificent work for Christ can be built within the next ten years. There is an unlimited field in the

Rev. H. W. Koontz, Secretary-Statistician; Rev. Homer A. Kent, Washington, Assistant Secretary-Statistician; Rev. John F. Locke, Woodstock, Virginia Treasurer.

After the business session, Rev. Alva J. McClain, Ashland, Ohio, gave an address on the subject, "The Opportunity of the Brethren Church at the Present Hour." He declared that as long as we stand four square upon the Bible the Brethren Church has a contribution to make to the world. Some suggestive statements were as follows: "We must continue to stand uncompromisingly for the Bible and its truths. We should put on a program of propaganda to make known our position to the world. Our Seminary should receive our heartiest support. Evangelism must be emphasized. All should be loyal to their church and leadership. There ought to be a spirit of unity and love for one another."

The Tuesday evening session was opened by a song service led by the Conference song director, Brother F. W. Hartman, Washington. A short Bible study was given by Rev. J. L. Bowman of Linwood. He chose as his subject, "The Blood." "The Blood of Christ," he said, "removes both acquired and inherited sins." "A bloodless Gospel is a powerless Gospel."

This Bible study was followed by the retiring Moderator's address. Brother Miller recounted briefly the history of the Brethren Church and showed the causes for encouragement in the present outlook. He stressed the value of proclaiming a well rounded body of doctrine. "The Brethren preacher should not fear to preach the specific doctrines of our church. He should ever preach the pre-eminence of Christ and his second coming. He should ever contend earnestly for the faith."

The Wednesday morning quiet hour was conducted by Rev. H. E. Eppley, Oak Hill, Virginia, who reminded us of God's great and unchanging promises to those who will pray in accordance with his will.

Next came the Sunday school hour. Two addresses were given. Rev. John F. Locke, spoke on the subject, "What the Sunday School May Do to Aid Prohibition." He said, "Because of the false impression now publicly given about Prohibition the Sunday school should give the people the truth by teaching them the harmful effects of alcohol upon the mind and body, by showing them what the liquor trade was like in the past in contrast with the good effects of prohibition, by teaching Christians their duty as good citizens." The second address was given by Prof. Alva J. McClain upon the subject, "Methods of Teaching." Prof. McClain enumerated four methods of teaching; the Talking Method which he called helter skelter teaching; the Lecture method in which the teacher has a definite outline and goal; the Recitation Method, where the teacher assigns questions to be answered by the class the following Sunday; the Discussion Method. The last method he said is the hardest method for the teacher for it requires a most careful preparation. "By asking skillful questions, the answering of them brings all to the goal set by the teacher."

Rev. H. A. Kent then presented the Standard of Excellence of the National Sunday School Association.

Rev. Frank Coleman presided at the Mission session which followed the Sunday school hour. Reports of the three District Mission churches, Winchester, Buena Vista, and Cumberland, were given. Rev. W. S.

Baker of St. James then gave an address on the subject, "Missions." He stated that the supreme work of Missions was to exalt Christ and make him known to men. "District Mission work is two-fold: First, establish new churches in every needy field as rapidly as men and means can be provided; second, strengthen our weaker churches and help them get on their feet."

Wednesday afternoon Rev. McClain made an address on the subject, "The Image of the Invisible God." He stated that if men will but think they must believe in the existence of God. "The great question in the hearts of men down through the ages is 'How and where can I find him?' Apart from Divine Revelation man has never discovered God. Christ is the image of God and thusly the answer of God to man, 'Where can I find God?'"

Wednesday evening a short play called Missionary Arithmetic was presented by the Roanoke S. M. M. This was followed by an evangelistic sermon delivered by Rev. Frank Coleman. He took as his text Romans 14:12. He said, "God has an appointment with you, with me, every man. This is one of God's unchanging decrees and applies to all. Christ is the only way out for men. He opened a way to God by the shedding of his precious blood upon the cross."

The Thursday morning Quiet hour service was led by Rev. E. Rohart, Winchester, who quoted many promises of God's Word that assured all that God would hear and answer prayer.

In the morning business meeting that followed the Conference voted to hold the next Annual Conference at the Bethlehem Brethren church to begin the first Tuesday in June, nineteen hundred thirty-three. Rev. John F. Locke is the pastor of this church.

Thursday afternoon the Young People's Session was held. Rev. E. L. Miller presided; Brother F. W. Hartman led the singing. The first talk was given by Miss Mitheline Hausenfluck of Winchester on the subject, "My Bible and I." She named each book of the Bible, giving the number of chapters, a theme verse, a brief outline and several important truths for each book. A second address was given by Brother Preston Campbell of Washington on the subject, "Youth's Need of the Cross." He said, "Youth needs the Cross of Christ for Salvation, as a power to overcome temptations, and as a power in soul winning." Miss Virginia Brumbaugh of Roanoke then gave two very appropriate readings that had for their purpose the drawing of each Christian to a more worshipful attitude in the church and to a more willing walk with the Lord Jesus Christ. Following this reading Brother Louis Glenn Locke, Woodstock, gave an address on the subject, "The Glory of the Cross." He said, "All life, sorrow, as well as pleasure, is sanctified by the cross. Our existence takes on new significance and meaning, for without the death of Christ on the Cross and the subject resurrection we would be without hope." The last address of this hour was given by Brother Burnley Conner, Roanoke. His subject was, "The Challenge of the Cross to Youth." His message was a challenge to youth to take up their crosses daily and denying themselves, follow Christ.

At the last session in an impressive service Frank Coleman, Jr., was ordained to the Brethren ministry. The last message of the Conference was given by Rev. W. C. Wakeman, of Cumberland. He spoke on the subject, "The Unconscious Presence of the

Lord." In his sermon he said, "It would make such a big difference in us if we more often were conscious of the Lord's presence. God promises to be present at all times, even to the end of the age. The consciousness of the presence of God will keep unity among Christians and churches."

H. W. KOONTZ,  
Conference Secretary.

## CAPTURING AND HOLDING A SCHOOL'S INTEREST

(Continued from page 11)

The musical director took charge and soon had the school singing this chorus many times over, vigorously and enthusiastically. After which we all stood up and together made a New Year's resolution that we would try to shine for Jesus all through the year. Then two very small members of our school, with plates piled high with bright new pennies (they looked like gold pieces), passed around the room and gave every one a new bright penny to be kept as a reminder of our New Year's resolution. This took well with both young and old, and many times during the year someone said to the superintendent, "I've got that shiny penny yet."

One Christmas we planned to make a special offering to a certain children's hospital. Several weeks before, every member of the school was given a little red Christmas stocking made of cardboard, with places fixed where dimes could be inserted. Each stocking held ten dimes or \$1.00 when full. Some of the scholars quickly filled the first stocking and asked for another.

On the Sunday we collected the stockings two little girls, dressed as hospital nurses carried between them a large red stocking into which the small red stockings were deposited as the little nurses presented themselves to each class. This resulted in a much larger contribution to the cause than any of us thought possible.

(To be continued)

## OUR LITTLE READERS

### THE SNOW ROBINS

By Frances Hensley

Very early in the spring a pair of robins appeared in the vicinity of the Roddy bungalow and began scolding Tommie Toddlers (the Roddy cat) and everybody else who came near them.

They were a busy and noisy pair. They were looking for a place to build themselves a nest, and they were very choicy. Several times they seemed almost decided upon a spot—even carried a few twigs—then they'd give it up and start over again. They considered the building of their nest a subject worthy of deep and serious thought.

At last they appeared to agree upon a cup-like hollow in an old oak tree—a hollow formed where a big limb had broken off and the end had decayed. It did seem to be a splendid place—more sheltered from storm than some others.

Day by day they carried materials. Anxiously they consulted over the construction. Sometimes the children were sure that they quarreled, for one would bring some twigs

and rootlets, put them in place, and immediately the other would scratch them out and throw them petulantly to the ground.

At last the nest was completed, but although to Carl's and Carolyn's eyes it seemed beautiful, commodious and well made, the robins were dissatisfied. They abandoned it and began another in a crotch of an apple tree near the porch.

"Perhaps they were afraid Tommie Toddlers would find that nest. It is rather near the ground," observed Carolyn.

The second nest-building venture proceeded more happily than the first. At last all was finished to the satisfaction of both robins. They took life easier after that, except that once each day the mother robin visited the new nest to leave a blue egg. When there were four she began to brood.

Then, when all seemed to be going so happily, a most unusual disaster befell them. It began to snow although the month was May and there were plenty of green leaves on the apple tree.

Every branch was soon covered by damp, clinging snow. A mound formed over the nest—a mound from which the head and tail of poor mother robin stuck out, showing that she was faithfully guarding her eggs.

But she didn't wait alone. Close by her side, his back covered with snow, his feet clapping the snow-covered branch, sat her mate. Poor little birds! How sad and forlorn they looked huddling against the damp, cold branches; shrinking in vain from the falling snow while they watched over the nest and the precious eggs.

"Do you suppose they are thinking of the south, and wishing that they had not come north so soon, Uncle Robert?" asked Carolyn.

But Uncle Robert was thinking of something else.

"Don't I wish I could have a picture of them!" he exclaimed.

"Why can't you?" asked Carl. "You could get a step ladder and put your camera on top of it."

"I wouldn't dare." And Uncle Robert shook his head. "Our poor robins are having trouble enough. It would be just too cruel to frighten them away from their eggs now."

But late snows do not last. The next day the sun came out bright and warm and the snow melted rapidly away. By night not a trace remained, and the robin on her nest looked comforted and happy.

"A bad beginning makes a good ending," quoted Carolyn one day as the children watched the old birds flying back and forth in such a contented, unhurried way feeding the four little robins that were growing so fast and so fat that they threatened to overflow the nest.

And indeed it did seem that the robins had had all their troubles in the beginning and nothing else bothered them. Tommie Toddlers never so much as looked at their nest. Before the children thought of such a thing the little robins took to their wings.

"Why, we must have a picture of our snow robins!" they cried. "Catch one. Put him on a branch like Uncle Robert did the rain crow." For the children had begun to make bird pictures for themselves.

One of the babies was finally caught and perched upon a limb. But the little snow robin was not so easily managed as the baby rain crow. As soon as he found himself free he hopped down. They got his picture at last—held fast in Carolyn's hand.—Christian Evangelist.

## ANNOUNCEMENTS

### ANOTHER CALL

Indiana District is getting their Statistics sent in. Keep at it Brethren. Let us have a full report this year. If you do not have blanks, we still have some. There are but two other Districts from which I have not received the report. Time is slipping away. LET US DO IT NOW. It will now cost you an extra one cent to return the report. Determined to celebrate this year at Winona Lake, let us do it now by getting the reports into the District Statisticians. Indiana is either Rev. J. W. Clarke or Rev. R. F. Porte, South Bend, Indiana, Pennsylvania is Rev. R. D. Crees, Kittanning, Pa., and Southern California is Rev. J. G. Lienhart, 217 E 42nd St., Long Beach. Any church in the brotherhood that has not reported should do so at once. This notice is written July 14.

GEORGE E. CONE,  
National Statistician.

### YOUR INVITATION TO WINONA LAKE

It has been our custom over a period of years to write a brief invitation to the people of our church and their friends some time previous to the Brethren National Conference. The Warsaw Brethren church and pastor are expecting to see all their old friends for many years and a host of new ones at BEAUTIFUL WINONA again this summer. This conference will convene August 22nd to 28th inclusive. Rates have never been so reasonable. Our Executive Committee has arranged an Anniversary Program. Too much emphasis cannot be given to the importance of this conference. This will be our last official invitation and welcome to Winona, as pastor of the Brethren church of Warsaw, for our pastorate here will end with the closing of conference. It has been our joy and delight to serve and assist many conference friends in a personal way over these years and it will give us the same pleasure to help you in any way this year.

In this same connection, may it be said again with pleasure, that our own Dr. Alva J. McClain of Ashland Theological Seminary will be one of the speakers this season at the Winona Bible Conference, which convenes just before our own conference. A card written to Winona Lake Institutions will bring you a program.

Looking forward with keen anticipation to the hour of your arrival, we are yours for service and a great conference.

The Brethren Church at Warsaw and Pastor.

By E. M. RIDDLE.

## THE TIE THAT BINDS

CLINE-CUNNINGHAM—Sister Emma Cunningham and Mr. Elmer Cline. Mrs. Cunningham was a resident of Polo, Ill. and Mr. Cline of Franklin Grove, Ill. They were married by Z. T. Livengood, June 4th, 1932, at Lanark, Ill.

Z. T. LIVENGOOD.

STAMM-ACKERMAN—Mrs. Vernon Stamm and Miss Anne Ackerman, both of Chicago, Ill., were married by the writer at their home in Lanark.

Z. T. LIVENGOOD.

BELL-WALKER—W. S. Bell, D. D., and Miss Fannie Walker of Milledgeville, Ill., were married by the writer, assisted by Rev. Geo. Cone, on June 19th, 1932, at Lanark, Ill.

Z. T. LIVENGOOD.

BODAGER-KROFT—On Sunday, July 3, at the parsonage in Smithville, Miss Thelma Kroft, of Wooster, was joined in marriage to Arthur Bodager of Marshallville. They are splendid Christian young people, Mrs. Bodager being one of

the most loyal and faithful workers in the Smithville Brethren church. The ring ceremony was used. They left at once on a honeymoon trip to eastern points. They will reside for the present in Wooster. May a long, happy and useful married life be theirs. The ceremony was performed by the bride's pastor, the undersigned.

G. C. CARPENTER.

## IN THE SHADOW

BUELL—Miss Rhoda Buell was born at Warsaw, Indiana, April 1st, 1898, and died June 20th, 1932, aged 34 years. As a girl she attended the Brethren Sunday school but when her mother was called, she was taken to Mexico, Ind., to live for several years. Here she became a member of the Brethren church. The past few years she has lived in Warsaw, where she has been attending the Brethren church. Funeral services were conducted at the Warsaw Brethren church by the pastor. May God comfort the brothers and sisters.

E. M. RIDDLE.

RICE—Lewis W. Rice was born March 18, 1875, and answered the last call to the flesh June 29th, at his home in Warsaw. Many years ago he was baptized in the Brethren church but placed his membership with the Methodist people, because of his father's influence in that church. He has been a business man in Warsaw for the last several years. He developed a peculiar illness of the heart and after suffering to the extreme for months, death ended the struggle. He was a good man, patient and kind. He is survived by his wife and four children.

Appropriate services were conducted in the M. E. church with the undersigned preaching the sermon, assisted by the pastor, Rev. Gibbs of the above named church.

E. M. RIDDLE.

DOBBS—John Dobbs at the age of 44 years expired at his late home in Warsaw, July 4th. He has been a member of the Brethren Church for over twenty years. He was interested in the Church and always ready to do his part as long as his health permitted. He was also industrious and a father to his two boys and a cheerful burden to his wife. They with his mother and many friends are all mourning his untimely death. Funeral services were conducted at the church by his pastor. May God's blessing be upon the wife and boys.

E. M. RIDDLE.

CULP—Mrs. Amanda Corneil Culp, wife of Ephraim Culp, was instantly killed in an automobile accident on the evening of June 16th, while riding with her husband. Mr. Culp was also painfully injured, but is recovering. Mrs. Culp had spent her entire life in this community. She had reached the age of sixty-seven years. She had been closely associated with her husband in building up and maintaining one of the largest undertaking establishments in Indiana. Perhaps no woman in this community was so well and far-reaching known. She was one of the leaders in women's work among the churches of Indiana, and was for many years a pillar in the Goshen church. Her life was one of hard work, honesty, industry, and intense loyalty to the church.

She leaves to survive her untimely death, her husband and three sons: Floyd, Elmer and Joy Culp, all of Goshen. The entire community as well as the church in general will extend to them their sympathy.

H. F. STUCKMAN.

KING—Cora Ann, wife of Wilson King, was born in Preble County, Ohio, June 2, 1868, and died at her home near West Alexandria, Ohio, June 24, aged 64 years and 22 days. She was married 45 years ago to Wilson King, and to them were born two children, a son and a daughter, both of whom survive her. Her husband passed to the Great Beyond only a few months ago, his funeral service having been conducted on December 5, last. For almost 40 years Sister King and her late husband had been members of the Brethren church, it being my privilege to serve them at five different periods as pastor, twice in California and thrice in Ohio. The relations between this family and my own have been very close, and thus the duty of conducting these services was a doubly difficult one. It was much easier, of course, because of my knowledge of the fact that both husband and wife were consistent, loyal Christians, and Sister K., especially a modern saint. She was a great sufferer for many years, and anxiously awaited release from her pain, and the entrance into the rest which remains for the people of God. Only an almost incomparable devotion on the part of her family, and especially the son, made it possible for her to live as long as she did, and the grief incident to her going is not intensified by the knowledge of her life.

Funeral services were conducted at the family residence by the writer, assisted by Brother McClain and Brother Barnard, both intimate friends of the family.

MARTIN SHIVELY.

SHOW—Florence Ellen Show, wife of George Show, was born September 27, 1862, and died at her home in Tilghmanton, Md., May 19, 1932, aged 69 years, 7 months and 22 days.

She is survived by her husband and two sons. Funeral services at the Manor Church of the Brethren, by the writer.

W. S. BAKER.

BOYER—Mrs. Eliza Elizabeth Boyer was born October 27, 1870, died at her home near St. James, Md., May 27, 1932, aged 52 years, 7 months. She was a member of the Brethren church at St. James, an active member of the W. M. S. and also of the Berean society in the Brethren church at St. James. She is survived by a husband and one brother. Funeral services at the Bakersville Lutheran church by her pastor.

W. S. BAKER.

CROSS—After having been an invalid for many years, Mrs. Emma Cross went to her eternal home on June 18, 1932. Besides her aged husband she is survived by one daughter, a faithful member of the Brethren church at St. James.

Funeral services were conducted in the Brethren church at St. James, by her pastor, the Rev. Bernsburg, of the Lutheran church, assisted by the Rev. Spewer and the writer.

W. S. BAKER.



VOL. LIV  
Number 30

July 30  
1932

# THE BRETHREN EVANGELIST

## Thy Blessing, Lord, on All Vacation Days

Molly Anderson Haley, in New Outlook

Thy blessing, Lord on all vacation days!  
For weary ones who seek the quiet ways,  
Fare forth beyond the thunder of the street,  
The marvel of Emmaus Road repeat;  
Thy comradeship so graciously bestow  
Their hearts shall burn within them as they go.  
Grant those who turn for healing to the sea  
May find the faith that once by Galilee  
Flamed brighter than the glowing fire of coals.  
And when Thou hast refreshed their hungry souls,  
Speak the old words again, beside the deep,  
Bid all who love Thee, Master, feed Thy sheep!  
Be Thou with those who bide where mountains rise,  
Where yearning earth draws nearest to the skies!  
Give them the peace, the courage that they ask:  
New strength to face the waiting valley task,  
New light to lead through shrouding valley haze!  
Thy blessing, Lord, on all vacation days!



Come up to the mountain top with God,  
And stroll on the peaks where he trod—  
Far above the common plains of thought,  
Up where the souls of the great are wrought.

## Bible Teaching

"The entrance of Thy Word giveth light" is more than a bit of religious metaphor. It is continually being proved in every-day life. There is no teaching so much needed as that of the Bible, and there is no preaching that is so effective as that devoted to expounding it; yet the hungry, searching soul can gain much, even without human guidance, from the study of its pages. In the right soil it is ever proving a seed of marvelous vitality, as experiences from all parts of the world testify. Rev. Thomas E. Barber, a Presbyterian missionary in Bogota, Colombia, has given, in *The Bible Society Record*, these striking instances:

"Often such labors on the part of colporteurs reach the hearts of priests in these lands. Some years ago, in the city of Medellin, one of the most progressive cities of Colombia, a priest told me the following story. For some years he had been faithfully reading the Bible. On being asked how it came about that he began reading the Bible, he replied, 'When I was a small boy, my parents, at the request of the parish priest, sent me to the seminary to be educated as a priest. I remained there until I was twenty-two years of age. During all those years they taught me just three things; a little of their theology, a little of their philosophy, and to hate all others.'

"When I graduated from the seminary, I was just a poor, ignorant, innocent youth. For more than forty years I tried to preach the gospel. During all that time I had never read the gospel. One day I met one of your colporteurs. From him I purchased a Bible. I took it home and read it through. It just seemed so good, I went back to him and purchased four more Bibles and gave them away to other priests, friends of mine, who were beginning to think as I was. I have been reading it ever since.' Then he added, 'May your work prosper. It is the hope of Colombia.'

"Another experience will show how the story of the gospel goes into remote regions through colporteurs. Some years ago it was my privilege to send a colporteur of the American Bible Society into a region where no missionary, as yet, had entered. When he returned, he told me the following experience: He said that in a town four days' journey by mule from the railroad he was invited to enter a home. They handed to him an old, well-worn Bible. The man said to him, 'My father bought this Book from a colporteur many years ago. He began reading it, and there he found Christ as his Savior. The parish priest commanded him to give him that Book to be destroyed. Father would not do it. He quit going to mass and to confession. He said he could pray to Christ and confess to him. He continued to read this Book to the end of his days. Shortly before he passed away, the priest came to him and wanted him to confess and return to the church. To the priest father replied, 'I need not confess to man. Christ is my Savior. I have all faith in him. To him I confess, and he forgives me. This Book has taught me to put all my trust in him, and I am not afraid.' And so father passed away. We keep this Book and treasure it in his memory.'—*The Biblical Review*.

## The Christian in Politics

Nowhere else is he more needed. Without his influence and activity in political affairs the forces of evil and corruption rule with

a high hand and subvert the processes of government. To hold in check the selfish and designing politicians who seek to rule that they may serve personal and private interests, at the expense of the public welfare, the Christian is under great obligations to concern himself about the affairs of politics and the activities of the government in which he lives.

It cannot be too strongly urged nor too emphatically stated that the Christian has a distinct civic obligation and he cannot escape severe condemnation if he fails to meet it. He is a derelict in duty if he pays no attention to it and permits those forces unlimited and unrestrained power which seek the reign of corruption and vice.

Is there anyone so blind as not to see that the same two forces are struggling for mastery in politics as are opposed to each other in every other realm? Here as elsewhere righteousness must struggle with unrighteousness, and light with darkness. The battle lines are for the most part sharply

## “IN GOD’S TEMPLE”

By Mildred Michael

If me and mine may gather here  
With you and yours—throughout this year  
In Christian fellowship,  
And having heard the Master say,  
“I am the truth, the life, the way,”  
Together we may worship.

If we may join with you in song  
And kneel before God's holy throne  
In joy and praise and prayer.  
If we may know the peace within  
That comes to those who walk with him,  
And all our burdens share.

If we may praise him every hour  
For loving, healing, saving power,  
And cleansing from all sin.  
We'll ask no greater gift from Heaven,  
Secure within the promise given  
That we are one with him.  
Rossville, Indiana.

defined. The issues are clearly drawn. The outcome will be determined by the attitude of the Christian citizenship of the country.

Just now the predominantly moral issue confronting this nation's body politic is the liquor question. As far as party platforms are concerned the forces of temperance and righteousness have been defeated and the advantage placed with the enemies of national morality. Our sole hope in this campaign seems to be centered in our ability to elect dry senators and congressmen. We believe that the Christian forces of this land can save prohibition from defeat, can even avert the resubmission of the Eighteenth Amendment, if they will vote solidly for dry candidates, not hesitating to cross party lines if necessary to do it. This is one of the strategic years, when every Christian voter is of vital importance. By voice, by prayer, by vote, he should seek to determine the results of the coming presidential and congressional elections, and use every effort to turn back the motley crowd who are determined to restore the most iniquitous traffic ever known to flourish on American soil.

Surely, the Christian should be in politics. *The Evangelical-Messenger*.

## Dry Strategists Open Their Campaign

The national prohibition board of strategy, which comes nearer than any other body to representing the consensus of judgment of the dry leaders, was in session at Washington during the week of July 11 to study the national platforms of the Republican and Democratic parties and to make recommendations as to the attitude which should be taken by dries in the coming presidential and congressional election. The recommendations are, in brief, as follows: (1) The retention of the eighteenth amendment is favored and the legalizing of the liquor traffic in any form is opposed. (2) No opposition is expressed to a test of the popular will by an election in proper constitutional form. "The question of the retention, modification or repeal of the eighteenth amendment should be determined by vote of the people in senatorial, congressional and legislative elections." (3) The people are urged to vote for those candidates, from president on down, who believe that prohibition ought to be the law, and to oppose "the proposals that have been made for modification or repeal of the eighteenth amendment and the weakening of the Volstead act." (4) The records and present attitudes of all candidates should be studied. No specific recommendations are given as to the choice between the Republican and Democratic tickets, further than those which are implied in the brief digests of the records of the presidential and vice-presidential candidates, which show—that every-knew already—that Mr. Hoover and Mr. Curtis has been favorable to prohibition, and that Mr. Roosevelt and Mr. Garner have been and are opposed to it. The substantial part of the board of strategy's recommendation is: Vote for dry senators, congressmen and legislators. No doubt the board will issue another statement on presidential candidacies after Mr. Hoover delivers his acceptance speech.—*Christian Century*.

Liquor in all its forms, and used for any purposes whatever, I believe to be an unmitigated evil. I believe in fighting it in every way possible.—Dr. Howard A. Kelley, of the Johns Hopkins University.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Conference Trends of the Church of the Brethren

We were not privileged to attend the recent Annual Conference of the Church of the Brethren held at Anderson, Indiana, but we are in receipt of a printed copy of their Minutes, recording certain actions which seem to be indicative of the trend of development in our sister church. It would be unfair to attempt to pass judgment on the efficiency of their conference machinery, not having been present to see it in operation. We judge that it operates smoothly and harmoniously enough, though development seems still to be in order.

That the "Conservatives" are no longer conservative is well known. They are both progressive and aggressive, building up a program year by year that is becoming steadily more far-sighted and vital and is being carried out with increasing cooperation and zeal. They are still pretty much Conference-centered in their interest and Conference-controlled in their district and congregational actions. We judge it to be true, however, that they are developing in the direction of greater congregational freedom in polity, while we, starting from extreme congregational independence, are making our way in the direction of greater centralization of influence and control. Their conference interest seems to be directed along practical lines of Dunker idealism and Gospel teaching, rather than toward the accuracy of Christian theory,—at least, so far as said conference interest finds expression in conference action. However, we would not imply that the Church of the Brethren is not concerned about theological accuracy. On the contrary, we believe it is, and that its ministry, at least a vast majority of it, can be truly termed conservative, and standing practically with our ministry in their faithfulness to the Word of God. As an evidence of this the report of Bethany Biblical Seminary refers to the Church of the Brethren's "more faithful adherence to the Word of God," and declares that "never has the world needed more than now a band of faithful witnesses to the absolute trustworthiness of his Word." In the main, however, it may be said that the emphasis of our sister church has been with the problems of Christian life rather than Christian theology, though there are indications that greater interest in the theological emphasis is developing, and we are happy to believe that it is certain to be decidedly conservative.

It is interesting to note that the Anderson Conference gave attention to some of the very identical problems which have been up for consideration in our own Conferences, and in not a few instances they moved in the same direction or offered similar suggestions toward a solution.

### *Some Moral Welfare Problems*

Divorce and Remarriage is a problem facing some of their churches and Conference was called upon to decide whether persons divorced and remarried, under certain conditions, might be received into the church by baptism. The question grew out of a specific case, which was cited. Conference appointed a committee to study the whole question of divorce and remarriage and to report at next conference. It might be noted that our own National Ministerial Association has a committee supposed to be studying along a similar line.

The church was asked to take a stand, or to reaffirm its stand, on the Eighteenth Amendment. Strange as it might seem to some, it was the young people who called up this question. According to popular newspaper criticism, the younger people are supposed to be disinclined in Prohibition, if not actually opposed to it. But these Brethren young people were informed and had convictions. Evidently they had been instructed. Conference replied, "We do reaffirm our position in favor of the Eighteenth Amendment without reserve."

What was to be the church's position on war? On this problem the Conference set forth its attitude very definitely and positively.

We have not the space to quote it entire, but give herewith some of the most significant statements:

"One of the fundamental tenets of the Church of the Brethren since its origin in 1708 has been the acceptance of the New Testament as its rule of faith and practice. Our church fathers have consistently taught and declared in private life as well as in official pronouncements that Christianity and war are incompatible. They believed in and taught the gospel of peace and goodwill. They founded their faith in the spirit and teaching of the Bible as exemplified in the life and teachings of the Prince of Peace.

"The Church of the Brethren was founded in Europe at a time when persecution, hatred, war and bloodshed tried the souls of men. The church fathers suffered persecution and imprisonment for the cause of freedom. They suffered greatly during the trials and tribulations of the war periods because of their non-resistance. Their peace principles were misunderstood and sometimes challenged, but their faith and convictions remained steadfast. They taught that war is out of harmony with the spirit of Jesus.

"Our Conference has clearly defined the doctrine of non-resistance to its members. The fathers were unalterably opposed to war and refused to bless, sanction or take part in warfare. They confined their teaching to the overt act of war as it related to their own membership more than to aggressive opposition to war systems among all peoples and nations.

"For more than two centuries official decisions and pronouncements have been made from time to time on the subject. The implications of the peace ideals, the fundamental persuasion that the whole war system is wrong, have deepened the conviction in the membership of the Church of the Brethren that war has no place in human society.

"Therefore we feel bound to avow our conviction that all war is out of harmony with the plain precepts of the Gospel of Christ, and that no plea of necessity or policy, however urgent, can be set up to release either the individual or the nations from the paramount duty which they owe to Jesus who enjoined all men to love their enemies. We express, in all humility, our firm persuasion that all problems, questions and exigencies incident to the well being of civil government and the social order can be settled under the banner of the Prince of Peace in strict conformity to his commands.

.....  
"The fundamental ground of our opposition to war is religious and ethical. .... The Christ way of life revealed in the Holy Scriptures, the voice of conscience revealed in the soul, make our participation in war under any or all circumstances impossible.

"... We further believe that our allegiance to the Will of God transcends all commands, orders, or mandates incident to the will of man where the voice of conscience and faith have been made subject to the demands of men."

### *Congregational Problems*

In response to a call for a classification of church membership, Conference named the following classes: Resident and Non-resident; Active and Inactive. Then the different classes were defined. An active member was defined as "one who avails himself of the public means of grace by attending some regular church service, or a communion service, or contributes to the support of the gospel and the various enterprises in such way as he is able." Apportionments, for support of district and general work, are to be made on the basis of the number of active members, both resident and non-resident. We too, have had to decide on the classification of members, deciding there is only one class in statistical reports,—all are active.

Two requests came to Conference for permission to elect deacons and deaconesses to serve for a period of years from 'among

those who are ordained in a congregation, also to put the selection of deaconesses on the same basis as deacons, that it, "Any qualified woman shall be eligible to this office regardless of being married or unmarried." No decision was rendered, but a committee is at work restudying "the whole deacon question." The proposed new method is already a custom among many of our larger churches.

#### *Conference Business Made More Prominent*

It was decided to give their Conference business session a front seat in their conferences hereafter. It has been the custom to hold their business sessions on the closing days of their ten days Conference, with the result that attendance and interest at these sessions have been declining. Now the business sessions will be interspersed with the sessions devoted to instruction and inspiration. The very opening session of Conference proper is to be a business session when committee appointments will be made, letters of greeting read and the conference sermon preached by the moderator. This new arrangement, which is in keeping with our own method of placing business sessions, gives to business the prominence that it rightly deserves.

#### *Fraternal Relationships*

Of more interest than the foregoing items, which should nevertheless help to increase the understanding of Brethren peoples for Church of the Brethren, is the action of the Anderson Conference on the matter of fraternal relations. A committee was appointed at the 1931 conference to study and report the next year on the interchange of representation on the part of the different branches of Brethren to their several conferences, and the entering into working relationships on the part of congregations and groups of related peoples. We quote in full the committee's report, as adopted by the 1932 Conference, authorizing the appointment of fraternal delegates and speakers to conferences and the entering into cooperative arrangements for work and worship on fields where there is duplication of efforts. The report follows:

Your committee recommends:

1. That the Annual Conference authorize the Conference Program Committee to invite other bodies of Brethren people to send representatives to our Annual Conference and to provide a place on

(Continued on page 8)

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## EDITORIAL REVIEW

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Don't forget that Semi-Centennial Conference program to be held at Winona Lake, August 22 to 28. Program copy just arrived; will be published next week.

Brother Harold D. Fry of Sunnyside, Washington, says his district conference has decided upon a faith mission in Oregon and a call is issued for a pastor who is willing to undertake the work.

We are right glad to have a word from Brother L. G. Wood, giving tangible evidence of his rapid improvement since his operation. Pray that God may continue to bless him to the end that his recovery may eventually be complete.

Brother I. D. Bowman writes of a long journey he recently took in his Whippet, accompanied by his wife and other relatives. He held a brief series of meetings at one of his stopping places and as a result four persons were baptized.

Brother J. L. Bowman, pastor at Linwood, Maryland, writes of a successful Daily Vacation Bible School, in which ten of his accomplished teachers cooperated with splendid satisfaction. Other special features of the church program are announced.

From Turlock, California, comes a report of progress under the leadership of Brother N. W. Jennings. The people of this section are said to have been hit hard by the depression, but they are courageous and sacrificing in their loyalty. Brother Jennings is appreciated and has been unanimously called for his sixth year of service.

As we were going to press word came to us through Mrs. L. L. Garber of Ashland, informing us of the death on July 22, 1932, of Mrs. Rebecca A. Moomaw, of Roanoke, Virginia. Sister Moomaw was 89 years old, the wife of Elder D. C. Moomaw, and passed away as the result of an attack of pneumonia. The Evangelist extends its sympathy to the aged companion who is now past 93 years

The "Ashman Evangelistic Party" conducted a successful meeting at Pike church near Johnstown, Pennsylvania, where Brother Robert Ashman is the student pastor. Assisted by his father and sister, thirty confessions of Christ were received, four of which were reconsecrations. Twenty-two members were received by baptism and four by relation and letter.

Brother Charles H. Ashman reports the work of the Lord at the First church of Johnstown, Pennsylvania, going forward with good spirit and cooperation. The spring communion was attended by over 400 communicants. The pastor received a unanimous call for the twelfth year of service at that place. Brother Ashman speaks of his good fortune in securing a beautiful country home within the city limits, and which he and his good wife have dedicated to the Lord's work.

Brother R. E. Gingrich, pastor of the Fair Haven, Ohio church says there has been no spiritual "depression" in his church. There isn't usually such a depression when the people are well fed spiritually, as these people seem to be. His Bible instruction has proven quite popular and no doubt helpful. Announcement is made of the sermon themes to be used by Dr. L. S. Bauman in his revival to begin July 31.

President E. E. Jacobs writes that the second term of the summer has an enrollment of 219, the largest in history for that period. These together with the still larger enrollment in the first term made the Ashland summer school one of the largest in the state, outside state schools. A new Dean of Women for the school year opening in September is announced in the person of Miss Doris Stout, who comes well equipped and qualified for this position.

The Business Manager has again broken another long silence and gives us a report of the Publication Day Offering, and also of renewals of Evangelist Honor Rolls and of hot weather. We join with him in congratulating and thanking the churches which are standing by us so loyally by maintaining their places on the Honor Roll. Roanoke, Indiana and South Gate, California are new additions to the Honored Class and they deserve special mention for their achievement. Brother S. C. Henderson is pastor at Roanoke and Brother Leo Poleman at South Gate.

#### AN EMERGENCY APPEAL

This is no time to make an emergency appeal for a special offering, but still you cannot keep quiet and allow the aged members of your own family to starve, can you? That is the situation that is being faced right now. The Old Folks Home at Flora, Indiana, is in need of funds with which to provide the very necessities of life. We have been informed by those charged by Conference with the conduct of this work that the Brethren Home will be completely out of funds by August the first, and there is no other possible way of relieving the situation than by the gifts of Brethren people. The president of the Brethren's Home Board, Dr. J. Allen Miller, made a special appeal for funds some time ago, but there has been no adequate response. Now the treasury is empty, and the larder is all but empty too. What are these old people, dwellers in our Flora Home, going to eat? They are looking to the Matron; the Matron is looking to the Board; the Board is looking to the church; and the church is looking to the members of the congregations.

What shall we do about it? Shall we allow these aged members of our church family to go hungry and uncared for? No self-respecting people would think of doing that. Members of a family will share what they have with other members who may be less fortunate, rather than allow any to starve. That is just what we shall have to do in this case. We will have to share with these aged people. We have pledged ourselves to care for them, and that we must do. It would be nothing less than a disgrace to sit by and ignore their need. Those who have money to share with them should send it to the treasurer, Brother Henry Rinehart, of Flora, Indiana, and those who have no money but have foodstuffs may share that. We hope to have a letter from the Matron, Mrs. Cyrus Myers, next week telling us just what things they most need in the way of foodstuffs. But in the meantime we have no doubt that eggs and butter and potatoes will be very acceptable. Let us take this matter seriously. The honor of the church is at stake as well as the physical well-being of these aged members of our church.

## Some Characteristics of the Efficient Christian

An Address by Prof. L. L. Garber, Litt. D.

First and fundamentally the efficient Christian practices the presence of Christ. He makes Christ his constant companion. Henry Drummond narrates a delightful story of a singularly lovable and beautiful Christian girl whom he knew. She was pure, gentle and effectively persuasive. She wore a tiny locket which she never permitted to be opened. She fell ill, the locket was opened, and there was disclosed an image of the Christ with the inscription, "Whom having not seen I love." This companionship with the Christ was the secret of her splendid Christian life, and the source of her strength and power.

Winston Churchill, in that popular novel, "The Crisis," narrates how his hero, Stephen Brice, went up from St. Louis to Freeport, Illinois, to hear the famous debate between Lincoln and Douglass. The magnetism, the personality, the power of Lincoln made a profound and ineffaceable impression on young Brice. Afterward he had strange power with people. He radiated a magnetism and an attractiveness similar to that of Lincoln in his speeches and contacts with men. This spirit of Lincoln in his life made him bold, strong and true to his convictions, and a mighty force with the people who came under the sway of his personality. He was effective because Lincoln was with him.

In a similar way, but to an infinitely greater degree, one who practices the presence of Christ is safeguarded, inspired, and becomes dynamic and effective. In truth such presence is the only certain protective prophylactic against modern temptation. To beat back the almost overwhelming tide of evil suggestion that overflows the youth of today, nothing else certainly prevails. It was never so difficult to keep the mind clean, and the life attuned to high issues as today. Life grows increasingly complex and homogeneous of texture. The cool sequestered paths along which our fathers walked in innocent piety and kept the noiseless tenure of their unoffending way is no more.

Today through the daily press, magazines, books, movies, dances, excursions, the radio and social contacts, the young are literally inundated by a flood of suggestion in the form of attitudes, sentiments, fads, fashions, frivolities, amusements, and what not. Between the evil suggestions which these thrust into the receptive mind of youth and the forces of righteousness, there is a constant battle for the mastery of the spirit-life. Far too often it is a losing battle for the better forces. The things of the Spirit are smothered out, or overwhelmed, or undermined, or gassed by the deluge of environmental suggestion.

Under these circumstances only a great and vital idea as the conscious presence of Christ in the heart is adequate as an expulsive emotional power to keep the heart clean and the purpose high amid the sweltering ocean of modern evil forces. Face to face, heart to heart with Christ, the Christian finds joy, peace, power, effectiveness. He is thus attuned to the better things, insulated against the worse, and prepared for the heroic life. "The hero is the man who is immovably centered," says Emerson. To practice the presence of Christ, to keep him with you constantly, to make him your daily companion and friend,—this is to be immovably centered, and will make one a constructive force in civilization.



Dr. L. L. Garber

The second characteristic of the effective Christian is that he assumes the dignity of divine sonship. He speaks of himself and thinks of himself, the rational genus homo, as divine rather than as a higher animal or evolution of the animal. To him consciousness is more than phosphorescent glow, or a galvanic spasm; and man more than the efflorescence of mud. In short, the "mud philosophy," as Carlyle termed the materialistic philosophy, has only a speculative interest for him. He does not live by it. In fact, no man can. He has learned that in the last analysis, the foundations of science are as nebulous and tentative as those of theology, and that from certain points of view both are incapable of proof. He believes with Tennyson,

"We have but faith, we cannot know;  
For knowledge is of things we see;  
And yet we trust it comes from Thee;  
A beam in darkness, let it grow.

"Let knowledge grow from more to more,  
But more of reverence in us dwell;  
That mind and soul according well,  
May make one music as before,  
But vaster."

Thus in a case where theoretic proof is at least as inconclusive as in another, he concludes that the wise course is to hold to those beliefs about the ultimate nature of things which have been found essential for the preserving of the higher values of life. Hence he closes his Haeckel, his Huxley, his Darwin, and opens his David, his Tennyson, his Browning. He discards the materialist for the idealist and moralist. In the songs of David he reads, "Thou hast created him a little lower than the angels," and in Browning he reads,

"Thence shall he pass approved  
A man, for aye removed,  
From the developed brute; a god though in the germ."

(Of course, approval is not here given to the ideal that men may develop into a God, but only that he has a divine relationship, that he is created in the "image and likeness of God.") He hears Emerson saying, "O rich and various man, thou palace of sights and sounds; having in thy brain the geometry of the city of God, and in thy heart, the realms of right and wrong."

With this point of view he lives the life of the real man and not that of the refined animal. He eats to live rather than lives to eat. He knows that the animal appetites and lower pleasures run back to the beast, but that the ideal man moves upward toward the higher life, toward the kingdom, on to the city of God. He dislikes the oft quoted phrase, "Man must first be a good animal." He may say and does say that he must have a good body, or a good animal mechanism through which to work, but never that the animal is he, or that the two are in any way identical. He may use the phraseology of a certain college president. This college president was traveling on a train. When the dinner hour arrived he took his lunch from the shelf and said, "I must feed the animal." He did not feed himself. He could not feed himself on material things, for man infinitely transcends material things. He is above material classification. To all the enticements of material comfort, to all the allurements



of the flesh, to all the seductions of material power and prosperity, he responds that man, the real man, lives by joy and hope and faith and God.

Since man is man, a third characteristic of the effective Christian is that he masters the appetites, and is not a slave to pleasure or amusements. Pleasures he has, but they are the higher pleasures of the mind, and those that recreate the body. He makes all his pleasures contribute to his health and efficiency. He puts aside everything that corrupts his tastes, wastes his energies or time, or does not make a positive contribution to human welfare. He knows that many so-called harmless amusements burn up time, dissipate energy, destroy the finer tastes, smoke-screen the moral atmosphere and smother the higher life.

The efficient Christian has no amusements as such, but abundant recreations. Amusement, he knows, is not necessary to the joyous, well-ordered, efficient life. The great grow up and live without them. Amusement in the popular sense is physiologically unnecessary and psychologically harmful. The play spirit may always express itself in useful directions. The sculptor may play at his statue, the painter with his canvass, the poet with his pen. The indulgence in pleasure and the arousing of the emotions for the joy of the amusement is a perversion of nature and a detriment to the fine wholeness of character which belongs to goodness and moral leadership. One thus becomes accustomed to emotions which habitually pass without promptings to deeds. Professor James says, "There is no more contemptible type of human than that of the nerveless sentimentalist who spends his time in a weltering sea of emotions, but never does a manly concrete thing." The psychological purpose of the pleasurable or emotional feeling to one is to instigate to action. When emotions evaporate without action or fuse out into nothing, they break the nexus, or close connection, between emotion and conduct, and thus create the half-man, the hypocrite, the Sunday Christian.

No great civilization was ever made up of or created by this type of man. The Greeks were emotional, but likewise great actors. Many of the great poets were likewise sculptors and military leaders. The Stoics who made Rome illustrious had few amusements and were supreme in their mastery of the animal man. The Puritans of our own age disdained pleasures, lived their beliefs and emotions and preserved that wholeness and effectiveness of character which made them great in the halls of legislation and on the battlefields. The efficient Christian maintains the mastery over himself, a subtle kind of mastery; a mastery of his desires, his aspirations, his longings, so that he can say after the manner of Saint Paul, "Whether I eat or whether I drink, I do all to the glory of" my Christian ideal.

A fourth characteristic of the efficient Christian is that he loves and embodies simplicity, even in a highly organized and artificial society. He is great, according to Emerson, who, "while it is easy to live after the world's opinions, and easy in solitude to live after your own, yet maintains in the midst of the crowd the sweetness and simplicity of solitude." The efficient Christian lives in, and expresses, the simple elemental things of life. "He finds more joy in the unadorned simplicity of a Greek statue than in the gilded gingerbread of a movie theater." The heavens that declare the glory of God, the stars of the midnight, the primeval forest, the wind that will be howling at all hours, and the complaining brook are music and a delight to him. Like Socrates, Cato and Lincoln, he lives simply, scouts luxury and avoids waste.

He has learned that the love of luxury and the pride of waste are always a precursor of the decline of civilization. He remembers that the Hebrew prophets, the great old Greeks, and every type of greatness, has kept aloof from the deadening influence of fashionable routine and wasteful ostentation.

He remembers that while the Roman lived in austere simplicity, he was the ruler of the world and an example worthy of imitation. But when he filled his house with slaves and servants, when he disdained to soil his hands with useful effort, when he wasted the world's wealth in artificial adornment and spent his night in feasting and revelling, his dominion departed and his glory faded. In our passion for luxury and its accompanying waste and strife, the modern prophet finds one of the outstanding signs of modern degradation. Measured in terms of the way we spend our wealth, we are a fallen and an apostate people.

It is a sorry fact that we waste much, perhaps most, of our money and a large part of our time in foolish deference to harmful customs and ignoble fancies. But it is a sadder fact that we worship this sort of life and rate men and women according to its standards,—not according to what they are, nor according to the service they perform, but according to what they have, according to what they waste.

The spirit of this modern idolatry is aptly portrayed in a sonnet by Wordsworth:

O friend, I know not which way I must look  
For comfort, being as I am oppressed.  
To think that now our life is only dressed  
For show; mean handiwork of craftsman, cook,  
Or groom! We must run glittering like a brook  
In the open sunshine, or we are unblest:  
The wealthiest among us is the best;  
No grandeur now in nature or in book  
Delights us. Rapine, avarice, expense,  
This is idolatry; these we adore:  
Plane living and high thinking are no more;  
The homely beauty of the good old cause  
Is gone; our peace, our fearful innocence,  
And our religion breathing household laws."

Against this worship of waste and luxury, this lust for the material things of life, this passion for material achievement and material comfort, the efficient Christian must stand staunchly in unaffected simplicity and conscious rectitude.

Lastly, the efficient Christian believes and radiates the doctrine of hope rather than the doctrine of despair. He is none of the "57 varieties" of mechanists, fatalists, determinists, or pessimists. He believes in large possibilities of human improvement and in the relative perfectability of human society. He neither carries up from the lower animal creation some biological-psychological determinism, nor does he draw down out of the higher ether some meta-physical-theological fatalism. Likewise, he is neither a traditional nor an economic determinist. He does not believe that what has been must be, because of a false and narrow view of human nature. He realizes that life has its limitations, but that it has likewise its glorious and most infinite possibilities for change, enlargement and improvement. He has studied some history and has observed how small and insignificant beginnings under the influence of Christianity and the direction of wise education have developed into magnificent movements, bringing hope and happiness to benighted millions. Realizing that man is the crowning expression of the Infinite Creative Energy, who can be understood not only through his Revelation but also through all his works, he studies not only his Bible and history, but art

and literature, from which he absorbs the ideals and the "best and happiest thoughts of the best and happiest men." Knowing that the "old order changeth, giving place to new," he believes with Lincoln, that man as well as nations may, under God, have continuous new births and be transformed from character to character.

This does not mean that society can or will be miraculously transformed into a perfect state, but that society has the means in the religion of Jesus Christ through and by which it may gradually improve and advance toward a more and more perfect state. To the efficient Christian all of these pessimistic attitudes are harmful, devitalizing, and destructive of wise aspiration and sane Christian living. He believes that the present order and condition of society is, under God, the direct result of human effort. He believes that under the freedom and liberty which God allows to human personality, we may, by the wise applications of means at our hand, vastly improve our civilization. He believes that by the application of Christianity and the wise adaptation of education to the problems of moral and social betterment, the race may attain a degree of perfection, of happiness, of achievement of which only poets have so far dreamed. To this end, with the equipment and in the spirit herewith suggested, we can make a certain and worthwhile contribution.

Ashland, Ohio.

## The Social Life of Jesus

By Dr. William H. Beachler

It would be impossible to estimate the measure of the world's loss because we know so little of the social life of Jesus. Since our information is so very meagre, it is easy to almost entirely overlook the social side of his matchless life. But there was a social side to the life of Jesus. And we do well to try to piece together the mere bits and fragments of information we have, in an endeavor to form as clear and complete conception as possible of what his social life was like.

Great injustice has been done to Jesus as a boy, by those who have pictured him as so different and so superior to other boys and girls of his age that he could find no possible pleasure in mingling with other boys and girls in their innocent games and pastimes. It is natural to feel that in the social life of Jesus as a boy, and Jesus as a man, there was ever and always a proper poise and dignified restraint which kept him far above silliness and giddiness, and the frivolous, just as there was always in his life that wonderful element of kindly consideration for others, refinement, courtesy, and sense of fairness. The boys and girls of Nazareth who loved purity and right, must have delighted to have had the young Jesus as one in their midst. And that he enjoyed games as any normal boy enjoys games, and that he found pleasure in the innocent pranks and merriment of those who were boys and girls with him, there can be no doubt at all. We would not want to think that it was otherwise. All of which means that even as a boy there was a social side to the life of Jesus. The man Jesus who loved to mingle with folks and be with folks, loved as a boy to be with boys and girls. How thrilling and beautiful would be the story of friendships Jesus made with other boys when he was a boy! Jesus as a pal and companion—his dependability, his loyalty, his sympathy, his unselfishness, his honesty, his complete freedom from snobbery—I say, what a wonderful story it would make!

When Jesus became a mature man, fully entered upon

his great ministry, his great social instincts did not dry up and die: if anything they became more abounding and acute. Living far above the tendencies of the recluse or the hermit, Jesus was ever to be found among the people. He loved the people and they loved him—the common people. He trod the paths that the multitudes trod. He was among the press. He studied the people. He was conscious of their needs, and problems, and injustices. He was present at a wedding, not to frown upon all that went on there, but by his hallowed presence to bless the occasion. He was happiest when surrounded by little children. He entered the homes of his friends. Truly Jesus was a man of the people and for the people. Sociability reached its highest and best in Jesus of Nazareth. He was at once the most truly sociable man that ever lived. And the surest of all ways for young Christians to enrich their own social natures, at the same time purifying and sanctifying their social contacts, and assuring the worth of their social contribution to their fellowmen is to study the social life of Jesus our Lord and Master and follow in his steps. God endowed each and all with social instincts and capabilities. Those instincts and capabilities can only come to their fullest and best as we yield our lives to the influence of God through Jesus Christ. If we catch his spirit we will choose to "live in a house by the side of the road, and be a friend to man."

Gratis, Ohio.

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## SIGNIFICANT NEWS AND VIEWS

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### COWARDLY SURRENDER

Recently a prisoner charged with robbing a Chicago bank of \$60,000 had the charge against him dismissed upon request of an assistant state's attorney, upon the plea that two officials of the bank who had identified the accused man as the robber had been under guard since April 29 to prevent their assassination. So long as state authorities lie down before such threats, that long will they have gangsters and the peril to life and property incident to their operations. If there are no laws for dealing with this new form of crime successfully, they should be enacted and, if necessary, the state militia called out for their enforcement.—The Presbyterian Advance.

### SALVATION ARMY CUTS SALARIES

Salvation Army officers in the United States will have their salaries cut ten per cent, effective at once, according to an announcement from headquarters of the Army. The cut will affect about four thousand officers. In addition, four of the Army's training schools will be closed in order to meet the financial emergency now upon the organization in its work of caring for the unemployed. The schools to be closed are those in New York, San Francisco, Atlanta, and Chicago.—Christian Advocate (Nashville).

### PURGE THE MAILS OF SALACIOUS LITERATURE

A friend handed me a book catalogue the other day. Nothing unusual in that. But this one was an unusual catalogue—chiefly on account of its degraded and degrading character. It contained a brief description of twenty-five books and as nearly as I could judge all of them were of the grossest and most vulgar, obscene, false and corrupting character imaginable. If there were publishing houses in Sodom and Gomorrah these must be some of the output. The only ray of light in the whole sordid business is the fact that something in the advertisement indicates that they did not sell as well as expected. The house which sells these books is a New York concern. The mails should be kept clean from such stuff, but alas, there is much of it afloat. A man or woman found with one of these volumes should be regarded as a degenerate. A clean, wholesome, well thought-through and well-written book is one of the richest possessions in the world, but to read a book of the kind I have mentioned here is to get a black spot in the mind which will permanently degrade character unless washed out by the grace of God, which can work miracles.—The Christian Evangelist.

### PROHIBITIONISTS TOO COMPLACENT

Professor George Croft Cell of Boston University School of Theology, speaking before the Men's Council of the Methodist General Conference a few days ago had some very wholesome things to say concerning prohibitionists. He said that the wets "have out-thought us, out-generalled us, out-fought us." There is much truth in this. The prohibitionists have been altogether too complacent and have already lost valuable ground. One reason for this complacency has been the feeling that prohibition could not be repealed because there would always be found 13 states to oppose its repeal. The speaker was quite right in saying that although 13 states might prevent repeal they "cannot hold the ideal of the temperance movement in the hearts of the American people." The council adopted his platform for a revitalized temperance crusade and it should be adopted by prohibitionists everywhere.—The Presbyterian Advance.

### PRESBYTERIANS ON PROHIBITION

Contrary to the views frequently expressed by wet dailies and popular magazines, Methodists have no monopoly on the use of terse and forceful language with reference to the liquor traffic. In fact the Presbyterians at Denver did a little better in this respect than did the Methodists at Atlantic City. Witness the following:

Concerning a proposed prohibition referendum, the committee declared: "We are opposed to a vote on repeal which provides no constructive substitute, in the conviction that mere repeal will bring back the saloon. We are opposed to state control, holding with the Wickersham report in this respect. We are opposed to the government going into the liquor business, refusing to endure the sight of the American flag floating over the legalized liquor traffic. We heartily approve the work of Amos W. W. Woodcock and his department in the effort to enforce the prohibition laws. We are prepared to look higher and follow the flag upward, but we resolutely refuse to be dragged back to the hole of the pit whence the nation was digged."—The Christian Advocate (Portland).

### ADULT EDUCATION IN TURKEY

Last winter the Turkish Government set up a new institution for popular education with the appealing name, "The House of the People." The first of these "houses" was opened in Constantinople in February. It is planned to extend them to twelve cities of the republic. These centers are designed "to promote education, language, history, fine arts, sports, social service, libraries and publications, museums and exhibitions." ... It is suggested that good readers should be appointed in the libraries, reading rooms, clubs, and even some coffee houses. These should read worthwhile books to the people so that the unlettered may enjoy the advantages of education. Once in fifteen days secretaries of this institution will visit the homes of the peasants for the special purpose of writing their letters so that their illiteracy may not be a hindrance to correspondence with their distant friends. This will mean the creation of a better union in the nation." The quotations are from Turkish newspapers.—Congregationalist.

### CONFERENCE TRENDS OF THE CHURCH OF THE BRETHREN

(Continued from page 4)

the Conference Program for the presentation and acceptance of expressions of friendship and good will. The Program Committee shall also be authorized to appoint representatives to convey our felicitations and goodwill to the conferences of other branches of the church at such times as seem feasible.

2. That the Annual Conference authorize and encourage the Ministerial and Home Mission Secretary, the regional representatives of the General Ministerial Board, District Boards and local congregations to study the problem of comity and cooperation with other branches of the Brethren people where conditions justify it and where it is mutually agreeable; and to refer their findings to the General Ministerial for approval. The General Ministerial Board may submit these problems to the Standing Committee for advice.

Committee: I. W. Taylor, D. W. Kurtz, A. B. Miller, H. L. Hartsough, M. R. Zigler.

This report becomes all the more significant when its representative character is noted, as will be evident to those who are acquainted with its personnel. The most conservative as well as the most liberal are represented on the committee. It shows that

all parts of the Church of the Brethren constituency are making commendable progress toward losing their prejudice for their so-called "Progressive Brethren." It was really a long step to take toward a renewal of fraternal relations and fellowship and we should be ready at the proper time to meet our Brethren half way.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Psalms I

The Psalms are the heart songs of the Saviour. How many times Mary, Jesus' mother, crooned the tunes of the hymn-book of the Hebrews in the ears of the Babe, none of us shall ever know. And those who feel that Jesus never joined in the glad hosannas of the pilgrims who yearly moved from Nazareth to Jerusalem manifest an amazing short-sightedness. It must be remembered that Jesus was human and possessed refined emotions and feelings such as no man has ever possessed. They are revealed in the Psalter. He explicitly states: "All things must be fulfilled which were written in the Psalms concerning me." Luke 24:44.

It was during the Christmas season of 1920 that the writer made the discovery that Jesus loved the Psalms better than any other book of the Old Testament canon. He arrived at the conclusion when he made a study of the Old Testament quotations and allusions which appear in the New Testament. Imagine his surprise when, having carefully enumerated the passages under their proper captions, he saw that Jesus quoted more often from the Psalter than from any other sections of the Scriptures. Our Lord memorized the entire expressions of religious feelings and thought which his Father had revealed in the morning twilight of his Revelation to mankind.

When the Rev. Dr. Charles H. Spurgeon finished his monumental commentary entitled "The Treasury of David,"—an excellent exposition of the Psalms in five volumes—he wrote: "A tinge of sadness is on my spirit as I quit 'The Treasury of David' never to find on this earth a richer storehouse, though the whole palace of Revelation is open to me. Blessed have been the days spent in meditating, mourning, hoping, believing, and exulting with David. Can I hope to spend hours more joyous on this side of the golden gate? The book of Psalms instructs us in the use of wings as well as words; it sets us both mounting and singing." This "tinge of sadness" was reflected in the life of our Lord in every step of his way. His cheer was not the cheery-cheerily of our earth.

Nor is the famous tabernacle evangelist of London alone in his praise of the Psalter. There are others like Perowne who asserted: "No single book of Scripture, not even of the New Testament, has, perhaps, ever taken such hold on the heart of Christendom. None, if we may dare judge, unless it be the Gospels, has had so large an influence in moulding the affections, sustaining the hopes, purifying the faith of the believers." And the mighty Luther joined the careful Perowne in labeling the Psalter as "a Bible in miniature." Truly the Psalms are the nightingales of the Old Testament singing in prophetic ecstasy the melodies of Easter and the sorrows of Gethsemane in the hearts of all Christian believers.

The Psalms are poem-songs treating a wide range of subjects and yet are quite uniform in design. There are didactic, devotional, historical, processional, messianic, etc., types of Psalms. Of these the devotional type is perhaps the most popular in expressing humility, trust, comfort, longing, lament, praise, thanksgiving, adoration, petition, penitence, and what not. They are accompanied with musical terms and directions for the singers. For instance, take one term which has been vague more or less, mostly more, than almost any other occurring in the Davidic hymnology, namely, SELAH. A full paragraph in studying it certainly will not be out of order, will it?

#### SELAH

Of a certainty, it will be proper to consider the word in its Hebrew original. To the Jews "selah" meant "elevation." It occurs

seventy-one times in the Psalms and thrice in Habakkuk 3:3, 9, 13. In the latter instance the word appears in connection with the famous prayer of that book, a prayer set to music by the composer or composers of that day. While absolute certainty cannot be produced relative to the absolute meaning of the term, at least the following opinions ought to be instructive:

1. Amen. "So it is," "the matter is true and right," "thus."
2. Forever. Targum so renders it; likewise Jerome.
3. Pause or Lull in the Music, a sustained musical rest.
4. A Repetition, akin to the repeat marks at the end of a scale.
5. The End of a Stanza, or Strophe, however long or short.
6. A Fortissimo, or playing with extraordinary power.
7. An Obseance, or bending of the body as in worship.
8. A Ritornello, or a recurring symphonic theme.
9. An Orchestral Interlude filling up the Pause (See 3).
10. A Change from Piano to Forte. Louder continuation.
11. Hallelujah or Praise the Lord. See end of Ps. 147.

#### THE NAMES OF GOD IN THE PSALMS

While the first three psalms of the Psalter generally envision the gist of the entire Hebraic hymnological system in that they treat the subjects of happiness, Christ, and God's Providence, yet the main phrases and principal words for God in the Psalms are interesting. In the entire Psalter:

1. Jehovah occurs 664 times.
2. Adonai occurs 45 times.
3. Elohim occurs 234 times.
4. Eloah occurs 3 times.
5. El occurs 40 times.
6. Elyon occurs 21 times.
7. Shaddai occurs 2 times.

This tabulation given in the Princeton classroom under the wise tutelage of the nestor of the world's linguists—one is tempted to say of all time, because of his remarkable versatility—Dr. Robert Dick Wilson, is perhaps the most reliable in print. There are other usages besides the above, but they are not major usages. God and Christ cannot be measured in terms of names: they are infinitely above the possibilities of human expression and human understanding. However, the Psalmist saw God whole and was glad; we may experience some of that gladness by looking up in a concordance the English equivalents of the above names.

#### CLASSIFICATION OF THE PSALMS

(By Dr. A. T. Pierson)

(A Convenient and Trustworthy Classification)

- Psalms of the Law (3) 1, 19, 119.
- Psalms of Creation (3) 19, 29, 104.
- Psalms of Curse or Judgment (15) 10, 14, 28, 35, 52, 53, 55, 58, 59, 69, 70, 83, 109, 137, 140.
- Psalms of the Christ or Messianic (16) 2, 16, 22, 24, 40, 41, 45, 68, 69, 72, 89, 97, 102, 110, 118.
- Psalms of Life (6 Personal) 3, 18, 31, 57, 142, 143. (12 National) 44, 60, 68, 78, 81, 105, 106, 107, 114, 126, 129, 136.
- Psalms of the Heart (78)
  1. Ps. of Penitence (7) 6, 32, 38, 51, 102, 130, 143.
  2. Ps. of Sorrow (6) 38, 39, 69, 102, 120, 137.
  3. Ps. of Darkness (9) 42, 43, 74, 75, 77, 78, 79, 80, 88.
  4. Ps. of Faith (11) 23, 27, 31, 37, 49, 56, 61, 62, 121, 123, 131.
  5. Ps. of Prayer (13) 6, 10, 13, 17, 20, 25, 26, 54, 64, 86, 122, 132, 141.
  6. Ps. of Worship (28) 21, 30, 33, 47, 48, 63, 65, 66, 67, 84, 95, 96, 98, 100, 101, 108, 111, 112, 113, 116, 117, 133, 134, 138, 144, 48, 150.
  7. Ps. of Vision or Special Revelation of God (5) 4, 34, 84, 91, 123.
- Psalms of Jehovah (38)
  1. God's Eternity (1) 90.
  2. God's Natural Perfections—Omniscience, Omnipresence, Omnipotence (1) 139th.
  3. God's Universal Sovereignty (12) 46, 75, 76, 82, 93, 97, 99, 115, 124, 125, 135, 146.
  4. God's Moral Perfections (9) 5, 7, 9, 11, 13, 50, 71, 76, 94.
  5. God's Providence—General and Special (7) 18, 25, 31, 104, 127, 128, 147.
  6. God's Grace (5) 36, 85, 86, 103, 130.
  7. God's General Excellence and Worth (3) 8, 92, 145.

## Outstanding Texts of the Bible

By Dr. G. W. Rench

Matt. 9:28, 29—"And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then he touched their eyes, saying, According to your faith be it unto you." Moffatt reads, "When he went indoors the blind men came up to him, and Jesus asked them, 'Do you believe I can do this?' They said, 'Yes, sir.' Then he touched their eyes and said, 'As you believe, so your prayer is granted.'"

"According to your faith." Moffatt says, "As you believe." These are very common expressions, and often heard without any regard to whom one's faith must rest upon, or upon what. As though faith was independent, in religion, of either WHOM or WHAT. It should be noticed in this account, that before Jesus considered the claims of the two blind men, he asked, "Believe ye that I am able to do this?" Evidently, Jesus himself, was to be the object of their faith. And that is the sublime thought of the entire New Testament teaching. With all due respect for "the boys who like to make creeds," and for the other fellow to accept, New Testament faith centers upon "Whom," instead of "What." Your WHAT does not concern me, unless spoken by the great I AM.

If the church is losing her power in the world, it is because she is losing her FAITH in God, and in Christ, and in the Bible. This is the great Trinity which stands or falls together. If the church is to regain her lost power, (she alone is to blame) then she must RETURN TO HER PRIMITIVE FAITH. "According to your faith, be it unto you," is yet true. That the church of today has not the strong, masculine, and conquering faith of the church of the first century, must be admitted. The Acts of Apostles gleams with heroic incidents of church leaders who were set on fire in directing all men to the once dead, but NOW the resurrected, and LIVING CHRIST. Paul cried out, "I can do all things through Christ who strengtheneth me." Yes, "According to your faith, be it unto you." In Paul's day after describing the Christian's armor he says, "Above all, taking the shield of faith" (Eph. 6:16). But in our day the efficient "SHIELD OF FAITH" has too often been exchanged for a flimsy rationalistic philosophy, which has in it neither a dead nor a living Christ, but a "Jesus of beautiful character." And there is nothing in such a plea to stir the soul to deeds of daring and heroism. All that can be said about a church floundering in such a sea is, "According to your faith, be it unto you."

The importance of the value of faith in "doing the unheard of," is strikingly set forth in Heb. 11. Here is a chapter in "religious patriotism." What the story of Bunker Hill, Valley Forge, Nathan Hale, and Yorktown is to American liberty, so the stories of God's heroes are to the accomplishing of the "impossible." And it was all "According to someone's faith." "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became the heir of righteousness which is by faith." "Being warned of God," he was "moved with fear." That's the kind of faith that counts—the kind that MOVES MEN to do the impossible. Anybody can do the commonplace things. Having a faith to preach unusual doctrines, and when church people warned men like Swihart, and Brown, and Bashor, not to do so, resulted in the organization of many a church. "According to your faith, be it unto you." Again: "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." It is but fair to my theme to say that present-day rationalism would have stumbled at both of these commands of God. But God's heroes had a faith which led them to accept a challenge like that. God had set the goal, and would he not help his faithful leaders to reach it? Yes, to the extent that church leaders lose faith in the divine Son of God; that he is not what he claimed to be, the only begotten Son of God; and cease to plead with men to return unto the Lord, who will have mercy upon them, and to our God who will abundantly pardon them, the chain in the divine economy of grace is broken, and its power is gone. Holding up a broken chain as an anchor in the time of storm will not appeal to earnest souls.

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## Why Our Men's Bible Class is a Success

The story of a large New England class where the Word is faithfully taught

By Louis Marini

One who takes his seat in the auditorium of the First Presbyterian church, Quincy, Massachusetts, any Sunday morning at nine thirty and listens to J. Paul Foster teach the Bible will learn, in part, at least, why that church has one of the largest and most regular Men's Bible Classes in New England. An average of 263 men, old and young, came Sunday after Sunday to hear what the Bible has to say and teach during the period from September, 1930, to June, 1931.

Mr. Foster, in addition to being the teacher of this Men's Bible Class, is a commercial organization secretary. He believes in putting business methods into church work, and religion into his business activities. When he organized the Men's Class four years ago few had faith that it would continue long because of several previous failures, and only one or two shared his belief that the class would grow to its present proportions.

The class was organized March 15, 1927, at the pastor's home. The plan was outlined at that time, and twenty-five men agreed to support the experiment for three months until the end of June. At that time the class would adjourn for the summer with the understanding that it would be resumed in September only if there was a definite, strong demand for it.

The first Sunday, March 20, 1927, twenty-three of the twenty-five members appeared.

The business-Bible man then proceeded to give a business talk on the spot. He said he was accustomed to business methods, and that meant when a man promised a thing he would live up to his obligations. Mr. Foster saw no reason why Christian churchgoers should not do as well as the business man. Indeed, he offered to resign right there unless, with the class members, promises were sacred obligations.

A new spirit fired the men. The class continued to the end of June, and the total attendance for the period was 557, or an average of 37 men for each of the fifteen Sundays.

Of course the class resumed in September, and the average attendance figures for the four winters are as follows: 10, 138, 170, 263. The best attendance this year was on March 1, when 367 men were present. The session this year with the smallest attendance was on February 15, when 205 men were present.

These figures, however, hardly tell the entire story. When the class began, most of the men attending were members of the First Presbyterian church. At the present time they come from all sections of the city, its suburbs, and from many other places in Massachusetts. There are eight men on the mailing list who attend regularly from adjoining states. A census taken last year showed that sixty per cent of the men attending did not belong to any church.

"What is the secret of the success of this Bible Class?" "What is the compelling force which binds the men together?" and "What does this Bible Class offer to attract such a following?" are questions often asked.

Many studies have been made of its work by various groups and individuals. The best, however, is contained in the following summary:

1. The class is a genuine Bible study group. The only lure offered is the simple assurance that for one hour each Sunday morning the class will apply itself to an uninterrupted study of the Bible and a systematic searching out of its teachings. The class is not a forum or debating club. "Popular" topics of the day are not discussed in the class, neither is any entertainment, as such, provided. It is strictly a Bible study group. It is interesting to note that the teaching period of a session is fifty minutes, and that the teacher holds his audience during the entire time gripped by his presentation of a Bible subject. There is no discussion. The Bible's teachings are unmarred by the presenting of varying human "interpretations of life."

When Mr. Foster stands up he is ready with his lesson, upon which he has spent three or four evenings in research and study. Every detail is ready in his mind, and he presents only what the Bible teaches on the subject. Undoubtedly one secret of Mr. Foster's ability as a teacher is the fact that his father was a clergyman, the Rev. James M. Foster, for thirty-eight years pastor of the Second Reformed church, Boston, who together with his mother imparted to his son a deep faith, and love of the Scriptures.

2. A second reason for the power of the class is that the Bible is recognized as the Word of God, and so taught, and its teachings are respected as authoritative and final in religion.

3. The great outstanding feature of the class, of course, is that continual effort is made to seek God's guidance. Therefore, God has blessed it.

4. Sound business methods are used. For instance: a man who attends is expected to pay for what he gets; not in money, but in enthusiasm whenever he is talking about the class, in regular attendance, and in bringing each month at least one new friend to class. Membership is available to any man who feels the need of fellowship in the deep common interests, provided he does not neglect his own church; and the records show that two out of every three visitors become regular attendants, and come back with friends.

Each Sunday the men sign attendance cards. When a man has attended two sessions in any season, he is placed on the class mailing list for that year. Incidentally, a new mailing list is built up each year, which

insures that only active interested men find places on it. The mailing list last season contained 541 names—the largest yet.

Every two weeks a mimeographed bulletin, gotten up in an attractive form and giving information about the class, is sent to all on the mailing list. In this way the class as a whole is kept informed of what is going on and of the progress being made on the year's objectives. Also twice each year every man on the mailing list is visited at his home, and the visitor is instructed to confine the conversation to class subjects and to be certain that the one visited is told about what the class is doing and is urged to take a larger part in the work. Of course all suggestions secured as to how to make the class work more effective are brought back to the Executive Committee for consideration.

To give definiteness to its activities, and to set a goal, the class establishes each year a "Program of Work." The several points in the program are kept before the class, and systematically mention is made of the progress attained toward accomplishing each. The "Program of Work" for the 1931-32 season is:

1. To continue our study of the Bible. The class was organized for study of the Bible; and it adheres strictly to its purpose. The only lure held out is the attraction of the Bible.

2. To have the church auditorium filled with men at the class sessions held during the year. The auditorium seats only 340. Last year our average attendance each Sunday was 263.4 men.

3. To carry on a special automobile service for those who otherwise cannot attend the class.

4. To continue the development of our Men's Chorus.

5. To administer the Emergency Fund of the class.

6. To establish permanent office headquarters for the class.

7. To encourage attendance in the Sunday school, the Men's Bible Class again offers to reward in some tangible way every boy or young man who attends his class

(Continued on page 15)

## CAPTURING AND HOLDING A SCHOOL'S INTEREST

(Continued from last week)

One year we used the following method to help our missionary collection. Brand new bills (one ten, two fives, several twos, and several ones) were attractively arranged on a large sheet of card board and shown to the school for several Sundays while the matter was being developed. As the result of an offer of a friend of the school, any class in which every member made a missionary contribution was given a \$10.00 bill to add to their total. If all but one member contributed, a \$5.00 bill was given; if all but two members, a \$2.00 bill; and if all but three members, a \$1.00 bill. We had the best missionary offering in years.

Our school closed two months during the summer, so we try to make the last Sunday before vacation an interesting one. One year we ended by all the school holding hands around the room and singing, "Bless be the tie that binds." Then everyone present was given a little round-cornered card on which was neatly printed "A Memory Verse while we are absent one from the other." It read:



"Cause me to hear thy lovingkindness in the morning: for in thee do I trust: cause me to know the way wherein I shall walk: for I lift up my soul unto thee" (Psalm 143:8). Any member not present on the last Sunday received a memory verse card by mail with a short letter from the superintendent. When the school met again in the fall, the memory verse was called for, and most of us I think, got it pretty firmly fixed in our minds.

Perhaps as interesting as anything attempted was the method of teaching the school the books of the New Testament. It started one Sunday by the superintendent saying "Come next Sunday and tell me the name of a book in the New Testament written by a doctor." When the question was put the next Sunday it brought out, of course, the answer, "Luke!"

Then the number of chapters in the book was asked for, and the assistant superintendent gave the key word, and some older scholar read the key verse. All this was noted on the blackboard in a prepared place.

Then probably the superintendent would say, "Next Sunday be ready to tell the name of a New Testament book containing the words 'the kingdom of heaven' thirty-two times. This brought out 'Matthew,' and was set up on the blackboard; with the number of chapters, key word, and key verse.

Perhaps next a book containing ten sermons would be asked for, and "Acts" would be set up on the board.

Books were never called for in their order, but after we had a group of half a dozen or so set up on the board we would cover the board and the school would try to repeat them without seeing them. After another group was set up, we would cover the board again and try repeating both groups.

By vacation time we had the whole twenty-seven books before us, with all the information about each and when we parted for the summer, each one was given a little slip on which was printed the whole layout as on the blackboard. This was for home use and home study.

The conditions in our church were such we could not expect to have a very large Sunday school so we aimed to have a good school regardless of numbers. Our motto had to be "quality not quantity."—Sunday School Times.

New Haven, Connecticut.

### STUDYING THE SUNDAY SCHOOL LESSON at the Family Altar With Thoburn C. Lyon

#### THE TEN COMMANDMENTS (Lesson for August 7)

Lesson Text: Ex. 20:1-11; Golden Text: Deut. 6:5

#### Daily Readings and Suggestions

##### MONDAY

##### Duties to God. Ex. 20:1-11

There are two lessons on the Ten Commandments, centering around the two natural divisions of the commandments themselves: Duties to God, and Duties to Man. It is well to remember, however, that these are not two separate subjects, but have each

a close and intimate relationship with the other. These are old familiar verses, but the so-called Christian world has never yet learned to keep them and fulfill their reasonable duties to their God. Let us especially apply v. 2 to our own lives: Our God has delivered us from the realms of Satan and the bondage of sin. In so doing he has shown himself strong, able to save to the uttermost, and we should fall before him in adoration, with thanksgiving.

#### TUESDAY

##### Idolatry Forbidden. Deut. 4:15-24

The burden of this passage is against the making and worshipping of any graven image. Jesus taught, however, that the imagery of our thoughts is as real as the more tangible things of life, and we must see to it that we do not set up within the sanctuaries of our minds any image which shall in any way stand before God. Fire is a most apt symbol of our God: purifying, enlightening, consuming the dross and leaving the good still more refined. Let us guard our thoughts well, lest all be consumed.

#### WEDNESDAY

##### The Teaching of Monotheism. Deut. 6:1-9

In the land of Egypt which they had just left; in the pagan lands through which they had come; and in the promised land to which they went, there was an endless multiplicity of gods. It was to guard them from just such an error that they were reminded again and again that "the Lord our God is one Lord." Today we have for the most part become accustomed to accept this belief, but we need to give special emphasis to v. 5, which Jesus quoted, and v. 7. If this last verse were practised in any degree at all, even in the Christian homes of the world, conditions would be vastly different from what they are today. God help us to love the Lord in the whole-hearted way he has taught us, and to teach our children to do likewise!

#### THURSDAY

##### Rewards of Obedience. Ex. 19:1-6

There is no promise in the Bible that is not conditioned upon our own obedience to

God's expressed will. God here made a wonderful promise to the Israelites, but it was conditioned upon their obedience. God has made us a promise that is almost the same, word for word (1 Pet. 2:9). Let us pray for grace that we may keep his covenant, that we may obey his voice indeed, and that we may walk worthy of the high position to which he has called us.

#### FRIDAY

##### The Supreme Choice. Josh. 24:19-28

How we still need the warnings which Joshua gave his people here! We need to be reminded of the penalty of turning away from God, and of our own weakness without him. We need some Elijah to cry out: "How long do ye limp back and forth between two opinions, serving now one, now the other?" Oh, let us put away the strange gods that are among us, and incline our hearts unto the Lord God of Israel!

#### SATURDAY

##### The Call to Worship. Ps. 96:1-13

True worship may be called the central theme of the week's lesson. It is not so much that God craves honor for himself, as that he desires a right and loving attitude on the part of his people in order that he may fellowship with them and aid them. If we read this psalm prayerfully, surely we must feel within our hearts the call to worship and bow down before the Lord our Maker.

#### SUNDAY

##### Spiritual Aspiration. Ps. 19:7-14

How we ought to praise God for his wonderful word! As we read vs. 7-10, the heart of every Christian must echo, "Amen!" Verse 11 beautifully sums up the twofold purpose of God's word, and vs. 12-14 might well be our prayer for the day. There is, perhaps, no higher spiritual state to which we may aspire than that described in v. 14. May every thought and deed of our whole beings be such that the God who is our strength and our Redeemer can come in unto us and sup with us in blessed communion until that day when we shall see him face to face!

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



C. D. WHITMER, 217 E. DuBull Ave., South Bend, Ind.

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer

2301 13th St., N. E.,  
Canton, Ohio

## How to Organize a Junior Society

By Jessie Chapin

1. Leadership.
  - a. Junior Christian Endeavor offers an opportunity for service that will benefit the church and enrich the leader's own life. The superintendent should be a consecrated man or woman who knows the ways of children, who knows Christian Endeavor, or is willing to learn.
  - b. Secure a committee from Senior Endeavor, and train assistants.
  - c. Work out a plan in cooperation with the pastor.
  - d. Announce the meeting through Sunday school and classes of Junior age, nine to twelve.
  - e. Parents as well as children must be interested.

The International Society of Christian Endeavor will send an organization packet containing a constitution, pledge-card, and other practical helps.

Several weeks or months of preparation are necessary before children understand the pledge thoroughly enough to sign it.

Parents are expected to signify their consent, and willingness to help the child keep the pledge.

2. Officers and Committees.
  - a. President, vice-president, secretary, and treasurer.
  - b. Lookout, prayer meeting, social, missionary committees. Other committees as needed.

- c. Provide a class in "The Junior Text-Book" or use the leaflets. Much guidance by the superintendent is necessary at this age. She must plan and suggest; yet only through the child's own activity does he get the desired training.
3. Program. Get a Junior program chart from your district or State Junior superintendent. Then determine goals for your society for the year. The suggested goals may be changed to fit the needs of each society.
- a. Worship service in every weekly prayer meeting, conducted by the Juniors.
- b. Enroll the children in the Quiet Hour.
- c. Define memory work.
- d. Use of Junior Christian Endeavor covenant or its equivalent.
- e. Every Junior trained in participation and leadership, prayer meeting programs prepared in advance.
- f. Monthly consecration meeting.
- g. Increase in society membership.
- h. Program of recreation, reaching non-members as well as members.
- i. Subscriptions to The Junior Christian Endeavor World. Special rates for clubs of ten.
- j. Monthly missionary meeting. Study of home and foreign mission books. Gifts and service to missions through your denominations.
- k. Cooperation with district and State Christian Endeavor unions. Attendance at rallies and conventions. Observance of Christian Endeavor Week.—From C. E. World. Spokane, Washington.

study, in contact with peoples of another race where customs are strange, where the Scriptures must be translated and interpreted in letter and through human life; where Christian communities must be begun, schools organized, hospitals established, churches founded, the processes of real civilization developed. A study of these lands reveals old religions declining; nationalism, communism and other modern forms of human expression interesting and stirring the people into new life. To see the needs of these lands and the missionary approach to them is to visualize Christianity's great place in the world, directed to the childhood of the world-neglected; to the womanhood of the world-burdened; to the manhood of the world-misled and undeveloped. It is in such a pursuit that one learns to pray as he faces tasks which are impossible of doing by mere human skill.

Study the missionary. He compares favorably in intelligence, devotion, spiritual power, with any other individual or group of followers of Jesus. He has a high calling. The missionary is our better self, carrying on for us. He has gone from our homeland, our home church, our home center. He is still part of us.

#### Give a Rightful Share

Do not give all to foreign missions, not even all of your benevolences. There are other claims upon you as Methodists, as Christians—claims at your very door, in your home, in your church—approved by the Church to which you have given allegiance. Be generous with these interests which have a claim upon you as Christians and as Methodists. Give a share—a rightful share—to the work of foreign missions. Give in prayer and in love for those who have left home and kindred, many of whom today are serving under the stress of world conditions which requires faith and courage equal to any epoch of the Christian era. Give in the light of the young Church in foreign fields passing through unusual trials, keeping back the encroaching tides of atheistic and materialistic movements which bode ill for the whole world.

There are those who have given, many liberally, whose income is seriously reduced or temporarily cut off. One's possessions may be taken away, his prayer life never. If gifts must decrease, let prayers increase; substitute prayer for the tithe. Maintain the spiritual glow. We are followers of him who leads the only spiritual movement that is destined for world-redemption—satisfying, complete, final. We are his co-workers.—Pacific Christian Advocate.

#### HOLY SPIRIT AND PERSONALITY

If you ask how the Holy Spirit can dwell within us and work through without destroying our personality, I cannot tell. How can the electric current fill and transform a dead wire into a live one, which you dare not touch? How can a magnetic current fill a piece of steel and transform it into a mighty force which by its touch can raise tons of iron, as a child would lift a feather? How can fire dwell in a piece of iron until its very appearance is that of fire, and it become a firebrand? I cannot tell.

Now, what fire and electricity and magnetism do in iron and steel the Holy Spirit does in the spirits of men who believe on Jesus, follow him wholly, and trust him intelligently. He dwells in them, and inspires them, till they are all alive with the very life of God.—Pentecostal Herald.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

### "Do Not Give All to Foreign Missions!"

By John R. Edwards, Corresponding Secretary, Board of Foreign Missions

Do not make all your contributions to foreign missions! Not even all your benevolent contributions.

There are other claims upon you as Methodists, and as Christians—claims which are approved by the Church of which you are a part.

Do not give all to foreign missions! One may become missionary-minded, denominationally missionary-minded, or broad-minded. There is a selfish piety, a zeal that savors of selfishness for a cause or an interest to a degree that loses the essence power and strength of undefiled religion. This is not the time for it, nor the place for it. It is rather a time for service—service broad and generous.

The missionary group itself responds to such a motive. It stands ready to help anywhere. Test the missionary and he will respond to the limit of time and strength. He will press the claims of Jesus wherever opportunity is given.

#### "Missionary Everywhere"

Are missionaries judged too aggressive, selfishly solicitous of the needs and claims of one cause? They are heavily burdened with a knowledge of the world's needs, but motives must be clear, the spirit must be missionary everywhere.

When in cultivation of the home field, a foreign representative goes forth planting, watering, reaping. In so doing he may not tramp out the vintage of another set of workers. By the process of his well-trained, well-informed life, he is helping the home churches. He is carrying an atmosphere of sunshine and a sprinkling of the Water of Life which he brings fresh-flowing from his spiritual prayer life of Asia, Africa, Europe or Latin America. The messenger of foreign missions to the home church does not seek to take away that part of God's tithe which is for investment at home, but only a just share of the total giving which the foreign fields need and merit, in the light of a balanced program.

Foreign missions should have a share—a rightful share. A proper understanding of

the work will show that it should have a real share, not a mere pittance or a leftover portion when all other claims are satisfied.

#### Visualizing Need

It is like a romance to follow the life of some devoted missionary—across the seas, into uncharted communities, in language

## THE CONQUEROR

By Ruth Waymire

War came stalking out of the East  
On a hideous beast  
Called Greed.

And with him flocked his dreadful hosts,  
Pestilence, hunger and famine ghosts.  
But by his side of world-wide fame  
Death, the fateful conqueror came.

Now who is the winning side today?  
And who will pay  
The price?

'Tis the hosts of helplessly bound mankind,  
Struggling and battling, pity blind;  
Who will pay the price with blood—and  
then—

'Tis death will be conquering at the end.

Then who is the one who benefits?  
There's never quits  
With him.

Ah, he's never satisfied with a life.  
He must have all—with bullet or knife  
He strikes—and takes his fill of gore.  
So Death will be conqueror evermore—

Till the Prince of Peace shall come again,  
Of warring men  
Of earth!

This horrible monster with merciless hand  
Will continue to conquer on sea and land.  
Ah look to the Day free from grief and  
pain

When the Master of All shall descend and  
reign.  
Englewood, Ohio.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

The enrollment for this second term is by far the largest in our history, 219 i. e. largest for the second summer term. If I am not much mistaken Ashland has about the largest summer school in Ohio, outside of the state schools.

Now, bigness is not necessarily goodness, but when a school builds up on merit and merit alone, it is encouraging. But the really gratifying thing is that we have more to work with, and therefore can set higher standards. Also in this time of depression, the financial income is vital. No one quite knows how we could meet standards IF IT WERE NOT FOR THE SUMMER SESSIONS. Please bear this fact in mind. This also applies to our Saturday courses.

However, the school year will be well towards its close when this is read by the readers of this paper, when we will have three weeks' vacation some of which is at the time of our National Conference.

The fall semester opens Tuesday, September 13th. Advanced enrollments indicate the usual number of students, which however is, of course, problematic.

I am at work on a brief history of higher education in the Brethren Church for the program at Conference most of which revolves around this institution. I have found the early history most interesting and it is astonishing how higher education in general has changed since that far-off date. In faculty training, standardizing agencies, physical equipment such as laboratories and library, number and variety of courses, record-keeping, and so-called extra-curricular activities, there have been the most remarkable advances. I doubt whether there have been greater advances made in any other field of human activity. When one thinks of the ox-cart and now the automobile, the old post-rider, and now the telephone, one sees no greater change than has taken place in the field of education.

### The Dean of Women

It is a satisfaction to announce that Miss Doris Stout, A. B., Ashland, 1926, was elected to the position of Dean of Women and Associate in Elementary Education at the spring meeting of the Board of Trustees.

Miss Stout is a member of our congregation at Pleasant Hill, Ohio, where she has been teaching in the public schools. This past year she spent in Ohio State University where she takes her Master's degree. Since Mrs. Leslie resigned a year ago last January, Miss Lulu L. Wood, librarian, has served in a most acceptable manner, a position which she assumed only on my request.

Miss Stout is a member of the church, and with her experience her as a student, as a teacher in the public schools, and with her work at the University, she seems to be admirably suited for the place. To be Dean of Women here takes a great degree of tact, patience, and an exemplary life. Former students and those contemplating entering may look forward to a pleasant year at the Girls' Dormitory.

EDWIN E. JACOBS.

### FAIR HAVEN CHURCH, WEST SALEM, OHIO

It is a pleasure to write again in behalf of the Fair Haven church. Since we are interested primarily in things spiritual, we are glad to report that there has been no "depression" here. That, I am sure, is the most interesting and hopeful item that shall appear in this report. To be sure there are those who are like the waves of the sea, that fluctuate with the tide and are tossed with the wind, but they are found in every church. However the majority of our members are faithful and loyal to the church and to the Lord.

Since the last writing many things have transpired. A very helpful and instructive week of pre-Easter services was enjoyed at this church. In May we enjoyed our spring communion services, with about eighty members participating. Considering the fact that we have been afflicted with much sickness, this was very gratifying. One of our most loyal families in the church has had much sickness and misfortune. The mother in the home was in an accident and received a compound fracture of her limb. Since she could not come to the mid-week prayer and Bible study she asked the pastor to present the studies to her in her home. Just that week diphtheria broke out in her home and since then they have been deprived of Sunday school and church attendance as well.

We are very proud (with righteous pride) of our mid-week prayer and Bible study. Our attendance has been most gratifying. It averages from twenty-five to forty weekly. We are studying the book of Daniel. So interesting have been the studies to some of the members that, although they work in the harvest field until dark, yet they come without supper and in work clothes. How is that for loyalty and interest in the Word? The pastor uses as a basis for the study, in addition to the Bible, his classroom notes which he received last winter in Ashland Seminary under the tutelage of Prof. McClain. This in itself should be an incentive for our young people to go to our own school, especially our Seminary, if they are interested in knowing God's Word. The men's glee club from Ashland College gave a very interesting concert here in May. It was well received by the audience. Many requests were made for their return next year.

We are very glad to announce through these columns that beginning July 31 we shall have two and a half weeks of intensive evangelistic services here at the Fair Haven church. Dr. Louis S. Bauman will be our evangelist. We feel fortunate in securing the services of so capable and successful an evangelist. We covet the prayers of the brotherhood in behalf of this work. May the Lord have a great victory in this field. With Dr. Bauman will be his son Paul, his daughter Iva, perhaps, who will both assist in the song service. We invite our neighboring brethren to join us in these services. Below is a list of subjects which Dr. Bauman will use.

Sunday, July 31 (A. M.) Is the Old Book True?

Sunday, July 31 (P. M.) God's Terrible Seven-fold Judgment Upon the World.

Monday, August 1. Jesus Christ; Was He Very God?

Tuesday, August 2. The Devil; His Origin, Purpose, and Destiny.

Wednesday, August 3. Why Doesn't God Kill the Devil?

Thursday, August 4. The Difficulties of Unbelief.

Friday, August 5. Counting the Cost.

Saturday, August 6. Nearing the Hour for the Midnight Cry.

Sunday, August 7 (A. M.) "In Christ Jesus."

Sunday, August 7 (3:00 P. M.) "The King of the North," or, Russia in prophecy.

Sunday, August 7 (evening) "Caught Up," or, The Coming of Christ for his Church.

Monday, August 8. The Second Coming of Christ.

Tuesday, August 9. Clear Tokens of Our Lord's Return.

Wednesday, August 10. Appointments God Makes with Men.

Thursday, August 11. "Away with Him! Away with Him!"

Friday, August 12. Sowing and Reaping.

Saturday, August 13. "Playing the Fool."

Sunday, August 14 (A. M.) Fighting the Devil.

Sunday, August 14 (3:00 P. M.) Jonah, the Sign of the Jew.

Sunday, August 14 (evening). Contemplating the Cross.

Monday, August 15. Unpardonable Sin.

Tuesday, August 16. "Mene! Mene! Tekel! Upharsin!"

Wednesday, August 17. "What Then Shall I Do with Jesus?"

R. E. GINGRICH, Pastor.

### TURLOCK, CALIFORNIA

It has been some time since we have sent a report to the Evangelist relative to the work in the Turlock church. We always note with interest the reports of activities of other churches in the brotherhood, and we feel we should do our share toward contributing to the "News from the Field," trusting that the progress of our work will be read with interest also.

Few churches, and particularly small ones, are breaking records along lines of growth these days and our church is not an exception. The field here is hard, perhaps one reason being, too many churches for a small community, but as we read of the work in other fields we note that there is no evidence of rapid growth anywhere. Be that as it may, we do praise God for the way he has blessed us, when economic conditions are at such a low ebb; people generally are so depressed and such a spirit of unrest is manifested among all classes! The greater number of our people have endeavored to work with a unity of purpose making real sacrifices, but happy to do it, if we can be of service to our Lord through our church. Faithfulness on the part of a flock is always an encouraging factor to a pastor, but after all why should we not be faithful to one who earnestly tries to emulate the spirit of the Master, in feeding the flock upon the pure milk of the Word and by showing such untiring interest in the care of his people. We are all truly thankful for our pastor, Rev. N. W. Jennings, who has been such a kind under-shepherd for almost five years. These few years have had their ups and downs but they have been good years and

we feel that many marks of progress have been made. Perhaps we have not accomplished all we had hoped for, but were we entirely satisfied there would be nothing to strive for.

It no doubt will be of interest to the brotherhood to know that at our business meeting, held the first of the month, this church gave Brother Jennings a unanimous call for another year. Due to the adverse circumstances into which many of our members have been placed, it became necessary to offer a lower salary than we feel Brother Jennings to be worth. A condition that exists in other lines of work as well, and to supplement this proposition we expressed our willingness, in the event he accepted the call, to grant him an occasional furlough to do evangelistic work. He has felt for some time a definite urge to get back into this line of work and we are not so selfish as not to pray that there may be some openings for him, especially do we pray that whatever he is led to do, that he may be in the will of the Lord.

I should like to mention a few of the outstanding achievements of the last few months. As our communications are sent in not more than twice a year, it is necessary to go back a little farther than we would if we wrote more often.

In preparation for our spring communion Brother Jennings in a few well arranged discourses paved the way for the Love Feast which was held on April twenty-ninth. Rev. J. Wesley Platt assisted in conducting, what proved to be a very blessed service. I am sure all good Brethren will agree, that when we follow the example and command of our Lord in the fellowship of the Love Feast our souls are built up and developed in Jesus Christ.

May twenty-second stands out as our homecoming day. Several weeks previous to the date set, efforts were put forth to get in touch with as many non-resident members, and those who had drifted away, spiritually from the church, as was possible with a view to a revival of fellowship. Services were planned for the entire day, dinner being served after the morning service, by the ladies of the W. M. S. Dinner was served to one hundred and twenty-five people and a most enjoyable time was spent around the tables. Visitors from the other churches in the district were present, also the Rev. Roger Darling of San Jose. Brother Darling gave messages in the morning and evening. Preceding the afternoon message, which was brought by Brother Platt, short greetings were given by Brothers Harley Wolford, C. E. Johnson and Kenneth Ronk. These men are or have, at some time, been identified with the work of the Turlock church, so it was a real privilege to renew old ties. Much could be said about the results of the fellowship of the day but space will not permit. Our efforts were worth while and no doubt the day will be long remembered by all.

A union revival campaign in which most of the churches participated, was held in our city during the month of June. Rev. W. W. Shannon of Oakland, the evangelist, was assisted by Mr. and Mrs. Mills of Los Angeles. The campaign was carried on in a large tent that would seat approximately a thousand people. During the entire four weeks there was a very good attendance, although the weather was uncomfortably warm. There was an absence of the unsaved in the attendance but a few were won to Christ and there were many reconsecrations. Rev. Shannon is a fearless speaker

and is faithful to the Lord in preaching the Bible. It was said by many that they felt he was superior in his interpretation of the Word. Such men always build up those who are in the faith.

As I close this article I should like to ask an interest in your prayers for the work here. We have a faithful earnest group of people but the way seems hard.

The various auxiliaries of the church are doing a fine work. I would especially like to mention the W. M. S. which has been such a help to the church in a material way. Spiritually it is doing a real service, their devotional meetings being of the highest type.

Several of our members have been under the hand of affliction for months and have been kept away from services. We are praying that, if God wills, they may be restored to health and may be able to carry on with the church again. May the hand of God guide us and may our faith and trust in him never waver, realizing always that he will care for his own and that he doeth all things well.

MRS. CLARA LUNDAHL.  
Church Correspondent.

#### A BRIEF NOTE

After two weeks and one day in the hospital, with an operation, I am now at home recuperating. The prospect is good for my entire recovery. I did not know that Mrs. Wood was making this so widely known, until I was receiving post cards and friendly greetings from various sources, also mention in the Evangelist. I hereby express sincere appreciation, for all prayers and fraternal greetings from all. Through the power and mercy of our Lord we expect to attend the conference at Winona, as usual.

Please continue to remember us at the throne of grace, and especially our Bible conference, with Brother Mayes, from July 31st to August 7th.

Yours in his Name,  
L. G. WOOD.

#### OUR SECOND TRIP TO VIRGINIA

We were home only two weeks after closing our campaign in Buena Vista, Virginia. Following the same trails of the first trip of seventeen hundred miles, we stepped in our little Whippet again for a round trip of two thousand miles. This time in addition to my son, Joseph Walter and myself, we took with us Mrs. Bowman and my little grand-daughter, Arlyne Bowman, eight years old, and who never saw a mountain. The first day we drove through Baltimore, Washington and about thirty miles beyond Washington, to my sister's daughter and spent the night there at Manasses, Virginia. At Manasses we took my oldest brother, Henry, and his only child Daisy, drove by the Luray Caverns, over the Blue Ridge Mountains, then over another group of mountains. We struck the Shenandoah Highway at New Market, Virginia, eighteen miles north of Harrisonburg, where I was born and partly raised. We drove through our home town and went east ten miles to my brother Jacob Bowman's, left my oldest brother there, drove a mile to see our little granddaughter, Blanche Hand, who is spending the summer with my wife's cousin; then we drove to my wife's only sister, Mrs. Sally Shoemaker, near Mt. Crawford, Virginia, who lost her husband only a few months ago.

The next morning we picked up Brother and daughter and drove to Jordan Mines,

Virginia, near Covington, where we remained for two weeks, with my youngest brother, J. S. Bowman.

We held a short meeting at Rich Patch, about eight miles from Jordan Mines. This is a small, newly organized congregation who worship in a union church building. While the congregation is small, it is composed of the best and most influential people of that community.

The interest grew from the beginning and nearly every night the house was packed and often overflowed.

It seemed a pity to close at the height of such interest but the extremely busy times and short nights made it expedient to close until a more convenient season, when we hope to return again and finish the work thus begun. My brother baptized four the last day of the meeting. While this number was small I feel sure that this meeting was a great benefit to the community. The unsaved are very hard to reach. Our Methodist brethren held a six weeks' meeting in the same community a short while before our meeting, without a confession.

This is a country church, in the mountains near Covington, Virginia, composed of a very intelligent and high-living people spiritually. They have splendid public and high schools here, and some of our young people are graduates of high schools, and make public prayers and give public testimonies in church.

My brother, their pastor, taught school thirty years, much of the time, high school and while pensioned for life he is still on the school board in this county.

It is a pity that he does not give more of his time to preaching the gospel as he is very popular in the community. He marries more people and preaches more funerals than any other preacher in this community. He lives on a two hundred acre farm and is tied down somewhat in overseeing it and the financial depression is felt here, so he preaches gratis and paid over half of the expenses of this meeting besides.

We hope to return when nights are longer and times are not so busy and by visitation and strong evangelism in the pulpit we hope to reap a future harvest, if it is the Lord's will.

We drove two hundred and twenty miles over the highest mountains in West Virginia to Huntington and spent two nights with our daughter Bertha. We passed within a few miles of Oak Hill and Gatewood, West Virginia, where I held seven revivals. Our heart burned within us to stop and see these good people but our limited time forbade.

This highway No. 60 I think, is through Switzerland of America. We stopped at the Hawk's Nest and Lovers' Leap and looked down hundreds of feet almost perpendicularly to the river below.

Returning we stopped at Buena Vista over night, attended their prayer meeting and stayed with Brother Naff over night, after the most tiresome drive of our whole trip.

The Church of the Brethren at Millcreek made an announcement for me at Mill Creek church, even announced a subject for me without my knowledge. We preached to a massive crowd on "The Signs of the Times." The next day we drove about fifty miles to Mauretown and took dinner with my spiritual son, Ed Miller. We found "Ed" as busy as ever, just arrived home from Cumberland, Maryland, where he ordained a man to the ministry in that flour-

ishing mission. After this happy meeting we drove to Baltimore and spent the night with my wives' sister's only daughter. On Sunday morning we left for Mt. Olivet, Delaware, where we filled our appointments at 2 P. M. and 8 P. M., Sunday. On Monday we drove 120 miles home, weary and tired, but happy over a trip of two thousand miles. In our two trips of 3700 miles we only had a few minutes' trouble with our little Whippet for which we were very thankful.

As this article is long enough we will reserve a little news of our Delaware work for another article.

ISAAC D. BOWMAN,  
Leesburg, New Jersey.

## VICTORY REVIVAL AT PIKE BRETHREN CHURCH

Munday's Corners, Pennsylvania

A very happy privilege was granted us during the month of June. We conducted a Victory Revival at the Pike church. Our son, Robert, is the student pastor. Our daughter, Mary, was the pianist for this revival. Father, son, and daughter composed the "Ashman Evangelistic Party." It was a happy arrangement for us and the Lord was pleased to bless the revival.

Although the meeting was held during the "garden season," the attendance was good. This church is fortunate in having so many boys and girls and young people who are regular, faithful, and active in all the work of the church. Also, there are the steadfast ones among these of more mature years. It is a country church, but is maintaining its testimony and even making commendable progress in many ways. The music was a pronounced feature of the revival. Congregational singing, choruses by the boys and girls and a special by the church choir each night made the services so inspirational. Robert was the music director and filled the office excellently. There are not many churches, country or city, which can maintain two choirs and both of them large in numbers, yet this church does so.

A question box, pre-prayer service, dedications from Brethren and Church of the Brethren churches, a picnic dinner on a Sunday under the large oaks in the church yard, two Sunday afternoon meetings of a prophetic nature, Decision Day in the Bible school, and genuine fellowship in the homes, all made their contribution to this Victory Revival. The Sunday school attendance record was broken,—the largest record over a period of years being passed. This church has a good Sunday school and an excellent Christian Endeavor Society. Yes, and they maintain a mid-week prayer service.

There were 30 confessions in all, four of whom were members renewing their covenant relations with the Lord. Four members were received by relation and letter. Twenty-two were baptized. A "Brethren Night" was held the week following the revival, at which the new members were welcomed and an evening of Christian fellowship enjoyed by all.

REV. CHARLES ASHMAN.

FIRST BRETHREN CHURCH  
Johnstown, Pennsylvania

Almost five months have passed since our last church report. During this period, we have enjoyed many blessings from the Lord. The Easter Offering for Foreign Missions was a triumph, considering present condi-

tions here. It was less than previous years, but a more liberal offering than the church had ever given before. Mother's Day was appropriately observed. Some declared it was the finest service of its kind we have ever held. The Spring communion service was well attended,—going over the 400 mark again. Miss Estella Myers was with us for the day, delivering a missionary message in the morning and enjoying the communion with us in the evening. Children's Day was a success, both in attendance and program rendered. Our Daily Vacation Bible School was among the very best this year. The commencement exercises were a credit to any Bible school. The regular church services and prayer meetings have been well attended with sustained interest. We are maintaining all our services throughout the summer. These are times when the church should be open, not closed.

Our annual business meeting was one of the best in spirit, attendance, and unity of action, we have ever held. It was one of the largest in attendance in the history of the church. There was absolute harmony of action. The church officers were elected and several vital matters decided. The pastor was extended an unanimous call to remain for the twelfth year. Also, he was asked to conduct the Victory Revival again this year. The church pledged most sincere support and cooperation with him, if he would accept these two calls. After prayerful consideration, we have accepted both of these calls.

We have been blessed of the Lord in securing a beautiful country home within the city limits. It contains about 5 acres of land with a large home, spacious lawn, grape arbor, fruit trees one and one-half acres of garden, etc. We have dedicated it to the Lord's work. Many social affairs of the church are being held here. The arbor and lawn have been wired and lighted for the evening occasions. Picnics, class meetings, prayer meetings, etc., are being held here. Thus the Lord's people are enjoying themselves in a Christian manner.

Perplexing problems face us on every hand. There are few cities in the United States which have been hit any harder than Johnstown in the present depression. Some are hiding behind these conditions in many ways, but the church is facing them courageously and going forth to do her best. Our budget has been sliced, trimmed, and cut and the end may not be yet, but the Lord is blessing and providing. Brethren, rejoice with us as we rejoice with you. Pray for us and we are praying for you. These days demand a closer walk with Jesus and a more mutual, sympathetic unity among the Brethren.

Pastor C. H. ASHMAN.

## LINWOOD, MARYLAND

Our revival service conducted by Brother R. Paul Miller has been reported. This was followed a week later by our communion service. This was largely attended and greatly enjoyed by all, especially by all our new members.

Following this was our Vacation Bible school. While not quite as largely attended as some in former years I think the work was of a higher order. We had ten teachers who were very faithful and earnest and who really accomplished a great deal. Sister Anna Green, an Elmer Wolf high school graduate and who won an art scholarship, sketched the journeys of the Apostle Paul. This made the work of tracing the journeys

of the Apostle much easier. This class was taught by Sister Catharine Bowersox and the class and teacher were enthusiastic over the sketches traced by Sister Green. Sister Green will enter an art school in Pittsburgh, Pennsylvania this fall. Without exception the work of the teachers was very satisfactory.

Plans are being completed for our Union service to be held at Rocky Ridge on July 24. It is our custom to hold a Union service here every year. These services are largely attended. Following this service is our Harvest Home service and then our Homecoming which is attracting more people every year. This year the address will be made by Attorney McKeldin of Baltimore.

Now there will be something new under the sun. Brethren Day or, a Brethren Rally, which promises to be a very unusual event, will be held at Rocky Ridge Park on September 10th. A fine programme for this event is almost finished and will be published soon. Addresses by prominent Brethren, group singing and a vesper service at 5 o'clock will close this service.

Brethren everywhere are invited to spend the day with us. J. L. BOWMAN.

On the ground floor of an apartment house in New York City, has been installed the first automatic market, where the housewife may buy her meat and groceries by inserting a coin in the slot. When an article has been bought and removed from the opening, another just like it is moved into place on a tray attached to an endless chain. There are two types of these machines: one made in a refrigerator, and the other made to hold food at room temperature. When the purchaser has not the right change he inserts a coin and the machine returns the proper change.

## WHY OUR MEN'S BIBLE CLASS IS A SUCCESS

(Continued from page 10)

without an absence from October, 1931, to June, 1932, inclusive.

8. To underwrite the expense (up to \$100) of the 1932 Summer Bible School for children in the neighborhood.

9. To erect in the hallway of the church a bulletin board for class and church notices.

10. To contribute \$100 to our own church in appreciation of its generous support of the class.

11. To hold during the year two worthwhile socials for the men of the class and their friends.

12. To conduct a picnic for the men of the class, their families and for all connected with the church.

13. To contribute \$50 to the American Bible Society.

14. To contribute \$50 to the Hebrew Christian Center of Boston.

15. To carry on special automobile service for aged members and others who cannot come easily to church services.

16. To prepare the way to put the class session programs "on the air."

One other fact about the business methods employed is that the class strives never to deviate from its definite purpose, that is, to study the Bible. Therefore, no outside speakers are permitted. No notices of spe-



cial gatherings, aside from those of the class or of the church are presented, and no solicitations of any nature are made, irrespective of its worthiness. A voluntary collection is taken up at each class session. But men are told frankly that the purpose of the class is for study, and they are just as welcome whether they put anything into the collection or not. In passing, it can be said that the collection each Sunday morning averages 11.7 cents per man and that each year the class has carried out every one of the objectives on its "Program of Work" for that year. The Emergency Fund mentioned in the "Program of Work" for this year is a sum of \$1,000 which has been built up and used for the assisting of men connected with the class who have fallen into financial straits.

And so this Men's Bible Class grows; and, we hope will continue to grow.

How much good the class has done there is no way of measuring. Men have joined the First Presbyterian church of Quincy and other evangelical churches because of the class; many others have rededicated their lives to Jesus Christ and now are doing better work for him; hundreds of homes have been made happier because the men in them are living new lives. There can be no question that whosoever the Bible is presented faithfully God will use that presentation in his own way for his own glory. —The Sunday School Times.

Quincy, Massachusetts.

## Business Manager's Corner

### A Long Silence Broken

It has been a number of months since the Business Manager has filled any space on the last page of the Evangelist. People are inclined to think it is the "same old song," if the space is occupied too frequently, so we waited this time until the Editor said he thought it was about time for the Business Manager to occupy his corner once again.

While we have not been saying much we have been trying desperately hard to do a great deal; but we have found it mighty hard to accomplish a great deal. And we feel very sorry for a great many of our pastors, if the problems they have to face are the underlying problems that react with such telling effect on the interests and work of the Publishing House.

### When Faith is Tried

The old song tells us "Faith is the victory that overcomes the world." And of course this is but a re-statement of a Biblical teaching, but if there were ever a time when faith was being tried that time is now. We believe we still have faith in the integrity of the Brethren church, but the fruits of our faith are not outstanding as we could wish. Of course "times are hard," but we fail to see just why the accumulation of hard times for all the congregations should be visited upon the Publishing House. On July 1st we mailed statements to all our customers that have unpaid accounts with us and enclosed a special request, asking them to meet their bill by July 20th, if at all possible. These statements amounted to thousands of dollars, every dollar of which is needed by the Publishing House to meet operating expenses. Some responses were made with dispatch, while many others have not been heard from at all. Our today's mail brought us \$4.38 only,

when in fact we really should have received a couple hundred dollars or more. And the mercury registers just 90 degrees in our office at this minute, which is entirely too warm to worry over financial matters, so we will just try to "grin and bear it," and do the best we can, for we know from both observation and experience just about how great are the difficulties many people have to contend with.

### The Evangelist Honor Roll

Some folks may think because of the financial stress of the present time there would be a large falling off of the Honor Roll churches; but such is not the case. It is true we have lost a great many subscriptions to the Evangelist during the past year just as all church papers have done; but the greatest losses have not come from the Honor Roll churches, although we did lose a few of them also.

However the following churches have renewed their Honor Roll subscriptions since our last report—Oakville, Indiana, 13th year; Waterloo, Iowa, 14th year; Berne, Indiana, 13th year; Howe, Indiana, 9th year; Raystown, Pennsylvania, 7th year; Washington, D. C., 7th year; Smithville, Ohio, 11th year; Waynesboro, Pennsylvania, 9th year; Allentown, Pennsylvania, 13th year; Second Brethren church, Los Angeles, California, 4th year; Harrah, Washington, 2nd year; Summit Mills, Pennsylvania, 5th year; Hagerstown, Maryland, 11th year; Danville, Ohio, 12th year; Gretna, Ohio, FIFTEENTH year; Fair Haven, Ohio, 14th year; Morrill, Kansas, 12th year; Lathrop, California, 9th year; Nappanee, Indiana, 14th year, and Roanoke, Indiana and South Gate, California, first year.

The churches here named make good company for one another, and none of them need be ashamed. It is a good work, and after fifteen years' trial we still believe it the best way for the local churches to handle the matter of their church paper. The Honor Roll churches are the best informed churches in the entire brotherhood, when it comes to matters that have to do with the church in general, and that surely makes the work easier and more successful for the pastor.

### The Pastor and the Paper

We were glad for the place the program committee gave to the Publishing Interests in arranging for the recent Ohio conference. It has been our privilege to address a great many district conferences in the interests of our Publishing House, but I can not recall ever addressing a conference where a greater interest was manifested by the congregation than at the recent Bryan meeting. One point we tried to stress was that of the responsibility of the pastor as the contact man between the churches and their denominational publications.

### The Publication Day Offering

The Publication Day offering was a long drawn out affair, and reflecting the financial condition of our churches as all other offerings have done during the past year, it was not large. While not large enough to reduce the debt on the building in any amount, it does go a long way toward meeting the yearly interest on the indebtedness.

We mailed a receipt to the sender whenever an offering was received, so the senders have had no occasion to worry about the offering being received because the list has not been published before now.

### The Offering

Mrs. Etta Studebaker, .....\$ 1.00

Ashland Brethren Church, .....	55.26
Fair Haven Brethren Ch., .....	15.26
Mrs. H. S. Enslow, .....	.50
Corinth Brethren Church, .....	2.50
Mrs. Fetter Hall, .....	3.00
Muncie Brethren Church, .....	10.00
Mrs. C. E. Ullom, .....	1.00
Mr. & Mrs. W. W. Heltman, .....	3.00
Berlin Brethren Church, .....	23.25
Oakville Brethren Church, .....	3.00
Mrs. E. G. Goode, .....	1.00
Martinsburg Brethren Church, .....	7.00
Roanoke, Ind., .....	5.00
Williamstown Brethren Church, .....	6.44
New Lebanon Brethren Church, .....	6.05
Roann Brethren Church, .....	12.50
Conemaugh Brethren Church, .....	11.65
Mr. & Mrs. H. H. Merritt, .....	2.50
Carlton, Iowa Brethren Church, .....	1.25
Mrs. A. O. Horne, .....	1.00
Burlington Brethren S. S., .....	4.70
Seltha Dawson, .....	3.00
Mrs. A. C. Frye, .....	3.00
Gretna Brethren Church, .....	8.15
Hagerstown Brethren Church, .....	6.00
Washington Church & S. S., .....	28.31
Ardmore Brethren Church, .....	5.00
Fremont Brethren Church, .....	9.35
Mrs. Susan Wyman, .....	1.00
Carleton, Nebr., .....	4.10
Mr. & Mrs. Lee F. Myer, .....	3.00
Johnstown, 3rd Brethren, .....	7.05
Dayton, 1st Brethren Ch., .....	20.10
J. S. C. Spickerman, .....	2.00
Mrs. Matilda C. Antrim, .....	50.00
Women's Bible Class, La Verne, .....	5.00
Waterloo Brethren Church, .....	16.00
Mrs. W. H. Robertson, .....	1.00
Mrs. Nancy Housley, .....	2.00
Nappanee Brethren Church, .....	2.00
Wooster W. M. S., .....	10.00
Mary A. Snyder, .....	5.00
Mexico Brethren Church, .....	5.00
Peru Brethren Church, .....	1.50
McKee Brethren Church, .....	1.00
Kittanning Brethren Church, .....	1.00
Mrs. Ellen Lichty, .....	2.00
Mrs. Annie C. Martin, .....	3.50

Total, .....\$388.02

We wish to take this opportunity to again thank those who have come to the aid of the Publishing House in this time of need and we trust when the financial situation of the world gets better one or two more efforts may succeed in entirely wiping out this debt on our building.

R. R. TEETER,  
Business Manager.

## ANNOUNCEMENTS

### MISSION PASTOR WANTED

The Northwest District is venturing forth in faith in beginning a new work in Oregon. Some earnest man will be needed to take over this work immediately at the conclusion of our meeting. This is a call to some consecrated, soul-loving minister who is not afraid of work, that may be sacrificial. The faithful brethren of this place will not permit such to go hungry.

Will such as may be interested in taking hold of this project, if successful, in September, please address:

Earl W. Reed, Grandview, Washington, or Harold D. Fry, Sunnyside, Washington.

The brotherhood is requested to intercede for us that souls may be won, and churches built in this great and needy Northwest.

HAROLD D. FRY.

VOL. LIV  
Number 31

August 6  
1932

# THE BRETHREN EVANGELIST



## IF THE EXALTED CHRIST

Is exalted in the thoughts and hearts of every minister and layman at  
Conference a great spiritual blessing will be brought upon the church.

See General Conference Program Page 2

# **FORTY-FOURTH GENERAL CONFERENCE OF THE BRETHREN CHURCHES**

## **Semi-Centennary Celebration of the Brethren**

**Arnold's Grove and Ashland—June, 1882—to Winona  
Lake—August, 1932**

**Winona Lake—August 22-28, 1932**

**Slogan:—"The foundation of God standeth sure." 2  
Tim. 2:19.**

**Conference music directors—Leo Polman and Dr. Chas.  
A Bame.**

## **MONDAY, AUGUST 22**

### **Evening**

7:30-9:00 **Opening Conference Session**  
7:30 Song Service and Prayer  
7:45 Bible Exposition—A New Testament Book  
—Dr. J. C. Beal  
8:05 Sermon—The Supremacy of God  
—Vice Moderator, S. M. Whetstone

## **TUESDAY, AUGUST 23**

### **Morning**

6:30-7:30 **Morning Prayers—M. L. Sands, Leader**  
8:00-9:00 **Auxiliary Organizations**  
1—Ministerium—Inn Chapel  
Devotions  
Address—Fifty Years in the Ministry  
—Dr. A. D. Gnagey  
2—Laymen—Sunday Tabernacle  
Devotions—F. B. Frank  
Special Music  
Address—D. C. White  
3—Sisterhood of Mary and Martha—Westminster  
Program to be Supplied  
9:00-11:00 **Conference Organization, Moderator's Address, Business**  
Scripture and Prayer—Samuel J. Adams.  
Report of Credential Com., and Election of Officers  
and Coms.  
Moderator's Address—Retiring Moderator,  
W. I. Duker

### **11:00-12:00**

**Bible Lecture Hour**  
Prayer—Freeman Ankrum  
Bible Lecture—Baptism and Confirmation  
—R. F. Porte

### **Afternoon**

2:00-3:00 **Hour on The Brethren Church: Historical**  
Devotions—R. D. Barnard  
Address—Home Missions in the Brethren Church  
From Germantown to the Pacific Ocean  
— S. C. Henderson  
3:00-3:30 **Address—R. D. Barnard**  
3:30-5:00 **Women's Missionary Society—General Session**  
Devotions—Mrs. G. T. Ronk  
Reports:  
President ..... Mrs. U. J. Shively  
Financial Sec. .... Mrs. N. G. Kimmel  
Treasurer ..... Mrs. C. L. Anspach  
Literature Sec. .... Mrs. D. A. C. Teeter  
Appointment of Committees  
Memorial Service ..... Mrs. Joyce Saylor

### **Evening**

6:15 **Vespers for Young People**  
7:15 Song Service and Prayer  
7:35 Bible Exposition—Dr. J. C. Beal  
7:55 Special Music  
8:00 Doctrinal Sermon—The Doctrine of God  
—Prof. Alva J. McClain

## **WEDNESDAY, AUGUST 24**

### **Morning**

6:30-7:30 **Morning Prayers—Raymond Gingrich, Leader**  
8:00-9:00 **Auxiliary Organizations**  
1—Ministerium—Inn Chapel  
Reports:  
President; Secretary; Committee on Handbook;  
Committee on Peace.  
Committee on Divorce Question.  
Elections  
2—Laymen—Sunday Tabernacle  
3—Women's Missionary Society—Auditorium  
Devotions—U. J. Shively  
Special Music.  
Address—Dr. C. L. Anspach  
Devotions—Mrs. L. G. Wood  
Business—Gen. Secretar's Report  
—Mrs. Gertrude Briscoe

4—Sisterhood of Mary and Martha—Westminster  
Program to be Supplied  
9:00-10:00 **General Conference Business Session**  
Devotions—Dyoll Belote  
Financial Reports:  
National Sunday School Association  
National Christian Endeavor Society  
Publication Board  
Home Mission Board  
Other Financial Reports  
Reports of Committees  
Report of Statistician—Geo. E. Cone  
10:00-11:00 **Benevolences and Publication Board**  
Brethren's Home Board and Benevolence Board Re-  
ports and Plans for the Year  
Publication Board Reports and Plans for the Year  
11:00-12:00 **Bible Lecture Hour**  
Prayer—E. A. Duker  
Bible Lecture—Feet Washing—Dr. L. S. Bauman

### **Afternoon**

1:20-1:50 **W. M. S. Mission Study Hour**  
Teacher—Miss Clara J. Hendley  
2:00-3:00 **Hour on The Brethren Church: Historical**  
Devotions—Delbert Flora  
Address—Printing in the Brethren Church  
—Dr. Chas. A. Bame  
3:30-5:00 **W. M. S. General Session—Our Foreign Missions**  
Devotions—Mrs. S. M. Whetstone  
South America—Brother and Sister Percy L. Yett  
Africa—Sister Florence N. Gribble, M. D.

### **Evening**

6:15 **Vespers for Young People**  
7:15 Song Service and Prayer  
7:35 Bible Exposition—Dr. J. C. Beal  
7:55 Special Music  
8:00 Lecture Sermon—The Person and Work of Jesus  
—Dr. J. Raymond Schutz

## **THURSDAY, AUGUST 25**

### **Morning**

6:30-7:00 **Morning Prayers—Sylvester Lowman, Leader**  
8:00-9:00 **Auxiliary Organizations**  
1—Ministerium—Inn Chapel  
Devotions  
Address—Qualifications of Christian Ministers  
—Prof. M. A. Stuckey  
2—Laymen—Sunday Tabernacle  
Devotions—Ira C. Wilcox  
Special Music  
Business  
3—Women's Missionary Society—Auditorium  
Devotions—Mrs. Geo. M. Simpson  
Presentation of New Program, Goals and Budget  
4—Sisterhood of Mary and Martha—Westminster  
Program to be Supplied  
9:00-10:00 **General Conference Business Session**  
Reports; Unfinished Business; New Business  
10:00-11:00 **Home Mission Board and Sunday School Board**  
Home Mission Board, Reports and Plans for the Year  
Sunday School Board, Reports and Plans for the Year  
11:00-12:00 **Bible Lecture Hour**  
Prayer—N. V. Leatherman  
Bible Lecture—The Lord's Supper and Eucharist  
—Dr. J. Allen Miller

### **Afternoon**

1:20-1:50 **W. M. S. Mission Study Class**  
Teacher—Miss Clara J. Hendley  
2:00-3:00 **Hour on The Brethren Church: Historical**  
Devotions—L. A. Myers  
Address—The Sunday School in the Brethren Church  
—Prof. M. A. Stuckey  
3:30-5:00 **W. M. S.—General Session**  
Devotions—Mrs. A. E. Whitted —  
Election of Officers  
Our Seminary—Past, Present, Future  
Our Home Missions in 1932

### **Evening**

6:15 **Vespers for Young People**  
7:15 Song Service and Prayer  
7:35 Bible Exposition—An Old Testament Book  
—Dr. K. M. Monroe  
7:55 Special Music  
8:00 Lecture Sermon—The Person and Work of the Holy  
Spirit—A. V. Kimmel

## **FRIDAY, AUGUST 26**

### **Morning**

6:30-7:00 **Morning Prayers—Mrs. Edna Nicholas, Leader**  
8:00-9:00 **Auxiliary Organizations**  
1—Ministerium—Inn Chapel  
Devotions

(Continued on page 6)

GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## The Spirit of Militarism is Growing

There is no greater menace to human welfare than militarism. Notwithstanding all the commendable efforts to curb it, it is still going strong and tightening its grasp upon the governments of the world, the American government included. The failure of the Geneva Disarmament Conference is evidence afresh of the throttle hold of the militaristic spirit on the governments of the world. With President Hoover's challenge of a one-third cut in all armaments staring the delegates in the face, they weakly yielded to the counsel of those who would promote war through the engendering of fear, and greed, and suspicion, and hatred, and closed the conference and went home with nothing to their credit but the shame of defeat and failure.

Much enthusiasm had been evoked over Mr. Hoover's proposal. It was thought that, because of the financial stress of the nations, they could hardly avoid giving favorable consideration to it. The world was brought to its present stringency because of war and the maintenance of military establishments, and Mr. Hoover told them frankly that it was "folly for the world to go on breaking its back over military expenditures." It was entirely unnecessary either for the maintenance of internal order or protection against foreign attack. Moreover, the nations had all signed the Kellogg-Briand pact, agreeing to settle their international disputes by pacific means, so what was the use of all this vast amount of war equipment? Surely at least one-third of it could be dispensed with and "save the people of the world from ten to fifteen billions of wasted dollars during the next ten years." Surely governments would see the wisdom of so definite and concrete a proposal, and if not, the anticipated relief from such a reduction of armaments would call forth such a response from the people of all lands as to compel the governments to give heed. Such expectations were created and such new life was put into the almost moribund Geneva conference that it was said by some that "The hope of the world is bound up with its success." Of course, it did not really possess such far-reaching significance as that, but some people thought so. And now it has all come to naught; hopes were burst like a bubble. Why? Because militarism sat at the conference with the delegates and wielded a powerful influence.

That is what we are to expect of militarism. It frowns upon any effort on the part of the people and their spiritual leadership to take the glory out of war and to lessen dependence upon, and preparation for, the argument of arms. It is operating to that end in France and is about to resume its old force in Germany. It is the moving spirit in Russia and in Japan, where it is in league with godlessness, bitterness and greed to an extent that is alarming, and is seeking to make war and hatred the expected and normal experiences of men. The nature of militarism and how it tends to affect the lives of men is revealed by a confession of a Japanese university graduate serving his term in the army. He said: "Our officers are telling us that war is inevitable and that we should welcome it. We are allowed to read only the newspapers which are approved by the staff, the more liberal sheets being denied admission to our barracks. It is also forbidden to read the Bible. My captain said he would tell me why some day, but he hasn't done so yet, and yesterday he left for Manchuria. I, too, shall be going to Manchuria soon. They are sending many troops into northern Manchuria now. Our officers urge us to hate Russia, for war will soon come. The soldiers don't talk much about it, or even think; we are kept too busy from early morning till late at night. Those who have been sent to Manchuria have all been rather anxious to go, but they don't like to think what may happen. That's about the way I feel about it, too; I rather like military service, and I'm anxious to see Manchuria, but I don't like to think of killing Chinese or Russians." But militarism always has killing in mind. It builds up a constant expectation of

war, presents war as inevitable and is continually preparing men and munitions for war.

The spirit of militarism has a strong hold on the forces of our own country. There is scarcely a medium of influence or agency of education that it does not seek to control or intimidate. Most of the popular criticism against church leaders and human welfare agencies speaking their mind against war and militaristic preparations originates with the leaders of militarism. A correspondent to the *Christian Century* tells of a certain Admiral speaking before an American Legion convention in Georgia in June, and taking "a punch at the churches" for seeking to influence public opinion and political action along these lines. He was strongly opposed to the church taking an attitude of opposition to increased armaments and the war system. The warrior's own words are quoted to indicate the crux of his opposition to church influence:

"Now I would like to say a few words as a church member—I deplore church organizations opposing adequate national defense, or sponsoring or opposing any political measures as such. In my opinion the church organizations that go into politics are injuring the cause of religion and the defense of the country! They should stick to the Bible and especially to the Sermon on the Mount."

Then the reporter makes this comment: "Spoken like an admiral! And like a politician. We have heard much of this philosophy down here, but it doesn't seem to take. The churches become bolder, the preachers become more vigorous in their outcry against the whole system that is breaking down the nation financially in competitive armaments and hastening the day of warfare."

The church is set against evil in all forms, and war is certainly an evil. Against it must the church speak out and register its opposition in every right and proper way. To hold its peace is to become a party to the evil that is seeking to spread its tentacles over the land.

The plea for disarmament has not been carried far enough, nor made thorough enough. Disarmament ought to be complete, except for adequate police force, and there ought to be some means whereby the police might keep the rest of the world disarmed, even as the police of our land disarm individuals and then annually dump the collected weapons into the sea. Men cannot be trusted with the weapons of warfare. And there is no such thing as taming down and humanizing war. It is folly to think to make war subject to rules. War is destruction—destruction of everything. Only love and Christ can save and free men from destruction and war.

## "Forward Together with Christ in Evangelism"

That is the theme adopted by the Commission on Evangelism of the Federal Council at its conference recently held at Northfield, Massachusetts. More than fifty representatives from many different churches were present from various parts of the country. These leaders agreed upon this theme as their watchword and aim for the coming year.

It is explained that "Forward" is the direction the church must proceed in these critical times. And they are right. If ever the witness of the church is needed, it is in a time of turmoil and confusion, of hardship and suffering, such as the world is experiencing now. And never was the message of the church more needed than in these days. And never were multitudes more ready to listen. The church must be aggressive in evangelism. This is its day of opportunity.

We are told that "Together" indicates the unity and cooperation that is characteristic of the work of evangelism. And it is true

that there is no kind of endeavor in which the church can engage that makes possible more widespread unity and cooperation than that of evangelism. Men may differ in forms and ceremonies; they may cling to differing ecclesiastical governments; they may insist on differing interpretations of Scripture, but if they have succeeded in getting at the heart of the Gospel at all, they believe in and emphasize evangelism. Evangelism is so prominently set forth in the Word of God and is so essential to the very nature of the Gospel that it is difficult to see how anyone can read it seriously and fail to be impressed with its importance and necessity. All who claim to be evangelical are united in a desire to extend the Gospel message and to win adherents to the church of Christ. They may differ as to method, but all alike are inspired by the evangelistic motive. And there is no Christian activity that has such power of bringing men and women together and uniting them in a common effort as that of seeking to win souls to Christ.

But the task is not to be undertaken by human direction, and so we have the words, "With Christ." He is the way forward, and the slogan expresses the need of his supreme leadership. Evangelism is a divine undertaking and must be divinely directed. When we attempt to carry the message of salvation to the lost, whether they be near or far, we must go "with Christ", or our effort is vain. We need not only divine direction, but divine empowerment. We need to share with Christ the divine urge that drives men forth in love and pity for those who are lost, and also the divine bestowment of wisdom that will enable us to be successful winners of souls. From every possible angle the presence of Christ

*(Continued on page 8)*

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## EDITORIAL REVIEW

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If the church is indeed the body of Christ, how can a person be a Christian without identifying himself with the church?

Those who are here giving the church the "absent treatment," will likely find themselves being given the same kind of treatment in the courts of heaven.

Brother C. D. Whitmer has another installment of his splendid articles for young people in this issue. This week he writes on "Sensitiveness versus Selfishness." You will find it on Christian Endeavor page.

Brother George C. Pontius supplies us with a copy of the Ohio Conference Minutes. He first gives us a complete record of business transacted and then reports briefly the inspirational program. We believe he has improved on his former reports and we congratulate him. Our Ohio people will especially appreciate his good work.

Our children and young people will enjoy the new African Folk Story provided this week by Mrs. Orville D. Jobson. We are wondering how many of our young readers, who are enjoying these stories, would like to write a word of appreciation to Sister Jobson about her stories. Any who wish to write her a card or a short letter of appreciation, may send it to the Editor and he will forward all such messages to Mrs. Jobson in Africa.

Brother I. D. Bowman writes of his work at the Mount Olivet church in Delaware, where he continues to struggle against handicaps in his efforts to establish the Brethren faith in that community. He has a faithful band, rather widely scattered, but centered in the Mount Olivet church. One was recently added by baptism and at the communion service thirty-six communicants were present.

We have a report of a Daily Vacation Bible School recently conducted in the church at Louisville, Ohio, where Brother A. E. Whitted is the pastor, and who has the supervision of the school. It was a Brethren-conducted and Brethren-taught school, but was not confined to Brethren children. The school closed with a program demonstrating the splendid work done. Such schools are very much worth while as a factor in religious education, and we hope the depression has not caused a lessening of effort along that line.

It is unwise economy to cut yourself off from the religious world outside the borders of your own congregation, as they are doing who are asking us to stop their church paper in these trying times. Never was the need of such a religious messenger greater than now, and no Brethren home can really afford to be without its informing and inspiring voice. Keep *The Brethren Evangelist* in your home, and read it, next to your Bible, for your spiritual guidance and counsel.

Word comes that the recent Young People's Camp and Bible Conference at Shipshewana Lake was a great success, both in attendance and in quality of program. It is said that we will hear more about it shortly. Professor Stuckey says the attendance went over the hundred mark, far above any previous record. And more and more people seem to be falling in love with the place. Rev. Robert F. Porte writes: "This is a lovely spot." He and his family stayed a week beyond the close of the conference "resting and enjoying the beauty of nature." And concerning the conference he says it was "wonderful."

From its weekly calendar we note that the First church of Long Beach has extended to Dr. L. S. Bauman "for the twentieth time an invitation to continue his work" as its pastor. The church is just as old as the years its present pastor has served it, since he has been its only pastor. Though Brother Bauman has not given his answer to the call, he nevertheless fittingly expresses his deep appreciation of the confidence of the church in extending him the call, and doubtless the church also feels that it has complimented itself in doing so. Dr. Bauman says the work of his church, "save for the financial stringency felt by everybody, never looked brighter."

Prof. J. Raymond Schutz, pastor of our North Manchester, Indiana, church, whose candidacy for Congress was given notice in *The Evangelist* some time ago, recently gave an address before a large gathering of citizens of his district at Upland, Indiana, in which address he came out boldly, as we would expect him to do, in favor of Prohibition. He declared himself in no uncertain terms and his frankness and straightforwardness won him the praise of the Hartford press and it seems that the people appreciated having a candidate be fair and unequivocating with them. Brother Schutz's address was printed in full in the Hartford City paper, and it shows both courage and discernment. The Evangelist is frank in wishing Prof. Schutz success in the November election. Such men are needed in Congress.

Dr. J. Allen Miller issues a call for a meeting of the Brethren's Home Board for Tuesday after dinner of General Conference week at Winona Lake, Indiana. In this connection we would call the attention of our readers to the letter written by Mrs. Cyrus Myer, matron of the Home, in which she tells friends of the Home how they can give a helping hand to the task of caring for the aged and infirm people who are making their home there. We are sure that many, after reading the letter, will be glad to contribute what they can. She says the grocery item represents their biggest problem, but remember, if you have any cash, that will help solve all the problems connected with this work. Send money to Henry Rinehart, Flora, Indiana.

The General Conference program occupies a big place in *The Evangelist* this week, and we hope a goodly number of Brethren will begin to give it a large place in their thinking and planning. It is a different program from any that has been offered to a Brethren conference before, because it is built to celebrate fifty years of history since the Brethren became a separate and distinct body. We are glad to note that the emphasis is calculated to be placed, not on the fact of the division, but on the body of doctrine which we hold dear, and which, if reunion is ever to be brought about, must be the basis of the rapprochement. The various addresses on fundamental Brethren doctrines there to be heard, if they were all Conference offered, would make attendance abundantly worth while. But there are many other splendid offerings, many other good things to be enjoyed. It promises to be a great conference, and every church should do its utmost to have a large delegation in attendance. The date is August 22-28, and Winona hotels and lodging houses and restaurants are said to be offering better rates this year than we have been wont to pay.



## The Moral Influence of Our Treasures

By Robert F. Porte

Text:—"For where your treasure is, there will your heart be also"—Luke 12:34.

This is an old text that is often passed by lightly or perhaps joked about. It seems so commonplace to many people that its real meaning is overlooked. Notice its setting. It is a part of the twelfth chapter of Luke's Gospel, a chapter telling about the "abiding way of life"—Our text is the axiomatic statement of Jesus regarding the whole thought contained in the chapter. Get the thought of this text and you catch the meaning of other poignant statements. Your treasure is the focal point of your life as the text declares. Life is made up of our choices and what we possess at the close of life will be those things we chose and kept as valuable. Esau of old chose a mess of pottage and satisfied his appetite for the moment, then in a more sober frame of mind he discovered that he paid for that meal with an eternal treasure which was his until he bartered it for perishing food. The tragedy of such a barter lies in the fact that the mess of pottage does not last and the unfortunate victim of the delusion has nothing with which to make another bargain. This is the tragedy of the soul that says, "No" to the pleading of the Holy Spirit and thereby forfeits the riches in Christ Jesus; the perishing world passes, declining physical strength makes one conscious that we are slipping, then, O the tragedy, when the discovery is made that the Precious Savior has been rejected and we stand helpless and alone in our weakness. This is the price the sinner pays for a brief moment of this world's glory.

The twelfth chapter of Luke tells us about some of the ways to possess permanent treasures. "Beware of the leaven of the Pharisees which is hypocrisy". Dear Reader, you and I can say all the nice things we can think of about respecting the religious beliefs of other people but the fact is that there is only one way and that way leads by the Cross of the Son of God. The followers of Christ must also learn obedience even to the suffering of a Gethsemane. Sacrifice lies at the heart of the religion of Jesus. He died that we might live. We die to sin and are buried in baptism that we may be raised together with him to walk in newness of life. No individual can see the vainglories and excesses of the world and expect to have the treasures of the Kingdom of God. If we despise Holy things and love the things which please the carnal nature we may expect to have carnal things and NOT the riches in Christ. To accept Christ is to forsake the world and to give oneself to be guided and directed by the Good Shepherd and the Holy Spirit. In 2 Timothy 1:9, the Apostle Paul reminds all Christians that "God hath saved us, and called us with an Holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." The treasures of religion are never to be found in the mechanicians of priests and ritual but in Christ and Christ alone. Every so-called means to worship, other than those ordinances laid down in Scripture are nothing more than devices of Satan to deceive the seeking soul. The hollow forms of the Pharisees were hypocritical leaven and furnished to the sinner no salvation. The same criticism applies to some types of religious practice and belief in our day. Like the Prodigal Son, "they fain would fill their bellies with husks which the swine eat" until in their hunger "they come to themselves and say, I will arise and go to my Father." In the Eternal Triune God only is satisfaction and peace and people will never

find the real treasure they seek until they come to God. Remember, Satan is going to do all he can to deceive you with attractive religious forms and procedure and abominable hypocritical sanctities in order to keep you and many others from finding the straight and narrow way that leadeth to life.

The opening verses of Luke 12 suggest the wonderful security to be found in God. "And when they bring you unto the synagogues, and unto the magistrates, and powers take no thought how or what things ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." This is a message to those in Christ. Who would know the voice of the Holy Spirit but a true follower of Christ? This is another treasure to be found in God. The eternal security of the child of God. We witness today a world torn by fear and distressed in mind over the economic collapse of our tower of Babel. We builded our Colossus and it has resulted in confusion. Like the picture in Revelation 17 we notice the world leaders mourning over their great industrial building paralyzed and helpless. It does not seem to occur to the world leaders to mourn over the sad spiritual condition of the world. The world does not seem to realize that we do not all speak the same thing. There is confusion of speech. The security of the believer lies in submission to God in Christ. The believer is one with the plan of God. He knows the voice of the Good Shepherd and also the voice of the Holy Spirit. The believer is one with the creating God. He is not a party to a condemned sinful people. Our security is assured as we abide in our Father's house. God is not defeated or surprised by the failure of a rebellious people. God's Word calls us to the choice of the abiding treasures in the Kingdom of our Heavenly Father.

The tenderness of the Heavenly Father's care is indicated by his care of the sparrow, verse 6. Thousands of people today are wondering what they are going to eat and wear and that they are going to do on the morrow. The life of many a person is in complete darkness regarding their security. When the ship is sinking no one is in the mood to joke about their ability to save himself. When defeat has come there is no help in claiming victory. The times in which we are now living ought to enable professed Christians to know assuredly whether they have the abiding and satisfying treasure. We need Gospel preaching today as we have always needed it. Perhaps the present day offers the greatest opportunity to appeal to God's elect and those whom God shall yet save, to accept the salvation offered in Christ and the eternal security therein contained. God never allows a catastrophe to come upon the world without first giving a special warning. The preaching of Brethren ministers should carry the assurances which the believer has in Christ and also the follies and deceptions offered by Satanic influence in these latter times. The treasures of God come to those who prove themselves worthy by faithful and diligent searching of his Holy Word. Jesus advises us not to "cast our pearls before swine!" The clear testimony to the way of salvation in Christ is our program today. The task is so great and the field is so wide that no one whom God has called needs to be concerned about a place to preach the Truth of God. The modern need is for men with the courage of Jeremiah to rebuke sin everywhere and even in high places and to point God's children to the security the Heavenly Father assures us of. "Let not

your hearts be troubled, ye believe in God, believe also in me"—

The modern world is more concerned in getting justice for themselves than in being just. In verse 13 we have a very modern complaint set forth. "Master, speak to my brother that he divide the inheritance with me." The modern man is spending a great deal of thought on getting his share of this world's goods. Again it is pathetic to observe that too few people are deeply concerned about the spirit in people which withholds the goods of the world from others. It is not wholly a matter of concern that some people, like this brother mentioned in Luke 12:13, do have more than their share rather we are concerned in knowing why this brother chose to hold that which he might have shared with his brother. "A man's life consisteth not in things." Yes, this is the statement of Scripture, yet on the other hand, many people in this period of economic depression think they would be happy if they possessed things. The need of the world today is a change of heart so that we would properly share the goods of life to all. God has been most bountiful in the bestowal of material things on the world. Man has failed to enjoy them because he has forgotten to include God in his thought. The world is spoiled without God. Human life is spoiled without God. When Jesus said, "Ye are the salt of the earth," he gave to Christians a significant illustration of the importance of Christians in the world. God in the heart makes the Christian useful in the world. Take God out of the human heart, that heart becomes a conflicting element with other elements in the world. God in the heart combines to make the whole life of humanity richer and better. This principle needs to be observed in our modern life. It is that quality which God alone can impart by his indwelling presence in the human life which makes possible harmony and mutual helpfulness.

The moral influence of our treasures is nowhere better illustrated than the account of the rich farmer mentioned in Luke 12:16ff. Whatever we may choose as being the most valuable thing in life will surely tend to dominate our life. The material success of the rich fool, as the Scripture calls this man, wholly consumed his life interest. Nothing mattered except to revel in material accumulations. Now since material things perish, and since a man can not live to the flesh, the whole life of this rich fool collapsed with the collapse of his perishable god. The rich fool builded upon the sand and his house fell. Contrast, if you will, Dear Reader, the person whose whole interest is in material things with the person who is interested in art and literature. How do these compare in the stability of their interests? Which one will live longest in memory? Now compare these with that one whose interests center in God and in his purpose in Christ for his people. What is it that makes Abraham, Moses, and Paul live in vital meaning in this present age when thousands of their contemporaries have long since been forgotten? Is it simply because these men and others like them were better than those who live in their day or is it because of their relation with the Eternal? Your answer is obvious, you know why some men and women live while others perish. God is seeking to bring you and me into relation with himself through the vicarious work of Christ on the Cross. The New Birth is a work of God in our behalf whereby God effects a new disposition in his Child to love and obey him. The New Birth brings God-likeness and in this relation is found victory over death and defeat. It is the way of life, because we have become united to the Fountain of Life. There is no magical results to be found in the true faith of God. That is, we

cannot of ourselves effect the permanent and the satisfying by some sort of magical ritual. The work is of God, the way is made in Christ, the power to effect the plan of God in the believer is through the Holy Spirit. The Word of God is the Divine Seed, living because it is God-breathed, and when accepted by the human heart through the work of Christ and the Holy Spirit it becomes the guarantee of salvation and fruitage for God. The thought most desired here to be grasped is that our abiding religious treasure is never of human origin. It is a gracious work of God in the heart of one who gives himself into the hands of God to be used as God shall determine. The teaching of the Brethren Church is that God's Word is the Foundation of faith and practice. We regard this to be wholly a Divine Foundation wholly without human agency. Our insistence upon the Bible rests in the fact that here we have the Divine contact with man and when man takes hold of the Word of God firmly and sincerely then God effects further changes as his Will determines. We do not believe that man through being religious and using religious forms and ceremonies which please the eye and enchant the emotions, comes into a saving relation with God but that God himself is the Author of salvation through the implanted Word. Man's part consists in "presenting himself" to God and submitting his will to God. The purpose in the believer to possess the treasures in Christ will lead to the grounding of his soul in God. He must forsake the world to pursue this high calling and finds the path growing brighter and brighter until the "Perfect Day"—We each may well ask ourselves, "What is it that we most desire that is offered us in this world"? Will we choose to stand with God and possess all things or will we choose to accept the vain offerings of Satan and with him be cast into destruction? "All the kingdoms of the world will I give thee if thou wilt fall down and worship me." Yes, but the kingdoms of this world shall become the Kingdom of our God and his Christ. Satan's gift is only temporal, God's gift is eternal.

(To be continued)

## CONFERENCE PROGRAM

(Continued from page 2)

	Address—A Standard for Ministerial Ordination —Dr. K. M. Monroe
	2—Laymen—Sunday Tabernacle Devotions—Stanley Hauser Special Music Unfinished Business Address—Prof. M. A. Stuckey 3—Women's Missionary Society—Auditorium Devotions—Mrs. Clyde Rager Unfinished Business 4—Sisterhood of Mary and Martha—Westminster Program to be Supplied
9:00-10:00	General Conference Business Session Reports; Unfinished Business; New Business
10:00-11:00	Evangelistic League—College and Seminary Reports and Plans of Bible and Evangelistic League Reports and Plans of College and Seminary
11:00-12:00	Bible Lecture Hour Prayer—B. F. Owen Bible Lecture—The Healing Question and Anointing with Oil—C. W. Mayes
Afternoon	
1:20-1:50	W. M. S. Mission Study Class Teacher—Miss Clara Hendley
2:00-3:00	Hour on The Brethren Church: Historical Devotions—W. H. Schaeffer Address—Higher Education in the Brethren Church —Dr. E. E. Jacobs
3:30-5:00	W. M. S. General Session Devotions—Mrs. D. C. White Recognition Service, Banner Societies Feast of Ingathering

Our Signal Lights—Mrs. Homer A. Kent.  
 Problem Hour—Round Table Discussion  
 —Mrs. U. J. Shively

**Evening**

6:00-7:00 College Luncheon—Self-Serve Style—Winona Hotel—  
 Open to All  
 6:15 Vespers for Young People  
 7:15 Song Service and Prayer  
 7:35 Bible Exposition—Dr. K. M. Monroe  
 7:55 Special Music  
 8:00—Lecture Sermon—The Doctrine of Salvation  
 —F. G. Coleman

**SATURDAY, AUGUST 27****Morning**

6:00-7:00 Morning Prayers—Geo. E. Pontius Leader  
 8:00-9:00 Auxiliary Organizations  
 1—Ministerium—Inn Chapel  
 Devotions  
 Final Reports; Memorials; Business  
 2—Sisterhood of Mary and Martha—Westminster  
 Program to be Supplied  
 9:00-10:00 Final Conference Business Session  
 All Unfinished Business; New Business  
 10:00-11:00 Foreign Missionary Board; Christian Endeavor Society,  
 F. M. S.—Treasurer's Report; Elections; Other  
 Business  
 Reports and Plans of Christian Endeavor Society  
 11:00-12:00 Bible Lecture Hour  
 Prayer—Delbert Whitmer  
 Bible Lecture—The Christian Life—Dr. W. S. Bell

**Afternoon**

2:00-3:00 Foreign Missions Session  
 —Dr. J. Allen Miller Presiding;  
 Reports and Plans for the Year  
 Address—History of Foreign Missions in the Brethren  
 Church—Dr. L. S. Bauman  
 Messages from the Fields by Missionaries on Furlough

**Evening**

7:15 Song Service and Prayer  
 7:35 Bible Exposition—Dr. K. M. Monroe  
 7:55 Special Music  
 8:00 Illustrated Lecture—Our Founders and Builders  
 —Dr. Martin Shively

**SUNDAY, AUGUST 28,****Morning**

6:30-7:00 Morning Prayers—Floyd Sibert, Leader  
 8:00-8:45 Teacher's Meeting—Dr. J. Allen Miller, Instructor  
 9:30-10:45 Sunday School Session—E. L. Miller, Superintendent  
 10:45-12:00 Morning Worship  
 Sermon—My Missionary Responsibility . . . . .  
 —Homer A. Kent

**Afternoon**

2:15 Devotions—W. A. Steffler  
 2:30 Address—A Vision of the Future—A. L. Lynn

**Evening**

6:30-7:25 C. E. Session—Miss Mabel Donaldson, Leader  
 7:30-7:45 Song Service  
 7:45-8:00 Devotions—G. L. Maus  
 8:00-8:05 Special Music  
 8:05 Closing Sermon—The Consummation of the Age  
 —C. H. Ashman

Columbia. New laws as well as the depression, however, are said to account for many changes both in divorce and marriage figures. The largest single increase in marriages, 25.1 per cent, occurred in Nevada. Marriages in Idaho fell off 49.7 per cent, due to the adoption of more rigid laws.—Methodist Protestant-Recorder.

**PERSIAN PALACE 4,000 YEARS OLD**

A palace more than 4,000 years old has been uncovered at Tepe Hissar, near Damghan in northwestern Persia, it was announced June 26 at the University of Pennsylvania museum. The discovery was made by a joint expedition of the museum and the American Institute for Persian Art and Archaeology.

Dr. Erich Schmidt, field director of the expedition, reported there were found also some alabaster vessels, a copper dagger with a silver grip, and many gold, silver and agate ornaments of the period. The discovery, he stated, afforded evidence of the existence of a complete town site, of which the Palace probably was the center. About six months ago the expedition uncovered a cemetery at Tepe Hissar and found the bodies of hundreds of persons with their complete mortuary equipment. Finding of the palace at the same site. Dr. Schmidt reported, points to the existence of a town life which had hitherto been unsuspected.—The Evangelical-Messenger.

**A TRIBUTE TO FOREIGN MISSIONS**

Under the promotion of a Japanese newspaper a celebration and recognition service was held recently in Osaka Castle, Japan, for the foreign missionaries and welfare workers of Western Japan. At that time the past fifty years of missionary work was reviewed. For several days adjacent to the celebration this newspaper, *The Osaka Mainichi*, gave much front page and editorial publicity in tribute to Christian missions. These references received wide quotation through the press of Japan. Among the favorable references made are these: "One is struck by the outstanding proof of the great debt owed to the foreign missionaries, whose generous devotion has played an important part in medical relief, the care of orphans, prison reform and temperance movements." "They have risked their health, indeed their lives, in helping victims of tuberculosis and leprosy, something that even the countrymen of these unfortunates had not attempted on a large scale." Dr. Suzuki, Japanese Home Minister, said, "I sincerely hope that these foreign workers will continue to pursue their humanitarian work in order that they may further contribute toward the peace of mankind and the happiness of society."

Such recognition of the value of Christian missions from a country which might hold a prejudice arising from other angles is most encouraging. It ought to stimulate a greater confidence and a more generous missionary support in our churches at home.—F. G. C. in Congregationalist.

**AMERICA THE USER OF AUTOS**

Automobiles owned throughout the world at the close of 1931 were estimated by the Department of Commerce to have numbered 35,263,397, as compared with 35,805,632 at the close of 1930, or a decrease of 1.5 per cent. Passenger cars declined 2.1 per cent, while trucks and busses increased 1.4 per cent and 6 per cent respectively. The United States still leads with 25,986,353 registrations, which is 711,045 less than last year.—Methodist Protestant-Recorder.

**DRYS PLAN STRATEGIC FIGHT AGAINST WETS**

A five-point program rallying the dry forces of the nation to disregard party lines in a back-to-the-wall fight to save the Eighteenth Amendment, and avoid wasting ammunition on third-party suicide movements, was disclosed in Washington July 12 as having been submitted to the national prohibition organization for approval. It makes no mention of either President Hoover or Governor Franklin D. Roosevelt, his Democratic rival in the campaign, but is regarded as not unfriendly to the President personally in that it urges prohibitionists to distinguish between the positions of candidates and of the parties they represent.

While the Anti-Saloon League has a four-point program of its own, the plan that has been submitted to the dry groups throughout the country by the central board of strategy and brought an overwhelmingly favorable response, it is said, is this:

1. To resist the submission of repeal or modification proposals to the states by Congress.

**SIGNIFICANT NEWS AND VIEWS****BROADCASTING THE KORAN**

The Koran has been translated into Turkish and the first reading of it in the vernacular has occasioned much excitement among the Turkish masses. Thoughtful Moslems may not be so satisfied, for it has always been considered by Christians a desirable thing to let the masses of Mohammedan people know what the Koran really is in its inanity and obvious untruth. The service in Saint Sophia in which it was first publicly read was broadcast to all parts of Turkey.—Selected.

**MARRIAGES AND DIVORCES DECREASE**

The depression has had its effect upon both marriages and divorces in this country, both of which show a decline. Preliminary reports of the Bureau of Census, now complete for 39 States and the District of Columbia, indicate that there were nearly 37,000 fewer marriages in 1931 than in 1930, and 5,456 fewer divorces. The widespread nature of the slump in marriages is shown by the State surveys, increases occurring in only ten States. Divorces decreased during the year in all but nine States and the District of

2. To begin organizing dry majorities in the state Legislatures to fight ratification of any such proposal that might be submitted despite organized dry resistance.

3. If unable to prevent such submission, to fight for its reference to Legislatures rather than to state conventions elected on that issue.

4. To seek the election of dependably dry Senators and Representatives to Congress with a view to blocking submission; and to Legislatures, with a view to blocking ratification in at least thirteen states.

5. To consider the attitude of candidates rather than parties in campaigns for all offices, from President down, with a view to supporting those committed to sincere enforcement in cases where the repeal of the Eighteenth Amendment is not directly involved; also to seek concerted action by dries to avoid scattering their fire in the crisis of the national prohibition amendment.—The Evangelical-Messenger.

#### EITHER THE BOTTOM OR—?

In a recent private conversation a high official of one of our largest news-gathering organizations made an interesting statement. "Either we have reached the bottom, or else we are due for a revolution. But I can see no signs of a revolution, while there are several indications that we have struck bottom. The stock market has been normal for some months. Not even the news about the reparations settlement could disturb it, although a year ago such tidings would have started a boom. A lot of people are badly scared, which is a good sign. They should have been frightened months back. Some large organizations are letting out many of their high-priced executives. If those men were worth what they were getting three years ago they would be worth keeping now, possibly at a reduced wage. In other words, we seem to be reaching bed rock." His only optimism was that things might cease getting worse! But that is some comfort.—The Congregationalist.

#### JAPAN LOSES CHINESE STUDENTS

The Sino-Japanese clash may cost Tokyo, Japan, its standing as one of the greatest Chinese educational centres in the world. Approximately 1,500 Chinese students left Tokyo's colleges since the trouble first began, with military rule in Manchuria, followed by the Shanghai occupation and practical annexation of Manchuria. It is supposed that a number of Chinese students will seek places in American universities. Japanese educators sincerely regret the situation, but are loath to blame the Chinese young people for deserting the atmosphere of militaristic aggression that the powerful military groups in Japan have created.—C. E. World.

#### STUDENTS DRINK LESS

Prof. James A. Woodburn, senior professor at the Indiana University (Bloomington) was recently asked to comment on drinking among college students. He said: "In my college days, drinking was much more common among respectable people, and the six or eight open saloons in the small town, with their pool-rooms and billiard tables, were a constant temptation and allurements. Now the boys have their sports and games entirely apart from drinking places, and the fraternities that permit or tolerate drinking or gambling in the houses are decidedly 'off color.'"—C. E. World.

#### "Forward Together with Christ in Evangelism"

(Continued from page 4)

is a necessity, and it would be the height of presumption to attempt it without him. It is possible to launch humanly devised and directed campaigns of evangelism, but all such end in failure, and any seeming success they may achieve is but superficial and transitory. Christ must be in his work and with his workers, if there is to be any real and abiding success. That is fundamental, and involves a real knowledge of and a vital and continued experience with Christ on the part of those who would succeed in evangelism. It is not without reason, therefore, that this conference set forth as the first item in their program a "deepening of the spiritual life," which means simply getting more intimately acquainted with Christ.

Following is their three-fold program, which deals with funda-

mentals, and is worthy guidance for any church in planning its evangelistic program for the coming year:

(1) The deepening of the spiritual life through personal daily devotions, enrichment of public worship and church attendance.

(2) Aggressive soul winning through personal work, educational evangelism, evangelistic preaching and the holding of special night-by-night services.

(3) The conservation of evangelistic results by the care and culture of the new members and of the members who move from one community to another.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Psalms II

The songs of a people, if they be patriotic or homelike in sentiment, endure so long as the people endure who are the patriots and the homelovers of that land. But the Psalms, contrariwise, though confined to the Hebrew race, shall endure as long as the "sun and moon endure." They are the only songs which express a truly universal language, and, like the heavens, "declare the glory of God." That is the real reason why the more recent nations have no great religious psalmody—they do not know God's grace, glory, and goodness sufficiently to appreciate his manifold control in and over our common life.

There is little danger that this Holy of Holies of the Old Testament will ever become a desert spot in preference to some other scriptural oasis. Here the flowers always bloom and shed their morning, noonday, and evening fragrance everywhere; here the birds ceaselessly sing, reminding us of the angel choirs and the magnificence of their unutterable symphonies; here the colors of nature perpetually abound in queenly splendor, radiating something of the endless variety which must exist in the mind and spirit of our God; here the blasts continually are in evidence, for we are not above the snow line, dwelling in the perpetual Alps of his majesty and power; and here the zephyrs gently play recalling to us the stilly night and the vesper bell. O no, these Psalms shall never die! They plumb the depths of man and God in one grand sweep and reveal the atmosphere of heaven in one delightful song.

#### I. THE HISTORY OF THE BOOK

##### 1. Authors.

- (1) David. 73.
- (2) Anonymous. 49.
- (3) Asaph. 12.
- (4) Korah or Sons of Korah. 11
- (5) Solomon. 2.
- (6) Moses. 1.
- (7) Heman. 1.
- (8) Ethan. 1.

##### 2. When and Where Written. In Palestine. From Moses to Malachi.

3. To Whom Addressed. To Israel for Purposes of Worship.
4. Object. Collection and Preservation of Israel's Hymns.
5. Authenticity. Only Israelites and monotheists could have composed them.

#### II. THE OUTLINE OF THE BOOK (First Books)

1. Ps. 1-41. Davidic. God, the Helper. Doxology: 41:13.
2. Ps. 42-72. Historical. God, the Wonder Worker. Doxology: 72:18, 19.
3. Ps. 73-89. Liturgical. God, the Mighty Helper. Doxology: 89:52.
4. Ps. 90-106. "Orphans." God, the Governing King. Doxology: 106:48.
5. Ps. 107-150. Praise. God, the Redeemer. Doxology: 150.

#### III. THE THEME OF THE BOOK

Worship is the dominant note of the Psalm Book. Worship whom? Why, worship God! In all circumstances of life, worship him. "Thou wilt keep him in perfect peace, whose mind is stayed on thee," (Isa. 26:3). "Rejoice in the Lord always," and "In every-

thing by prayer and supplication with thanksgiving let your requests be made known unto God." Herein lie the admonitions of the Scriptures to worship. That way lies peace, plenty, and power.

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Praise, Prayer. Worship.
2. Key Verses. 23:1; 34:1.
3. Key Chapters. 1, 150, 23, 22, 24, 119, 2, 145, 90, 91, etc.
4. Key Ideas. Christ, God, Creation, Law, Joy, Suffering, Justice, Righteousness, Immortality.

#### V. THE VALUE OF THE BOOK

Christopher Smart, an English poet of no mean ability, while confined within the precincts of a mad-house, where, being deprived of pencil or pen, paid the following tribute to David by writing with the end of a key upon the boards of his cell:

##### SONG TO DAVID

"Sublime invention, ever young,  
Of vast conception, towering tongue,  
To God th' eternal theme;  
Notes from your exaltations caught,  
Unrivalled royalty of thought,  
O'er meaner strains supreme:

He sang of God—the mighty source  
Of all things—the stupendous force  
On which all things depend;  
From whose right arm, beneath whose eyes,  
All periods, power, and enterprise  
Commence, and reign, and end;

The world, the clustering spheres he made,  
The glorious light, the soothing shade,  
Dale, champagne, grove, and hill;  
The multitudinous abyss  
Where secrecy remains in bliss,  
And Wisdom hides her skill.

"Tell them, I AM," Jehovah said  
To Moses: while Earth heard in dread,  
And, smitten to the heart,  
At once above, beneath, around,  
All Nature, without voice or sound,  
Replied, "O Lord, Thou Art."

The Psalms make God and Nature vocal: man joins them in lusty song. Their value lies in their revelation of God and Man.

#### VI. THE CHRIST OF THE PSALMS

1. Ps. 40:6-10 gives a picture of the coming and mission of the Messiah.
2. Ps. 41:9 and Ps. 109 have references to the betrayal of Christ. See Acts 1:20. Also Ps. 69:25.
3. Ps. 22, 23, 24 respectively depict the Good Shepherd in death, the Great Shepherd in resurrection, and the chief Shepherd in glory. The Saviour becomes the Shepherd and then the King. We see him carrying the Cross, the Crook and the Crown. In the first of these we note the prevailing idea of past Grace; in the second there is the promise of present Guidance; while in the last we behold the future Glory. Read John 10:11; Heb. 13:20; 1 Pet. 5:4.
4. Ps. 16:8-11 and Ps. 68:18 have reference to the resurrection and ascension.
5. Ps. 132:11; Ps. 118:19-23; Ps. 2; Ps. 72; Ps. 110 have a distinct bearing upon the kingship and glory of Christ.

#### VII. THE LESSONS OF THE BOOK

1. Providence and human nature seem ever the same in David's and our day.
2. Thanksgiving and joy are products of the happy life.
3. A respect for God's Word is enjoined in the Psalms.
4. Only those who practise the presence of God really see him in nature; others see the cosmic urge.
5. No sin is so deep-dyed or blasphemous that the Psalmist does not find a greater remedy in the forgiveness which originally came from God and God alone. "Forgiveness is with thee."
6. "Lord, thou hast been our dwelling place in all generations." Who shall presume to question it?

## Outstanding Texts of the Bible

By Dr. G. W. Rench

James 3:4,—“Behold also the ships, which though they be so great, yet are they turned about with a very small helm whithersoever the governor listeth.” This is the way Moffatt has it: “Look at the ships, too; for all their size and speed under stiff winds, they are turned by a tiny rudder wherever the mind of the steersman chooses.” These ships of ancient time called “so great” were only small coasters, keeping close to the shores of inland seas. Now our “great ships” could store away in their hold a whole armed fleet of the ancient craft, vessels, men and equipment together. However their size have changed, such vessels are still turned about with a very small helm. There stands the helmsman, at his post, a single man, scarcely more than a fly that has lighted on the immense bulk of the great vessel, having a small city of people with their belongings under him, and with one hand, gently turns his lever of wood, or determines the motion of the wheel, turning that mountain mass, first to the right and then to the left without any noticeable exertion. We have no power to handle ships at sea by their bulk. That is what James is telling us. By machinery, freight cars are lifted from their tracks and unloaded as you would dump a scuttle of coal into your stove. But some things have to be moved differently. The lesson is, that man turns about everything, masters all hardest difficulties by the use of a small power, or helm.

The soul is a magnitude more massive than any ship, and the storms it encounters are as wild as those of the great deep. So little ability have we to become what God would have us be, and do, without being guided in the sure way of God. Small helms are given us, by which we may be guided into the harbor of spiritual security. We should remember that helms do not impel ships. These are given to guide. Powers already in force must be present or every ship would swing dead-logged upon the waters. Our power in education, in the trades, in religion is not a means of setting us in motion. Many young people are deluded by being led to feel that all the power they need is in their diploma. That prized document only represents the fact that a helm is in their possession, which if used rightly, will steer them into channels of usefulness to their fellow man.

James, in his “gospel of common sense”, is telling us how to overcome sin. That we must have helms—powers to guide; that we do not manage horses by the collar, but by putting bits in their mouths. Animals can not be dealt with in their wild state; they must be tamed. We can not govern a bad passion, or grudge by choking it down, or annihilating it. We can not govern an ungodly ambition by willing it away. We can not slay bad thoughts that enter our mind. We can only steer the mind off from its grudge, its bad ambition, or its unholy thoughts. The lesson of James is, the helm power only is ours; the executive power rests with God. His winds are the impelling power. Our God can govern the soul; we must steer it into the presence of his mighty atmosphere. He has winds of LOVE, and FORGIVENESS. Does the Father not invite? “Come unto me, all ye that are weary and heavy laden, and I will give you rest.” And we can not pull rest from the skies. With all their wealth, rest can not be bought in car load lots. We must “COME.” And helm power we have will put us in the range of all power—the mighty power of God.

We all know what happens when the helm becomes tangled in ropes and weeds. That prevents it from moving freely; hence, its guiding power is lost. Nothing but disaster awaits the vessel when the helm is clogged. Crash! goes that fine ship, however staunch she may be built. Many a soul is carried farther and farther away from God because the power to guide has become entangled by some bad business, dissipation, or old grudge. The power to guide is lost. Is that not true with many a church? Worldliness, bossism, the craze to be popular, has clogged the helm of many a church until it can not be guided in the way of God. Such a church is out on the sea of time, just drifting. Its harbor may be in sight, but the old, unused ropes of worldly amusements, and the weeds of “big I and little you” have completely clogged its helm until its power to guide is lost. It may be near to a safe port, but the storms are sure to engulf it. Clean up the helm, my brother.



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## Barnardo, Friend of Destitute Children

Philanthropy is the legitimate son of conversion. The eighteenth century Shaftesbury, free-thinker, sneering and sterile; the nineteenth century Shaftesbury a militant evangelical and the most fruitful social reformer of his time. His aides, too, were all evangelicals. Oastler was a local preacher, Stephens a Methodist parson, Philip Grant a Bible Christian, as was also John Wood, the great cotton manufacturer who so largely financed factory reform and other Shaftesbury movements.

Dr. Barnardo, Shaftesbury's spiritual and practical successor, was in his early years touched with unbelief; but he was converted, and his conversion brought him into a career of service for others hardly paralleled. In sixty-four years the homes he founded for destitute boys and girls sheltered and trained 110,000 children and have assisted a half-million more with temporary shelter and otherwise. Can anyone believe that if Barnardo had continued in skepticism such a stately charity would ever have grown up under his care.

He had Jewish blood in him, his forbears having been bankers in Venice and Hamburg. One thinks of the South African Magnate Barnato with like Jewish name and so unlike a life history. His own father was a business man in Dublin, married to a Quakeress. Thomas Barnardo came under the influence of Dr. Gratten Guinness, volunteered for mission service in China, and went to East London for medical training. While studying medicine he threw himself with his intense energy into street preaching and was often beaten and abused. He taught in Ragged Schools and sold Scriptures in public houses. When the cholera swept London, he volunteered as nurse and helper. On one occasion a plot was hatched in a drink shop to beat up the flaming young evangelist. The bruiser secured to do the work, however, discovered that his prospective victim was the one who had brought him out of cholera at the risk of his own life. This discovery ultimately led to his conversion, and William Notman, ex-bruiser, became one of the best workers the Barnardo Homes ever had. Notman's two sons were later ministers greatly useful among the poor of London's East End.

Barnardo's work in Ragged Schools brought him into contact with homeless waifs, and he presently discovered that their number and their misery were far greater than was commonly supposed. He took up the matter in the press and was accused of exaggeration. Lord Shaftesbury, ever on the lookout for the downtrodden, invited him with others to a conference at his dinner table. The result was a midnight caravan of fifteen cabs from West End to East End, carrying a party intent on finding the facts. At first boxes and barrels did not seem to have their usual tenants. Finally, however, the group came upon a great tarpaulin under which seventy-three waifs were sleeping. These they pulled out, and Shaftesbury took them as his guests to Dick Fisher's restaurant and

fed them to the throat. It was the largest and most pitiable band of waifs Barnardo had yet found.

Barnardo did not go to China. He rededicated the life to the waifs of British cities. But before his death he bestowed his blessing on seventeen rescued boys and girls now grown to manhood who sailed as foreign missionaries in his stead.

The drink trade is a tap root of misery, though Barnardo did not at this time realize its full bearing on his own particular problem. Indeed, he himself was not even an abstainer. But when his great work for waifs was fairly launched he began tabulating causes of waif-destruction. The fact emerged that no less than eighty-five per cent owed their social ruin and the long train of their distresses to the drinking habits of parents or other relatives. This discovery led Barnardo into Gospel pledge-signing campaigns. He secured Edinburgh Castle, the vilest gin-palace in Limehouse, remodeled it into a coffee house, and for fifteen years was (with all his other work) chief pastor, preaching often three times a week. Later he bought Dublin Castle on Mile End Road, and made it too into a similar mission center. This remarkable man, in the face of a hundred pressing duties, took his final medical examinations at the Royal College of Surgeons, Edinburgh, in 1876.

The story of the homes would be a true epic. "No destitute child ever refused admission" was their motto. They are now more than a hundred in number, with branches and open doors all over Great Britain and with distributing homes in Canada and Australia. Boys from the Barnardo homes have gone into all walks of life and honored them. They have become doctors, barristers, manufacturers, successful business men, even colonial cabinet ministers. The Hon. James Page, one of the most highly respected Australian statesmen, was a boy thief when he first fell into Barnardo's hands. In the early days objections were raised against sending the boys to Canada. It was thought that the taint of gutter life might reappear in the new land but by 1894 Barnardo's children had so proved their worth that Canadian applications for them were eight times greater than could be supplied, and a careful study of their Canadian life was so convincing as to elicit a gift of \$250,000 from Lord Mount Stephen toward the expense of further emigration.

Such was the fruit of the Christian training of these unprivileged and often semi-criminal boys. It is significant that the last time Dr. Barnardo addressed a party of boys sea-bound for the New World he spoke from Acts 27:29: "They cast out four anchors and wished for the day." The anchors mentioned were,—the Bible, Prayer, a Good Conscience, and the Presence of Christ.

Like all pioneers of good things, Barnardo had to face defamation. The drink trade hated him and started slanderous stories. Bestial parents accused him of

neglecting or abusing their children. Cardinal Manning, Ultramontane to the finger tips, with the Catholic press back of him, started legal actions against him for picking up and salvaging Catholic waifs. This "social churchman" Manning had done nothing for these lambs of his own flock. "I never once met," wrote Barnardo at the time, "in the lodging houses or in the slums, by day or night, a single priest or other agent of the Roman Church at work to save their own poor children." Manning had the law on his side. Barnardo lost. But "more than one judge, after giving a verdict against him on a point of law, sent a donation to the Homes," and Parliament directly passed the Custody of Children Bill which legalized Barnardo's activities in all particulars.

These activities set the pace for state action. Barnardo was called by the government to give advice regarding Poor Law Reform. All sorts of abuses in workhouse management and care of children were laid bare and their correction was undertaken along Barnardo lines. Sir John Gorst said: "We owe him much for what he has done. We owe him more for the example he has set us of how to do it." The Home Secretary, Lord Brentford, concurred: "I thank God for Dr. Barnardo and all the work he has done. He is one of the great men of Great Britain for all time." And the veteran of social science Charles Booth added: "It is beyond question the greatest charitable institution in London, and I suppose in the world."

The annual income of the Homes at Dr. Barnardo's death was a full million dollars. The Watts Naval Home prepared boys for the British navy; the Russell-Cotes Nautical School for the mercantile marine. An Australian Hospital cared for the sick and crippled. The Girls' Village is a charming place, adorned by art as well as by nature, for the great artist Sir George Frampton, a warm friend of the institution, gave to it some of his finest paintings and induced various colleagues to follow his example. The British nation has backed Dr. Barnardo, and in the days of its bitter need was well repaid, for 11,000 old boys volunteered for service during the World War.

When at sixty this unwearied friend of the friendless laid aside sword and helm, his earthly remains received a tribute such as is reserved for kings only. London lined its streets in sorrowful demonstration. The City suspended business. It was the best that earth could do. One would like to have seen the heavenly streets on the day the little doctor reached them!

The editor of Punch, after a description of Barnardo as true servant of Christ, continued in these fine lines:

By birthright pledged to misery, crime, and shame,  
Jetsam of London's streets, her waifs and strays,  
Whom she, the Mother, bore without a name,  
And left and went her ways—

He stooped to save them, set them by his side,  
Breathed conscious life into the still-born soul,  
Taught truth and honor, love and loyal pride,  
Courage and self-control.

Till of her manhood, here and overseas,  
On whose supporting strength her state is throned,

None better serve the Motherland than these,  
Her sons, the once disowned.

By their fruits ye shall know them. Compare the wards of this tireless Christian philanthropist with the Moscow waifs under the regime of atheist Communism.—The Sunday School Times.

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
With  
Thoburn C. Lyon

### THE TEN COMMANDMENTS

(Lesson for August 14)

Lesson Text: Ex. 20:12-21; Golden Text: Lev. 19:18

### Daily Readings and Suggestions

#### MONDAY

Duties to Man. Ex. 20:12-21

Our duties to our fellow men become very complex, calling for the multitudinous body of laws which make up our modern jurisprudence. However, in their essence ALL such duties are summed up in these few simple verses. If we love our parents, do not kill anyone, and do not even covet anything they may possess, we will at least have peaceful homes, there will be no more wars at home or abroad, there will be no jealous envyings or backbitings—in short, we will have many of the conditions of the millennium. Let us pray that men and nations may become more mindful of their duties to other men; and let us be sure that we fulfill our own duties to men.

#### TUESDAY

Obligations to God and Man. Mark 12:28-34

We need not expect men to recognize their duties to other men until they fulfill their obligations to God. This was truly the first commandment; the other is second in experience and practice as well as in the order in which it was given. These two commandments are so fundamental and so broad that Jesus said (Matt. 22:40): "On these two commandments hang all the law and the prophets." How we long for the day when strife and jealousy between men and nations shall cease, and men shall recognize in every other man a brother in the Lord! Let us pray for that coming day and bend our every effort toward its advent.

#### WEDNESDAY

Moral Obligations. Rom. 13:8-14

During the World War the most solemn obligations were regarded as so many scraps of paper. Since then this same spirit has largely pervaded all the relations of men in the business world, confidence has been destroyed, and we are in the midst of a "depression" that has already resulted in unprecedented losses to corporations and individuals alike. We need to learn anew to keep our obligations, and to owe no man anything. Let us pray that the church of Christ, at least, shall keep all the laws of God through very love.

#### THURSDAY

Vain Worship. Matt. 15:1-9

The laws of God are to be obeyed, and not to be trifled with. The Jews had changed the commands of God to suit their

own wishes, and although they professed to be scrupulously keeping God's law, their hearts were far from it. Jesus branded them as hypocrites and told them plainly their perverted "laws" were in vain. May we ourselves, the Church of Christ, and particularly our own denomination, never be guilty of perverting God's laws and drifting into vain worship, but may we keep his law in our hearts as well as with our lips.

#### FRIDAY

The Supreme Requirement. Matt. 19:16-22

The mere keeping of commandments, however exact their keeping, is not sufficient in itself. This young ruler claimed, probably quite truthfully, that he had kept the commandments from his youth, yet he felt that something vital was lacking. That something was the supreme requirement, and it is this: That God become real to us, and that we give ALL of ourselves in complete consecration to him. It may not mean giving all our money, although it may mean giving up much more of it than we have been giving. It certainly does involve recognition of God's ownership and our stewardship over every department of life.

Let us carefully and thoughtfully examine ourselves before him, to make sure that we have met this supreme requirement.

#### SATURDAY


Good Neighbors. Eph. 4:25-32

Read these verses carefully; there is more in them than may be apparent at a casual reading. Many of these things we have "kept from our youth;" but what about verse 29 and 30? Have we ever really tried to edify our neighbors, or to minister grace unto them? Is it possible that our failure in this regard has grieved the Holy Spirit? Ponder prayerfully, too, v. 32.

#### SUNDAY

Good Citizens. Ps. 15:1-5

How the world needs a return to such principles of citizenship as are outlined here! This was the historic Brethren position. Brethren kept their word regardless of consequences to themselves; they took no advantage of the necessity of others. Pray that as Brethren we may set an example of good citizenship worthy of emulation by all, and that we may walk worthy of him who hath called us.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. G. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> <p></p> <p>G. O. WHITMER, 217 E. DuSall Ave., South Bend, Ind.</p>	<p>GLAORYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Spiritual Coins and Counterfeits

By C. D. Whitmer

"Sensitiveness vs. Selfishness." No. 14

Sensitiveness is a Christian grace. Sensitiveness is an unchristian vice. The sensitive person is a blessing to society. The sensitive person is a nuisance in any community. The sensitive spirit should be assiduously cultivated by all. The sensitive spirit is by all means to be striven against and conquered.

It all depends upon what you mean by sensitiveness. There is a true sensitiveness which implies great delicacy of feeling and perception. And there is a false sensitiveness which should be spelled "selfishness." What a pity that one name should be applied to two qualities so nearly opposite in character.

There is the "sensitive plant." How it shrinks from every rude touch. Just brush its leaves carelessly with your hand, and straightway they fold themselves close together and droop downwards, a touching picture of hurt feelings.

Society abounds in sensitive plants. They grow luxuriantly in the Church. Everywhere we find them. They are always on the lookout for sights and criticism. They think a great deal about their rights and dignities. They may be good workers, but they must be appreciated. Their feelings are very tender, and they wear them where they will be exposed to the most violent shocks. A suspicion of neglect, a word of opposition or criticism, and they are offended. They stop work at once, and will not do anything more until they have been flattered and cajoled. And even then they generally assume the air of martyrs.

But are they as careful of the feelings of others as they expect others to be of their feelings? Very rarely. As a rule,

your sensitive soul is quite careless of the rights and feelings of others. When you hear one say, "I am exceedingly sensitive," you are safe to conclude that he is exceedingly selfish.

True sensitiveness, on the other hand, is that delicacy of spirit and quickness of perception that makes us very tender in our treatment of others. It does not make us more ready to take offence but it does make us more careful about giving offence. It makes us considerate of the weaknesses and prejudices and foibles of our neighbors. It restrains us from trespassing upon their rights and prerogatives.

Two men were partners in a country store, both of whom liked a joke, but one was universally popular while the other was equally unpopular. One day the latter said to the former, "Why is it that you can joke with people as much as you like, and they never seem to mind it, but if I joke with them, they always get angry?" "That is plain enough," replied the other. "I always joke with people about something that they care nothing about; but when you joke with a man, you select the sorest spot you can find, and then hit him as hard as you can right there." The first man was sensitive in the proper sense; the second was not.

Jesus Christ was the most truly sensitive of men, yet he never took offence. His own feelings were entirely consecrated to this work. He never "stood on his dignity;" he never claimed his rights; he never fretted because he was not appreciated. But how tenderly he treated the feelings and rights of others; how patient toward Samaritan prejudice; how gentle toward Galilean ignor-

ance and stupidity; how careful at all times to treat even bigotry and superstition in such a manner that the smallest bud of faith should not be blighted.

Of such sensitiveness the world can never have enough. To quickly perceive that we are hurting another's feelings, or that we are touching an unwelcome topic; to avoid

all words or actions that might make others unhappy; to have the faculty of soothing ruffled spirits and relieving the friction and jars of life—this is a great gift. It is a most Christly grace. But he who possesses it will never be heard saying, "I am extremely sensitive."

South Bend, Indiana.

American Bible Society following more than nine years of arduous labor by the translator, the Rev. W. D. Townsend, of the Central American Mission.

More than half of Guatemala's two and one-half million population are pure-blooded Indians and among them the Cakchiquel group is important and influential. The advancement of these Indian groups who speak different dialects is one of Guatemala's serious problems.

Through missionary channels there recently came the account of an interesting sequel demonstrating President Ubico's sincerity in making the statement quoted above. An Indian evangelist was holding meetings in the town of Comalapa. At the close of a service he asked if any present would like to accept the Lord as Savior. In response an Indian stood and later was received into the Christian faith. Asked how he had become interested in the Gospel he replied that President Ubico had introduced him to it. This was how it happened:

Some action of the government had disturbed his fellow townsmen and they had appointed him to go to the President and voice a protest. In an interview the President received him kindly, told him that the trouble with the Indians in Comalapa, as elsewhere, was that they were bound by customs, superstitions, and ignorance, which held them back and kept them poor. What they needed was to break loose—to make progress. Handing the Indian his Cakchiquel New Testament, the President asked him to read some of it. The President next advised him to get a copy and read it at home with his fellow townsmen saying that through that book they would learn how to make true progress.

Thus it was that he learned of the New Testament. He later obtained a copy and, as a result of reading and studying it, he decided to be received as a Christian. He proudly says that the President of his country evangelized him.—Reported by the American Bible Society.

#### TO THE UNKNOWN MISSIONARY

"Some sixty years ago a Christian missionary found his way into Macedonia, which was then under Turkish rule. Among the converts was a young man named Kalialoff, who became a flaming evangelist and organized a little group of converts, whom he served as a lay-preacher. Through war and persecution he faithfully served his congregation. Today the work goes on in that little Macedonian village, which is now a part of Yugoslavia, under the leadership of the son of the lay-preacher, who is an ordained minister. But that is not the whole story. In Port Colborne, Canada, is another son, who keeps a confectionery store, but who is also known throughout the community as a leading Christian layman. Another son is on a farm near Simcoe, and two daughters are in Toronto; all are fine Christian characters. The name of the original missionary has probably been forgotten, but down through the years his influence has lived on in the lives of these humble, but useful, Christians."—From the Record and Missionary Review of the United Church of Canada.—Congregationalist.

#### PRAYER

O Thou who art ever the same, grant us so to pass through the coming years with faithful hearts, that we may be able in all things to please thy loving eyes.—*Mozarabic Sacramentary.*

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

## The Leopard and the Goat and Their Friends

By Mrs. Orville D. Jobson

(Seventh of a series of African Folk Stories collected and selected by Mrs. Orville D. Jobson, Missionary to French Equatorial Africa, and published at intervals in The Evangelist, for the special benefit of our young readers.—EDITOR.)

Once upon a time a leopard and a goat were great friends, and they lived together, and the leopard had two little cubs and the goat had two little kids, and the children played together and were very happy. But every day the kids grew fatter and fatter, and every day the cubs grew thinner and thinner, and the leopard became very jealous and began to hate the goat.

At last she thought of a wicked plan; she said to the goat: "My cousins who live across the valley are making a big feast this afternoon and I have promised them a surprise; will you go to the bark cloth makers and buy me a very beautiful cloth to wear at the feast?"

While the goat was away the leopard caught the two little kids and tied their mouths to keep them from crying out, and made them into a parcel, packed in wide banana leaves and tied up with a string, and he brought the parcel and put it down in the yard.

Now the wildcat and the guinea fowls were great friends, and they often visited the leopard and goat, and it so happened that they were passing through the garden and saw what the leopard did, but they hid behind the tree and said nothing.

When the leopard returned to the house they followed her as if they had just arrived, and the leopard greeted them and told them about the feast. Just then the goat returned, and the leopard took the bark cloth and went to dress.

Then the wild cat and the guinea fowl told the goat what they had seen in the garden, and they all three went quickly to the parcel and released the poor little kids, and they caught the leopard cubs and tied them up, and put them into a parcel, and put the parcel back where it was in the yard.

When the leopard was dressed in her new bark cloth, she came in feeling very proud and said to the goat: "Will you carry the parcel for me? It is the contribution to the feast, and a great surprise for my cousins." So the goat took up the parcel, and the wild cat and the guinea fowl said:

"We will go with you across the valley." As they went they asked each other riddles. The goat asked, "What is it that goes the same journey every day?" And the wild cat guessed, "the sun."

Then she asked: "What is it that has no

feet and travels all over the country?" And the guinea fowl guessed: "Dried fish."

Then she asked a riddle: "In what country are there no women, only men?" This they discussed a long time and the guinea fowl told them: "A patch of Indian corn," for all the corncocks have long beards like old men." The wild cat didn't think this a very good riddle but the goat did.

The leopard guessed nothing, and being very cross, she said, "You all think you are very clever today." And the goat said: "We are cleverer today than we have ever been before, but we shall have to be more clever before the sun goes down."

When they reached the village across the valley the leopard said to his cousins: "I have brought you a most beautiful stew; it must be cooked just as it is, tied up in banana leaves. Do not open it until it is cooked, and you will be very surprised when you see the contents."

So they put the parcel into a big cooking pot and the three friends ran very quickly home, and the wildcat and the guinea helped the goat pack up all her things, and they took the two little kids and fled to the forest and made a new home there, for they knew now that the leopard hated them and would kill them all when she found out the trick they played on her.

Meanwhile at the leopard's feast the guests were getting hungry, and at last the stew was cooked, and they all sat down and undid the parcel, wondering what the great surprise would be, and what did they see but two poor little cooked leopard cubs.

They were very angry with the leopard and said, "You heartless creature to cook your own children."

The leopard cried: "I did not cook them, the goat has played me a trick; let us go and kill her and the kids." So all the leopards went across the valley with their cousins but the goat and her kids had gone away long before they reached the house, and they never caught them, and since that day leopards and goats have hated each other.

Afterwards the wild cat and the guinea fowl had a quarrel, and became enemies, but that is rather a long story, so I won't tell it to you; they said dreadful things to each other which are best forgotten.

#### THE PRESIDENT EVANGELIZED HIM

"This book marks a great forward movement in our civilization," said General Ubico, president of the republic of Guatemala, when presented with the first copy from the press of a New Testament in the Cakchiquel language. The volume, suitably inscribed, had just been printed by the



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEEDS OF THE BRETHREN HOME

Dear Churches:

Until this year there has been cream and eggs to sell, and they have been a good price, and we have always had two or three boarders. This year we are buying part of our butter and cream. We will have more chickens next year. But we need two more cows.

This is really a lovely home and I do not see why there are not more people here, if not to stay, to board by the month or year. We have room for six, and more if couples will come, and we will enjoy having you. The price is \$25 a month for room, board, washing and ironing, and we take all who are able to church every Sunday morning. Rev. Freeman Ankrum holds services here once a month on Sunday afternoons, and everybody enjoys them. If we had four or five boarders we would need scarcely any help.

We are needing money for groceries, clothing, shoes and so forth. We would be glad to have wheat or flour, fruits—fresh or canned, prints for dresses, muslin for gowns, etc.

We do not need bedding right now. A number of Indiana churches and one from Illinois sent us money, curtains, towels, tablecloths and a number of things we needed, but the grocery question is the biggest item now.

Our garden is good and that helps. We know so many people are out of work and we do not expect a lot, but there are two women in bed, one blind and three nearly blind; they have paid their money to come here and they need care and will have the best we can give them as long as we have your support.

Trusting in God to provide the way.

I am, Yours Sincerely,

MRS. CYRUS MYER, Matron.

### LOUISVILLE, OHIO

#### D. V. B. S. Program

The Daily Vacation Bible School conducted for two weeks at the First Brethren church ended on Friday morning. At this session each child that had a perfect attendance record was presented with a neatly printed booklet, entitled, "Gems of the Bible", a gift from the Sunday school. On Sunday evening the school presented a program, demonstrating the nature of the work accomplished during the sessions under the able leadership of the pastor, Rev. A. E. Whitted, and his corps of teachers. The school was not confined to First Brethren pupils, but was open to other schools and quite a large number availed themselves of the opportunity of joining in this fine piece of work. The program was very well received and the favorable comments were many. The teachers who assisted the Rev. Whitted in the work were the Misses Marie Miller, Ruth Hankey, Elinor Moomaw, Viola Knoll, Mrs. Floyd Miller and Mrs. Henry Karlosky.

The following program was given on the Sunday evening following the close of the school work:

Processional  
Salute and Response  
Call to Worship  
Opening Hymn—This is My Father's World  
Prayer  
Prayer Hymn  
Motto

#### Song Period

Booster Song  
To the Work  
Man of Sorrows  
Chorus Numbers—Everybody Ought to  
Love Jesus, and Jesus Loves Me.  
Grandfather's Clock  
Flag Salute  
Offering  
Two Numbers by Beginners  
Reading—John Zumkehr  
Bible School Acrostic—Primary Group  
Books of the Bible—Elsie Lillie  
Dramatization of The Good Samaritan—Primary Boys  
Song—Wonderful Words of Life—Whole Group  
Dramatization of the Ten Virgins—Primary Girls  
Memory Texts—Psalm 19. Harriet Belle Peer; Rev. 22-1-14, Savilla Taylor  
Bible Story Exercise with music by Junior Girls—Glenn Miller, James Ross, Fred Bratten  
Closing Song—Jesus Bids Us Shine—Group.  
—From the Louisville Herald.

### MT. OLIVET, DELAWARE

We have no startling news to report from Delaware but I assure you that we are yet on the map, although the financial panic has struck our little band hard, and then we live over one hundred and fifty miles from this field and only give them service every two weeks. Then the membership is widely scattered and some of our best people have no way to go to church. Twenty and twenty-five miles are not far when we have a good auto, but that many of our people do not have.

We had a wonderfully spiritual and uplifting Communion service, Sunday night, July 24. They sang spiritual songs during the feet washing service and about every member gave a testimony at its close. Thirty-six were there. Several families wanted to come badly but had no way.

We have baptized an excellent young man who married one of our best girls a few weeks ago. They attend all services, although they live over twenty miles away.

Being south two trips, and work getting behind on my little farm, I have been greatly rushed with work, although we have had them given regular services except one, and we had arranged for that, but Brother Detrickson could not go that Sunday.

If times were normal and they could pay a man to be on this field, there could be a good work built up here.

We have a number of members at Ocean View over twenty miles from church, but only being able to give them one service, and that in private homes every two weeks, a week night service at that, is a great drawback to this work.

We had hoped ere this to build a little

church there, but the present panic makes it impossible.

Yesterday I worked hard to try to buy a tent cheap and hold them a tent meeting but in spite of the depression, the best I could do was to have offered a tent for \$65, second hand, or \$125 for a new tent, but either of these is more than we can raise, so at present I see no way to have a meeting there. I once used a tent 13 years and built several churches. Then later we bought another cheap one and used that for a few years. Now we need one badly but are unable to purchase it.

I ask the prayers of all of God's faithful ones that the Lord will open up a way for these good people. If I were able and had a bank account I would purchase a tent for these people and get all out of the people I could and donate the rest, but this I cannot do.

The command is to go into all the world and preach the gospel to every creature, but today it seems that many of the poor cannot have the Gospel preached to them.

For fifty years I have tried to take a special interest in the poor but because of much sickness in my family I am unable to do much more for this class. I am praying that the Lord will raise up young men that will take impartial interest in rich and poor alike.

ISAAC D. BOWMAN  
Leesburg, New Jersey.

### OHIO CONFERENCE MINUTES

The Brethren churches of Ohio assembled in Annual Conference at Bryan, Ohio, June 14-17 with Moderator M. A. Stuckey in charge. Departing from the usual custom Conference convened on Tuesday afternoon instead of Tuesday evening. This change proved very highly satisfactory and the same arrangement was suggested for next year. The address of welcome left no doubt in the minds of the delegates as to the fine reception extended Conference by Bryan Brethren and friends. The following is the report of the business sessions of Conference.

#### Wednesday Morning

Following the report of the secretary which was approved by Conference the credential committee brought their first report of 41 lay delegates, 16 ministerial delegates present and 24 ministerial absent. This report was approved.

A motion was sustained that the moderator appoint members to fill the vacancies on the membership committee.

Nomination for the committee on committees were H. S. Rutt, Rev. L. V. King and Dr. Bame. With these nominations made a motion was sustained that nominations be closed and these men were duly elected.

A motion received the approval of Conference to extend the courtesy of the Conference to visiting Brethren from other districts.

A report from the president of the Mission Board was very encouraging. Following his report of the mission churches, Brother Baer brought us the printed report of the treasurer. It was as follows:

Ohio Mission Board Treasurer's Report for the period beginning June 12th, 1931 and ending May 31st, 1932

#### General Fund

Statement of Cash Receipts and Payments Balance on hand June 12th, 1931 \$ 759.88 Receipts:

Ankenytown	30.00
Ashland	160.00

Bryan .....	110.00	
Camden .....	6.00	
Canton .....	40.00	
Columbus .....	30.00	
Dayton .....	428.00	
Ellet .....	12.00	
Fair Haven .....	48.00	
Fremont .....	22.50	
Glenford .....	30.00	
Gratis .....	27.50	
Gretna .....	67.50	
Homerville .....	26.00	
Louisville .....	52.50	
New Lebanon .....	35.18	
North Georgetown .....	15.00	
Pleasant Hill .....	56.00	
Rittman .....	24.00	
Salem .....	50.00	
Smithville-Sterling .....	75.00	
West Alexandria .....	5.00	
Williamstown .....	45.00	
<b>Total Receipts .....</b>	<b>1,395.18</b>	
<b>Total Receipts and beginning balance .....</b>	<b>2,155.06</b>	
<b>Payments:</b>		
Columbus .....	375.00	
Ellet .....	367.00	
Fremont .....	367.00	
Mansfield .....	90.50	
Rittman .....	275.00	
Misc. Expense—Postage, etc. ....	8.00	
<b>Total Payments .....</b>	<b>1,482.50</b>	
<b>Balance on Hand May 31, 1932 .....</b>	<b>672.56</b>	
<b>Church Extension Fund</b>		
<b>Statement of Cash Receipts and Payments:</b>		
<b>Receipts on hand June 12th, 1931 \$ 554.44</b>		
<b>Receipts:</b>		
Interest—Ashland Bldg. & Loan Co. ....	39.53	
Interest—Ellet Notes to Feb., 1931 .....	68.25	
Interest—Fremont Note to Aug., 1931 .....	60.00	
Columbus Church—two trips to Bryan .....	16.87	
<b>Total Receipts .....</b>	<b>184.65</b>	
<b>Total Receipts and beginning balance .....</b>	<b>739.09</b>	
<b>Payments:</b>		
Columbus Church Exp. ....	129.74	
M. A. Stuckey—trip to Bryan .....	8.00	
K. M. Monroe—trip to Bryan .....	8.87	
<b>Total Payments .....</b>	<b>146.61</b>	
<b>Balance on Hand May 31, 1932 .....</b>	<b>592.48</b>	
<b>Balance Sheet</b>		
<b>ASSETS</b>		
<b>General Fund—A</b>		
<b>Cash:</b>		
The National Bank .....	472.56	
The Ashland Bldg. & Loan Co. ....	200.00	
<b>TOTAL CASH .....</b>	<b>672.56</b>	
<b>Accounts Receivable .....</b>	<b>769.82</b>	
<b>Total Assets—General Fund .....</b>	<b>1,442.38</b>	
<b>Church Extension Fund—B</b>		
<b>Cash:</b>		
The Ashland Bldg. & Loan Co. ....	592.48	
<b>Notes Receivable:</b>		
Fremont Church .....	2,000.00	
Ellet Church .....	2,275.00	
<b>Total Notes Receivable ..</b>	<b>4,275.00</b>	

Accrued Int. Receivable ..	141.00
Total Assets Church Extension Fund .....	5,008.48
Total Assets in both Funds A and B .....	6,450.86
<b>Liabilities and Capital</b>	
Liabilities .....	None
Capital .....	6,450.86
Total Liabilities and Capital .....	6,450.86

Respectfully Submitted,  
R. A. HAZEN, Treasurer.

Auditor's Statement

Ashland, Ohio, June 6, 1932.

To Whom It May Concern:

This is to certify that I have examined the books, records and statement of R. A. Hazen, Treasurer of the Ohio Mission Board of the Brethren Church, and find the same to be correct in every respect.

ANDREW MILLER.

Both of these reports were accepted. Members of the credential committee appointed by the moderator were Rev. Raymond Gingrich and Rev. Herman Hoyt.

The report of the statistician was read and approved. This report revised and completed since Conference is as follows:

Number of church houses .....	30
Parsonages .....	10
Other property .....	2

#### Membership

No. Male Members .....	2171
No. Female Members .....	3098
Total No. Members .....	5269
Added by letter or relation .....	40
Added by baptism .....	322
Total additions .....	362
Lost by death, letter, etc. ....	116
Net Gain for the year .....	246
Revivals held .....	10
No. churches holding prayer services ..	15
Average attendance at prayer service ..	25

#### Valuations

Church house, lot and fixtures ..	\$407,100.00
Parsonages .....	28,100.00
Other property .....	5,300.00
Total valuation .....	440,500.00

#### Money Paid Out

Pastors' Salary .....	\$24,245.62
Evangelistic services .....	1,363.26
Current expense .....	12,696.87
Improvements .....	642.37
District Missions .....	1,284.00
Home Missions .....	1,539.75
Foreign Missions .....	3,584.06
Superannuated Ministers .....	368.39
Brethren Home .....	263.33
College .....	130.88
Publishing Co. ....	313.47
Miscellaneous .....	3,530.80
Total paid out .....	\$48,243.09
No. of deacons reported .....	90
No. of deaconesses .....	73
No. of elders in District .....	46

The committee on committees presented the following partial report which was adopted:

President Ohio Mission Board, 1935, Geo. S. Baer.

Ministerial Examining Board, 1935, J. Allen Miller.

#### Church Trustees

Full term, 1937, L. P. Clapper, Canton, O. Unexpired term, 1933, J. E. Stookey, Ashland, O.

#### District Evangelists

C. A. Stewart, A. E. Whitted, G. C. Carpenter, R. D. Barnard, Chas. Bame, Wm. H. Beachler, Prof. DeLozier.

General Conference Committee, Dr. E. E. Jacobs, W. S. Crick.

#### College Trustees, 1936

H. S. Rutt, D. S. Workman, N. G. Kimmel.

#### Church Comity Committee

Geo. S. Baer, Martin Shively, Dr. W. S. Bell.

#### Thursday Morning

Following the report of the secretary the credential committee reported 43 lay delegates; 20 ministerial delegates with a total of 63 present.

The mission apportionments and the budget approved by conference follows. The apportionment is per quarter:

Ankenytown S. S. ....	\$ 7.50
Ashland .....	40.00
Bryan .....	27.50
Camden .....	3.00
Canton .....	20.00
Columbus .....	7.50
Danville S. S. ....	4.00
Dayton .....	92.00
Ellet .....	6.00
Fairhaven .....	16.00
Fairview S. S. ....	3.00
Fremont .....	7.50
Glenford S. S. ....	10.00
Gratis .....	15.00
Gretna .....	7.50
Homerville .....	6.50
Louisville .....	10.00
Mansfield S. S. ....	7.50
Miamisburg S. S. ....	3.00
Mt. Zion S. S. ....	3.00
New Lebanon .....	27.50
North Georgetown S. S. ....	3.75
Pleasant Hill .....	14.00
Rittman .....	7.50
Salem (Clayton) .....	13.50
Smithville-Sterling .....	25.00
West Alexandria .....	12.50
Williamstown .....	15.00

Total per quarter .....

#### Mission Budget

Columbus .....	\$ 270.00
Ellet .....	400.00
Fremont .....	400.00
Mansfield .....	100.00
Rittman .....	300.00

Total .....

The report of the District Evangelist for organization and assignment of churches was approved and reads as follows.

The Board of District Evangelists met with Dr. Bame as chairman and Rev. Stewart as secretary. The work of the district was divided as follows:

DeLozier—Ankenytown, Dayton, Homer-ville, Smithville-Sterling.

Carpenter—Ashland, Danville, Fair Haven, Louisville.

Bame—Bryan, Columbus, Mansfield, Williamstown.

Beachler—Camden, Mount Zion, New Lebanon, Salem, West Alexandria.

Barnard—Fairview, Glenford, Miamisburg, Pleasant Hill.

Stewart—Fremont, Gratis, Gretna.

Nominations for Conference Officers resulted in the following:

Moderator, Rev. C. A. Bame; Vice Moderator, Rev. C. A. Stewart; Secretary-Treasurer, Rev. G. C. Pontius.

A motion prevailed that the moderator cast the ballots for the officers elect. This being duly done there were a few remarks made by the new officers.

Greetings were received from visiting Brethren Sands and Henderson.

Following this business session, Dr. W. S. Bell presented a message on "Some Problems of Our Publishing Interests." This message was so well received that a motion prevailed to discuss immediately some of its recommendations.

Following a discussion the following mo-



tion met the approval of Conference—"As a Conference we recommend to the Woman's Missionary Society; the Home Mission Board and the Foreign Mission Board that they consider or reconsider the merging of all publications with the Brethren Evangelist."

A motion was also sustained that the address of Brother Bell be referred to the Evangelist for publication.

#### Friday Morning

Following the report of the secretary a recommendation from the Program of Progress Committee was presented to conference "That we recommend to the conference the appointment of a committee to study the needs of emphasis in our Ohio churches and prepare a program suitable to follow the Semi-Centennial Program of Progress and present such program before next year's conference."

This motion following its amendment to include the election of a committee of five met the approval of conference.

The final report of the credential committee revealed the following: 20 ministerial delegates present, 23 ministerial absent; 44 lay delegates, making a total of 87 delegates. This report was accepted and the committee discharged with this thanks of the conference.

The resolution committee brought the following report accepted by conference.

#### RESOLUTIONS

Inasmuch as the Lord has blessed us in the spirit and has enabled us to remain true to him in a disturbed world, and has brought us to this conference; and believing that we are indebted to the Bryan church and others as well for our pleasant experience here; and inasmuch as our time here has been well spent and we have received inspiration and information as well as having enjoyed the fellowship we have had together:

Therefore, be it resolved:

1. That we praise God for the evidences of his presence in this conference.
2. That the officers and delegates of the conference be complimented on the spirit of unity and cooperation maintained in the conference sessions and on the apparent accord of belief and purpose of the many addresses given.
3. That since the Semi-Centennial Program of Progress has contributed to the expansion and strengthening of the churches, we should redouble our efforts to make further and greater gains in the succeeding year.
4. That in view of the present tendency to fall away from the faith, that we urge upon both the ministry and the laity that they preach and teach both by precept and example the simple Gospel truths that have been the traditional heritage of our faith.
5. That we commend the general policy of merging the publication efforts and resources of the church under one periodical.
6. That we reaffirm the position of our church as opposed to war for the settlement of international disputes, for the reason that God is over all and above all and has the sole right to engage men in mortal combat, and to him we owe our sole allegiance.
7. That we deplore the conditions of social life in this or any other country which detract from reverence for God and the sanctity of the home. We believe that commercialized amusements tend to operate against the highest realization of a life in Christ and therefore the believer should spurn them.
8. That since God expressly abominates the use of intoxicating liquor and since cer-

tain gains have been made under the Prohibition Amendment, we reaffirm our position in favor of Prohibition.

9. That in these days of industrial depression we urge upon all the obligation of Christian Stewardship, that the work Christ has commanded us to do should not suffer for lack of human willingness or for shortage of funds.

10. That we express our appreciation to the officers and all who have contributed to make this conference so profitable and inspirational.

11. That we appreciate the United Brethren Church offering its facilities for our use.

12. That we express our sincere appreciation to the Bryan congregation and their pastor for the hearty welcome they extended to us and for the wholehearted interest they had in our comfort while here.

A. E. WHITED,  
HAZEL KEISER,  
DONALD BAME.

A motion prevailed that conference recommend to the churches that were in arrears with their Home Mission Apportionment that they ask the Sunday school to assume these payments. A discussion revealed the fact that many Sunday schools had already assumed such obligations.

The treasurer's report was read and accepted.

The financial committee reported and allowed the following bills:

Brethren Publishing Co. ....	\$24.00
Secretary .....	10.00
Postage, stationery, etc for mailing credentials and gathering statistical reports .....	2.17
	<hr/> \$36.17

Conference requested the moderator to prepare his address for publication in the Evangelist.

The committee on committees brought the following report as nominees for the New Program Committee and the same received the approval of conference: Dr. E. E. Jacobs, Geo. S. Baer, R. D. Barnard, M. A. Stuckey and J. Allen Miller.

Thus ended the business sessions of the 1932 conference.

Following the suggestion of the previous conference our program was built around the Semi-Centennial Program of Progress. This program stresses Devotional Life and Bible Study; Evangelism and Missions; Denominational Ideals and Interests, and Stewardship of Life and Substance. Thus a program with such a foundation could not help but be filled with rich spiritual food for all attending. In carrying out this program various themes were used for the different sessions.

Conference opened very fittingly with R. D. Barnard, chairman of the committee, speaking on "Conference in Relation to the Semi-Centennial Program. In the absence of Dr. Beal, Rev. Barnard brought an inspiring message on "How to Grow a Greater and More Spiritual Church." This can only be done by developing a greater enthusiasm for the church's fundamental message. He brought several suggestions for Bible study. Following this address the topic of the afternoon was opened for discussion and helpful suggestions were received from many of the Brethren.

Tuesday evening under the general theme of Building, we listened to a stirring address by the moderator which shall appear in the Evangelist. Following this the vicemoderator brought a message on Spiritual Economics.

Wednesday morning with the theme of Evangelism, Brother Whitted very ably brought a message in keeping with the theme. In the afternoon with the theme of Missions, Dr. Geo. Carpenter spoke on the Challenge of Home Missions; Prof. A. L. DeLozier on "Some Present Problems of Foreign Missions and Dr. G. S. Baer on "United Support of Brethren Ideals and Interests." The evening sessions brought to us Prof. A. L. DeLozier speaking on "Christ and Education" emphasizing the need of both Christ and education. This was followed by Dr. W. S. Bell speaking in a big way on a big subject, "What's the Matter with the World."

Thursday sessions presented the theme of literature in the form of an address on "Some Problems of our Publishing Interests." In the afternoon we were privileged to have with us Rev. E. M. Riddle speaking on "Brethren Youth and Stewardship." Our National Conference Moderator, Rev. W. I. Duker, gave an interesting message in the interest of the Sunday school. In the evening Dr. Teeter's message on "A Problem in Ratio and Proportion" urged a greater interest and loyalty in Brethren Publishing interests. This was followed by a message on "The Brethren Semi-Centenary" by Dr. Bame. This message could not fail to arouse a greater love in the hearts of all for the Brethren Church and her ideals.

An added and much appreciated part of the evening program was the pageant, "Women of the Bible," presented by the W. M. S. and the Sisterhood of the Bryan church.

On Friday morning Rev. R. D. Barnard gave a summary of the Conference and the Program of Progress.

An outstanding feature of the conference was the Eleven O'clock Bible Lecture Hour. The theme was "Messianic Prophecy," dealing with it from the standpoint of Pre-Mosaic prophecy; Mosaic Prophecy and Davidic prophecy. The messages were given by Dr. K. M. Monroe. They were indeed interesting and helpful studies and conference is appreciative of the services of Dr. Monroe for these lectures.

Other interesting features were the Open Session of the W. M. S. on Thursday afternoon; the duets of Dr. Bame and Mrs. M. A. Stuckey; a solo by Mrs. Ruth Wayne of the Clayton church; the music on Thursday evening in charge of the Bryan choir with a solo by one of its members and a delightful musical reading of "The Legend of the Twilight Bell" by Mrs. Lorin Black.

Perfect harmony prevailed throughout the session; a loyalty to God and his Word was revealed in each message.

Thus, with the closing Bible lecture by Dr. Monroe, another conference closed and we look forward to another year when by the Grace of God we may again witness to his great Love. Plan then to come to Dayton in 1933.

GEORGE C. PONTIUS,  
Secretary.

#### WAITING HERALDS

By an Unemployed Preacher

Not for myself alone I write,  
But for a host of us preachers  
Yet unemployed—waiting heralds.

We're in our prime, and qualified,  
But, for the time, we are denied  
The right of gospel ministry.

We do not bid for martyr's fame,  
We relish not the sop of pity;  
We ask but justice and a chance.

Our old-time call to preach still binds.  
Remember that. Yet came from God  
With strangely thrusting urgency.

In dreams we see the multitudes;  
The good, the bad, the old, the young;  
Who yet do hunger for the Word.

Things come then to us in flashes;  
Texts, themes, and illustrations;  
Goodly bread for hungry spirits.

Such we greatly wish to share,  
And feel again the preacher's joy  
In lifting mortals to the Throne.

Tidings have we, news tremendous!  
And the herald's will to hurry;  
And yet we go not forth, we wait.

Our hearts are free from bitterness;  
We covet not a brother's work.  
God's smile on him and on his church.

But profoundly we are troubled  
By this hindrance economic  
To the cause we love supremely.

In a day that ought to need us,  
When we've matured and grown most fit,  
There seems to be no place for us.

It is not well to have no task,  
And it hurts to be forgotten.  
The uncalled know Gethsemanies.

If we could draw cartoons grotesque,  
And make the people laugh to kill,  
We need not be now unemployed.

Had we the gainful gift and nerve—  
Sans preacher qualms about some things—  
Big business firms would bid for us.

Were ours the art for rakish roles  
To make the play-goers chortle.  
They'd cast us quick and pay us well.

But preaching men are we always,  
Long since divorced from carnal things;  
We cannot care for lesser gifts.

One thing we do, and for that task  
Have sought to gain a sound technic;  
But circumstance hath ruled us out.

The market price of wheat and corn  
Is daily quoted on the curb;  
But not the price of prophets' wares.

Is Mammon bigger than our God?  
Will he ever keep the lesser,  
Prized above the higher values?

Social ages need more preaching  
When their people seek so madly  
For the treasure that is transient.

If redemption be essential  
And the gospel still dynamic,  
Ways for preaching men must open.

This wistful-waiting interim  
May be for us a discipline;  
Let us endure with graciousness.

Perchance this waiting is a way  
Of testing souls and cleansing hearts  
And fitting men for better work.

Thus the older prophets waited  
Both for vision and enduement.  
Is our waiting for like purpose?

If so, we heralds of the cross  
Scarce can wait as did the seers.  
They had resources, we have none.

Whilst they knew a fruit of waiting  
And found in solitude a meat,  
You know those prophets had to eat.

If we could purchase things at shops,  
And pay for them with sermon sheets,  
We'd sure produce the manuscripts.

Brooding, praying, hoping, fearing;  
New months come in, old months go out;  
And still the churchless preacher waits.

Churchless preacher—waiting herald;  
A tidings man who doth not run,  
But waits and waits and wonders why.

Big News! Heaven's Ultimatum!  
And the courier's breathless haste!  
And yet compelled to stand and wait!

Courage, brothers! Father, Help us  
To stoutly guard our good morale.  
Lord of Harvest, Remember us.

### THE ANSWER

*My praying does not change the God who  
answers prayer—*

*But honest praying changes—Me!  
I pray for pardon; He is just—and there  
Is Law—unchanging; can it be  
He or His Law will change to grant me  
free*

*A pardon for my sin? Oh, no;  
But, answering, He gives to me  
A nature new—and cleansed and pardoned  
then I go.*

*I ask him for a blessing—for some boon  
To me of seeming good; He answers, late  
or soon—*

*And He may answer "Yes" or—"No!" ...  
My plea in faith can never change His  
mind; but so*

*Completely does He answer me that I  
Am changed in will and wish and wonder  
why*

*I asked the thing specific then at all—  
Why I did not in trust and patience call  
On Him to have HIS WAY with me—  
Knowing that best and highest would His  
purpose be!*

—D. G. Bickers.

## OUR LITTLE READERS

### UNFORTUNATE INTERRUPTION

Willie was asleep and Dan was lonely.  
Willie is the minister's son, Dan is his dog.  
It was Sabbath morning and everyone was  
at church but these two friends. It was  
warm and sunny, and they could hear the  
good preaching, for their house was next  
door to the church.

"Dan," said Willie, "it is better here than  
in church, for you can hear every word, and  
don't get pickles down your back, as you do  
when you have to sit up straight."

In some way, while Willie was listening  
he fell asleep.

Dan kissed him on the nose, but when  
Willie went to sleep he went to sleep to  
stay, and did not mind trifles. So Dan sat  
down with the funniest look of care on his  
wise, black face, and with one ear ready  
for outside noises.

Now the minister had for his subject  
"Daniel." This was the name he always  
gave Dan when he was teaching him to sit  
up and beg, and other tricks. While the  
dog sat thinking, the name "Daniel" fell on  
his ready ear. Dan at once ran to the  
church through the vestry door. He stood  
on his hind legs with his forepaws droop-  
ing close behind the minister, who did not  
see him, but the congregation did. When  
the minister shouted "Daniel!" again the  
sharp barks said, "Yes, sir," as plainly as  
Dan could answer.

The minister started back, looked around,  
and saw the funny little picture; then he  
wondered what he should do next, but just  
then through the vestry came Willie. His  
face was rosy from sleep, and he looked a  
little frightened. He walked straight to-  
ward his father, and took Dan in his arms  
and said:

"Please 'scuse Dan, papa. I went asleep  
and he runned away."

Then he walked out with Dan, looking  
back on the smiling congregation. The  
preacher ended his sermon on Daniel as  
best he could.—Exchange.

## ANNOUNCEMENTS

### NOTICE OF MEETING

The Annual meeting for the transaction  
of all necessary business of the Board of  
Trustees of the Brethren Home will be held  
during General Conference. The time of  
meeting is 1 P. M. on Tuesday, August 23,  
1932. The place is Winona Lake, Indiana,  
at the Westminster Hotel. Any notice of  
meeting giving other date or place than this  
is hereby revoked. Will all members please  
note time and place. The arrangement of  
the program of General Conference for re-  
ports require this Board to meet on Tues-  
day instead of Wednesday. Signed,

J. ALLEN MILLER,  
President Board of Trustees.

### TITHING EDUCATION MADE EASY

Any church may now put on a Ten  
Weeks' course of tithing education, right in  
the midst of its other activities, and at a  
ridiculously small cost.

The Layman Company, which has distrib-  
uted many millions of pamphlets on the  
tithe, now announces an attractive new se-  
ries, at so low a price that distribution to  
an entire church through ten weeks costs  
only two cents and a half per family.

A set of samples and full particulars will  
be sent free of charge upon request.

Please give your denomination, also men-  
tion the Brethren Evangelist.

THE LAYMAN COMPANY,  
730 Rush Street, Chicago.

### MISSION PASTOR WANTED

The Northwest District is venturing forth  
in faith in beginning a new work in Oregon.  
Some earnest man will be needed to take  
over this work immediately at the conclu-  
sion of our meeting. This is a call to some  
consecrated, soul-loving minister who is not  
afraid of work, that may be sacrificial. The  
faithful brethren of this place will not per-  
mit such to go hungry.

Will such as may be interested in taking  
hold of this project, if successful, in Sep-  
tember, please address:

Earl W. Reed, Grandview, Washington,  
or Harold D. Fry, Sunnyside, Washington.

The brotherhood is requested to intercede  
for us that souls may be won, and churches  
built in this great and needy Northwest.

HAROLD D. FRY.

### THE HEIGHTS

ABOVE STUDEBAKER SPRINGS  
Winona Lake, Indiana

Depression Rates for the Brethren  
Conference. Rates on application  
M. E. ROSS Manager

VOL. LIV  
Number 32

August 13  
1932

# THE BRETHREN EVANGELIST

## "Ask and It Shall Be Given You"

**N**ONE thing is certain and that is, that the resources of God are inexhaustible and his love is unfailing. There are neither times nor seasons in the Saviour's labors of intercession. He is ever at the right hand of the Father and his ears are always open to the petitions of the children of men who call upon him. Our weaknesses do not repel him, and for even temporal necessities he has sympathetic power. If these are days of trial, they are therefore days of prayer. We shall ask of him with boldness. It is reverent and Christian to say to Jesus, "Lord, thou hast commanded thy children to ask of thee, and I humbly place before thee my own appeal for aid." Faith not only trusts God, but seeks from him.

It is logical to conclude that our Lord expects his Church to ask him for help in times when the kingdom's support is decreasing. That would be a weak and fearful attitude toward the head of the Church which assumes that because of unfavorable weather, or irregular employment, or entangled financial affairs, the spread of the Gospel must be limited. The Church should pray every Sunday for what is needed in order to proclaim the Gospel near and far. Not to do so is a kind of sin. It is equivalent to an admission that the religion which Jesus has established among us is in some way enmeshed in earthly affairs. It is not. We must not ask him for less grace in behalf of the Word and Sacraments because times are hard.

Christians need not hesitate to make their needs known to their pastors and pastors are only doing their duty when they call on their congregations to "comfort each other." The fellowship of believers best demonstrates the reality of kinship through faith in Christ, when the brethren help each other. There is something alien and pagan in a believer's isolated suffering and despair. With limitations, we add a third phase of asking. The three are:

Individual,— "Ask and it shall be given you."

Church,— "Ask and it shall be given you."

Brethren,— "Ask and it shall be given you."

—The Lutheran.

## Signs of the Times

by  
Alva J. McClain

### AT Beautiful Shipshewana

During the week of July 17-24 Mrs. McClain and I had the privilege of attending the School and Bible Conference which are held annually at Lake Shipshewana. It was our first experience there, and we enjoyed it greatly. It is quite remarkable, and not generally known to the brotherhood at large, that the Indiana Conference should own, with only a small debt, this fine property on one of the most beautiful little lakes in northern Indiana. The brethren and churches which have labored to make this possible deserve much credit.

I am sure that to many in the Church, like myself, the place has been little more than a name. And I feel that from time to time some pictures and a description of the place would be of interest and value in our publications. Furthermore, I see no reason why in the future some of our conferences might not be held there. With some added facilities for lodging, we might even try a National Conference in Shipshewana. The quiet privacy should be ideal.

Here is an idea: Why not, at our 1933 General Conference, plan for a day at Shipshewana? The lake is only about fifty miles from Winona Lake, and plenty of automobiles could be provided to transport all the delegates there for the day. One or two of the morning sessions might be omitted and the rest could be held at Shipshewana. This would give the people a chance to see the place. Will the Indiana brethren give us an invitation?

### THE Bible School

I must not forget to say a word about the splendid school conducted at Shipshewana for the young people. Most of you would be quite amazed to see over a hundred young people of high school age, all properly registered, sitting in regular classes and taking notes on lectures dealing with various phases of the Bible. Classes run straight through the forenoon, the afternoons are given to recreation under competent directors, and the evenings to inspirational addresses. It is a grand combination of work, play and inspiration. If you have a boy or girl, send them to Shipshewana next year for a week. Expenses are remarkably low. The Dean and Faculty deserve much credit for what is being attempted.

### THE Campbell Church in Michigan

Through the kindness of Brother Monroe, who supplied for me on the first Sunday of the Shipshewana Conference, I was enabled to accept an invitation from the Campbell church to preach there on July 17th. This church is the farthest north, I believe, of all our eastern churches, and is located near Lake Odessa approximately one hundred miles north of the Indiana line.

It was a pleasurable experience to meet these brethren and enjoy their gracious hospitality. It is not difficult to preach the

Word where the people love it and where the services are surrounded with an atmosphere of prayer. This church is living proof that the day of the rural congregation is not finished. May the Lord bless their purpose and labor for him.

### SOUL, Mind and Body

The president of a great American university recently declared that he had at last come to realize that "the education of the mind and body is not enough." Therefore, he proposed to secure a chaplain to look after and provide for the "spiritual needs" of the students.

On the face of it, this might seem an indication of a more enlightened and sensible policy in public education. But viewed from another standpoint there is something both tragic and amusing about it. In that university there are five hundred professors to train the Mind. There are fifty coaches and instructors to train the Body. And now the President decides that the souls of his five thousand students should have some attention so he hires ONE CHAPLAIN. And one may safely guess, without any direct information, that the one chaplain will be a RADICAL MODERNIST in his religious views; which would mean that the last state of the university will be worse than the first.

Here are some Biblical comparisons:

"Bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come" (1 Tim. 4:8).

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8:36)?

### ONE Sign of the Present Age

One of the worst omens of the present is the callous and indifferent attitude that nations are assuming toward their obligations. Russia began the game by simply repudiating all the financial obligations, incurred by previous governments. Other nations, while castigating the Bolsheviks, are headed for the same goal, only by a more devious route. It is now becoming quite clear that the nations do not propose to pay their debts and never intended to. One cannot help wondering why these nations haggled so long before agreeing upon final amounts after the late war. The following story told by a European industrialist may not explain, but it illustrates the callous attitude.

A young man and a friend went into a tailoring establishment to order a suit. After the material was selected the young man haggled long and bitterly with the tailor over the price. After an hour of bickering the price was reduced from \$120 to \$50. As they left the shop, the friend said, "Why did you waste so much time arguing about the price? You know that you never intend to pay for the suit anyway." The young man replied, "Well, I didn't want the poor fellow to lose so much!"

Unfortunately, the attitude of nations is beginning to be reflected among individuals. Men deliberately incur debts when they never intend to pay. Like the nations, they make promises with tongue in cheek. The spirit of "the god of this world," who is a liar, is more and more permeating the affairs of men.

### WHY Not Try This Method?

The rapid growth of the Christian Church in Korea has been one of the seven wonders of the spiritual world. Yet there is nothing strange about it. The Koreans followed the method of the early church. Instead of hiring a preacher to do all the work of soul winning, their preachers taught the Word to the people and the people went out and won the lost. In fact, it was almost impossible for a man to become a baptized member of the church until he had demonstrated his zeal by winning some one else to Christ.

The World Dominion tells of an interesting plan used by the Korean Church. It is called the "Bible Class System." These Bible classes meet in each church at least once a year for a period of a week or ten days. In the morning the Bible is studied for several hours. In the afternoon the whole church goes out to talk to the unsaved in the community. Then in the evening an evangelistic service is held at the church to which the people bring the friends they have talked to.

Would it not pay right here in our own country to try the same plan? Too often Bible study is divorced from evangelism. Wouldn't it be wonderful to see the members of a church take a week when they would do nothing else but feed upon the Word and then make themselves channels through which others might taste the Bread of Life?

"The number of persons attending college, universities and professional schools of college grade (including normal schools and teachers colleges) in 1890 was but 157,000. By 1895 this number had grown to 204,000, by 1900 to 238,000, by 1905 to 264,000, by 1910 to 356,000 and by 1915 to 403,000. Then came the war which temporarily halted this invasion of the colleges, but in 1930 the registration in higher institutions in the United States rose to 597,000. In 1924 the enormous total of 911,000 was reached; by 1926 the million mark was passed."—George S. Counts.

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GEORGE S. BAER

Editor

R. R. TEETER

Business Manager

Send all moneys to the  
Business Manager

THE

# BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 2, 1928

## Our Present Chaos and the Way Out

Our subject implies that there have been other chaotic periods besides the present. And it is well, for so there have. But, our present state of affairs is the worst that has ever obtained, so we think. And it is not surprising that we do, for it is the only such period with which most of us have had any personal dealings, and our knowledge of history is so slight that we are not very well equipped for judging between periods. Of course, it may be that we are really living in the worst period in many respects that the world has ever seen, for efficiency is our slogan in all lines. Not all are agreed on this point, however, and some who have been wont to nose around considerably in history have pointed out instances that compare favorably with present conditions. Here is one:

"It is a gloomy moment in history. Not for many years—not in the lifetime of most men who read this paper—has there been so much grave and deep apprehension. In our own country there is universal commercial prostration and panic, and thousands of our poorest fellow-citizens are turned out against the approaching winter without employment. In France the political cauldron seethes and bubbles with uncertainty. Russia hangs as usual like a cloud dark and silent on the horizon of Europe; while all the energies, resources and influence of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with disturbed relations in China. Of our own troubles no man can see the end. If we are only to lose money, and by painful poverty to be taught wisdom, no man need seriously to despair. Yet the very haste to be rich, which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity." Doesn't that sound like a description of present day conditions? Yet the Reformed Church Messenger copied it verbatim from Harper's Weekly of October 10, 1857. And our esteemed exchange gives us another lament equally as much up-to-date: "The world is passing through troubled times. The young people of today think of nothing but themselves. They have no reverence for parents or old age. They are impatient of all restraint. They talk as if they alone knew everything, and what passes for wisdom with us is foolishness with them. As for girls, they are forward, immodest and unwomanly in speech, behavior and dress." That is real twentieth century gloom, but it was published "A. D. 1274."

Human characteristics continue pretty much the same century after century and we find ourselves not much advanced beyond our forefathers in the spirit and expression of sin. That does not mean, however, that we are warranted in taking the present situation with complacency. We have no reason to be despairing and to go droop-shouldered and hopeless about our work, but we do have reason for being anxious and concerned about the problems we face. We have gotten ourselves into a pretty mess and there is plenty of reason to be perplexed and disturbed as to how we are going to get out.

There are those who tell us that the way out is by an economic readjustment. Prof. Rexford S. Tugwell of Columbia University says that deflation is the solution. We must cut down our living expenses and live within our income. We have been too extravagant spenders. In 1929, according to figures gathered by the Christian Herald, the American people spent over \$275,000,000 for perfumery and face paint, and over \$650,000,000 for jewelry, and \$700,000,000 for candy; over \$1,000,000,000 for theatres and movies; over \$90,000,000 for chewing gum; nearly \$1,000,000,000 for ice cream and soft drinks; and over \$1,000,000,000 for cigarettes. And we have said nothing about the vast amount spent for automobiles, radios and other luxuries. Incomes were generally high and expenditures were still higher. People lived off the future. They

do not do that so much now; they are living more economically, at least temporarily. Dr. Tugwell thinks people are learning a lesson. He says: "Each of us is deflating his consumption, learning to live within an income which is not inflated by installment credit; businesses are learning reluctantly to charge honest prices and to be content with a producer's rather than a speculator's profit. . . . A thousand processes of readjustment, all of which might come within the definition of deflation, are going on all about us. After a little it may have gone sufficiently far so that solid bottom will have been reached." But large numbers are refusing to deflate, and even if they should, there is no likelihood that they will remain so. Inflation will start all over again. Nor does economic readjustment cover the whole problem; it deals with only one phase of it. And it does not point the way out of our chaos.

There are many who believe that the way out is through government aid or manipulation of some sort. Some want the government to guarantee fair prices. Others want it to provide employment for the unemployed. Others want loans for industry. Others want doles. Some want high tariffs, some international trade agreement, and others want something else. The government has long been willing to do something if it only knew what to do. It was difficult for law-makers to agree upon what was best to be done. And now that a venture has been made, many are dissatisfied. We offer no criticism, but merely assert that the problem cannot be settled by legal action. The trouble goes deeper than that; it rests in spiritual considerations. Prof. Charles A. Beard says bluntly: "The cause of our confusion is our contemptuous dismissal of ethics." In other words, our trouble is due to unrighteous conduct. And to this Dr. Halford E. Luccock agrees, saying that our "economic and social disasters have their roots in ethical failure." A convention of church people meeting in Virginia recently declared that "Educators, statesmen, financiers, and engineers, for all their learning, technique, diplomacy and skill, seem unable either to cope with the complex situation or to point the way out, and that more and more it appears to be grounded in spiritual issues, and thus a matter for divine guidance."

That leads us to the assertion of a conviction that the way out, and the only way out, of the present chaotic condition is the way of Christ. Bishop William F. McDowell says: "I see no hope for the world or the church unless, as never before, we develop a type of character that cannot be explained except by Jesus Christ." But men have refused to let Christ have his way with them, rather have insisted on their own way. We have all done that. "All we like sheep have gone astray; we have turned every one to his own way." Men of the church as well as men of the world have felt themselves sufficient, and have set themselves against the will and way of God. And he has chastened us by this depression that he might bring us to realize our need of him.

That is William T. Ellis' interpretation. He writes: "Is it not high time that we accept the rather obvious truth of a Divine Purpose in this discipline?"

Our world had grown very naughty. We had disdained the simplest and surest teachings of the experience of the ages. In audacious egotism, we had flouted God and the elemental moralities. Our intellectual pride had exceeded that of the builders of Babel. An apotheosis of man—and not of man at his best—had characterized thought and conduct.

In grim humor, God has seemed to say to us, "Now let us see what man can do about it."

Whereupon we have witnessed the humiliating and unbelievable collapse of human leadership. Our figures of pride, in business, in politics, in philosophy, have shown themselves to be but glittering drum-majors, instead of captains or generals. The revealed incompetence of our boastful and prideful "strong men" has been one of the major tragedies of the Depression.

Now we see, and suffer while seeing, that restoration is not to come by legislation or by financial measures or by new economic theories.



Today the world stands dazed and helpless in the presence of one of its major calamities.

Is it not time, therefore, that those who know somewhat of history, and of the revealed nature of Divine Providence, should boldly declare, like the hairy Herald on Jordan's bank, Repent! Repent!??

This is an hour for humanity, in new humility and contrition, to recognize the inescapable Will of God; and to turn to him for deliverance.

Only the old road, which leads by Sinai and Jerusalem and Galilee, is the way out for the world. We are being taught by chastisement that the Almighty still rules.

As England was saved from revolution by the Wesley revival, so our day may escape disaster only by getting right with God—which is the one shortest way of getting right with one another.

## Why Not a United Evangelical Program?

The approaching National Conference promises to be significant because of the program that has been planned as a celebration of fifty years of denominational existence and leadership. Why not make it significant in another way? Make it the time for the beginning of a great united evangelistic program, covering a period of years, possibly five. Let it be a time long to be remembered because of the denominational enthusiasm and Gospel loyalty there engendered that sent the delegates back home to carry on a missionary activity in behalf of a full Gospel faith and obedience the like of which is not to be found save in the beginnings in 1708 and 1883. Let it be a time when the fires of evangelism will be kindled and built up to such intense heat that for a number of years nothing else will matter much but the winning and building up of souls and the extension of the church into new communities. Let it be a simple program that will claim the interest and command the cooperation of the entire brotherhood in such a way as to result in a new spirit of unity and solidarity and bring about such an enlargement of our denominational borders as shall bring glory to our Lord Jesus Christ.

We would suggest a three-fold program of evangelism:

1. Promotion of united, coordinated Bible study, including the whole Gospel message and the distinctive Brethren emphases, but stressing the Divine concern for souls, and encouraging the reading of the Bible daily in the homes.
2. Plans for intensive effort at soul winning, throughout the year, by the pulpit in special and regular meetings, by the Sunday school and other departmental groups and individuals, encouraging members to daily prayer and effort in behalf of the unconverted.
3. United effort to increase the production and reading of Christian literature, that teaches evangelism, loyalty to church activities and doctrines.

This is our suggestion. We invite others who are interested to do a similar thing. Time is short between now and Conference, but if you write and mail your suggestions immediately, they will reach us in time for publication.

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## EDITORIAL REVIEW

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Prof. McClain, making his way to Lake Shishewana, accompanied by his wife, went around by Lake Odessa, Michigan and preached for the Brethren of the Campbell church, which are without a pastor. Brother McClain was very favorably impressed with Shishewana and commends the place highly.

There will be no paper published the week after General Conference. We are calling attention to this dropping of an issue this far in advance so that churches or district conferences having announcements or programs that should be published before September 10th issue, may take advantage of the remaining issues in August.

Keep your soul spiritually nourished by faithfully reading your Bible and your church paper. You cannot successfully do without either. Of course, your Bible comes first, always, but next in importance to the welfare of the intelligent, consecrated church member is his church paper. Refuse to be without it. It is no luxury; it is a necessity.

"Brethren Day" is announced for Rocky Ridge Park, near Emmitsburg, Maryland, and the date is September 10th. Brother J. L. Bowman, pastor of the church at Linwood, Maryland, gives the program, and says that among other things people are supposed to bring well-filled baskets. It is to be a day of real Brethren fellowship and inspiration.

Dr. K. M. Monroe writes about Camp Shishewana where he, with other Ashland professors, gave instruction to the assembled young people. It was Prof. Monroe's first attendance at Shishewana and he came home enthusiastic over the project. He believes the Eastern and Western sections of the brotherhood should promote similar young people's camps. One hundred and fifteen young people were in attendance. Apparently the depression has not depressed the ardor of our youth.

The Christian Endeavorers have a message from their president this week. Brother Riddle reports the organization of two new societies, one at North Liberty, Indiana and the other at Ardmore, a portion of South Bend. Brother A. T. Wirick is the pastor of both these churches and he finds the young people of both churches loyal and active. President Riddle has been doing some speaking and instruction work in the interest of Christian Endeavor at conferences and conventions. He says plans are being made to give Endeavorers something of special interest at National Conference.

From Lanark, Illinois, comes a report, stating that the church and its several departments are moving forward with steady pace. It is of interest to note the change in the Sunday morning program, the Sunday school and preaching services exchanging hours, and new features being added. Other churches are trying this or similar methods of varying the morning worship and instruction program. Evangelist readers will be interested in having reports as to the success of such plans. This congregation recently ordained some new deacons and deaconesses. Brother C. C. Grisso, their capable pastor, has been retained for another year of service.

Dr. C. F. Yoder, superintendent of our mission work in Argentina, writes an interesting letter this week. The Bible study conference was unusually successful, the general theme being the Holy Spirit. At the Field Council, held in connection, plans for the work of the coming summer (It will be winter with us.) were laid. The work at Almaguer is progressing steadily. They now have monthly meetings for women and girls and will soon have a W. M. S. At the new work approval at Rio Tercero about forty interested people attend the weekly meetings. Brother Yett and family are returning to the United States on furlough.

GOING TO NATIONAL CONFERENCE? Its' time you were making plans. The date is August 22 to 28, and the place is Winona Lake, Indiana. You will want to take advantage of that splendid semi-centennial program and to help celebrate fifty years of Brethrenism and Progress. Such an opportunity will not come again. If you want to attend a conference that promises to re-echo much of the vital Gospel faith and obedience of the early days of the Brethren church, here is your chance. Any church can afford to make sacrifices to have a large delegation present. If there is a need of getting a new grip on the church's distinctive message, that need ought to be supplied to those who attend the forthcoming Brethren Conference.

The work of the Second church of Long Beach, California, is making good progress, thirty-four new members having been added since the first of January. Brother John Lienhard is the faithful pastor of this church. The Daily Vacation Bible School was unusually successful, having an average attendance of 140. The regular Sunday school has enjoyed an average attendance during the last six months of 448. It would seem that they would soon be compelled to push out the sides of their building to accommodate their growing numbers. They believe strongly in the power of prayer and make large use of it in their work. They have established a splendid record for tract distribution—5386 since April. It would be well if more of our churches would make larger use of the ministry of the tract.

# Standards of Progress for the Brethren Church at the Close of the Church Age

By A. D. Cashman

*(Moderator's Address before Southern California Conference and voted to be published in The Evangelist)*

In the Second Epistle of Peter, chapter one, verse twelve, are these words: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." It is not the speaker's expectation to bring something to this conference which you don't already know, but rather to put us in remembrance of certain things. Peter uses a bit stronger statement in the third chapter of the same Epistle. He says: "I now write unto you in which I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before." We don't know how pure all the minds here present are, but if we can be used to stir them up so that we may be inspired to act on what we already know, this message will not be in vain. It is significant to note that Peter in chapter three desired to stir up the minds of those Christians by way of remembrance concerning conditions in the last days. In this address we will set forth some standards of progress which are particularly well worth considering, because we believe we are swiftly approaching the end of the church age.

The first standard of progress that we naturally want to bring to our remembrance is this: A POSITIVE BELIEF IN, AND AN UNCOMPROMISING STAND ON, A VERBALLY INSPIRED BIBLE. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy." I Tim. 4:1-2.

We are hearing on all sides these days the statement that the Bible contains the Word of God, and man must judge the Book. Other multitudes are saying, "Yes, the Bible is inspired just like Shakespeare or Bunyan's Pilgrim's Progress is inspired." In other words, any thing which inspires is inspired. Because of such a conception of the Word, it is no wonder that these startling figures come to us through the church census headquarters in Washington. In 1927, 60,000 preachers preached three million sermons without having a single convert. In 1928 ten thousand churches with an average of one thousand members each, did not have a single addition to the church. In 1929 all the churches reported an increase of but 247,748, while in 1930 there was an increase of only 59,286.

It is evident that there is no drawing power in the wisdom and opinions of men. We are informed in the Bible that "the wisdom of this world is foolishness with God," and it seems that the wisdom of this world is becoming foolishness with the multitudes as far as spiritual satisfaction is concerned. Many worldly-wise preachers today ought to soon awake to the truth of God's verdict that "their thoughts are vain."

The Brethren Church can go forward today with a positive proclamation of the "Thus saith the Lord" and "It is written in the word of God." We need make no apologies for "the faithful sayings" which are "worthy of all acceptance" for they appeal unto a lost and dying humanity, and are able to make them wise unto salvation. It is the pure word of God going forth that carries the promise that "it shall not return void" but "shall prosper." Let us continue to herald the powerful salvation Gospel which the Lord has entrusted to us, and we shall still

experience men and women crying out as they did in the days of old, "What must we do to be saved?"

It is pathetic to trace the history of the various communions and note how far most of them have departed from the God-given principles of their founders. Let us thank God that the Brethren Church embraces and cherishes her original motto, "The Bible, the whole Bible and nothing but the Bible." Upon this we stand. God help us to keep standing there, at all cost, until he comes.

THE SECOND STANDARD upon which the Brethren Church may make progress at the close of this dispensation is A DEFINITE PROCLAMATION OF THE DEEP SPIRITUAL MEANING AND SIGNIFICANCE OF THE BELOVED DISTINCTIVE ORDINANCES WHICH WE OBSERVE. There is altogether too much timidity in letting the Christians at large, and the world in general, know what we believe and why we believe it. It will be a joy to the Moderator, and a profit to the conference, to have these ordinances dealt with by several of our pastors as they appear on this year's program.

It would seem that we as a church place greater weight on the importance of Triune Immersion than we do on the Communion service. We are very careful that no one becomes a member of our churches unless they are immersed three times, yet we will carry the names of people on our church rolls indefinitely who perhaps have never once participated in the three-fold Communion service, although they may attend the other regular services and support the work with their means. Perhaps the Lord would pour out a greater blessing upon the Brethren Church and give her greater progress if this matter were corrected, for Jesus told Peter, "If I wash thee not thou hast no part with me." God alone knows our work is held back by giving part and standing to members who disobey the commandments of the Lord by refusing to observe the ordinance of feet-washing, and by refusing to eat of the bread and drink of the cup. We are sure that those members who disobey the commandments of the Lord by practicing positive sins are a detriment to the church, and the messages from our pulpits deal with this matter repeatedly. But concerning the detriment of those who sin the sin of omission, the pressure seems to be too often lifted. So our contention is this, that if Triune Immersion is essential for one to gain admittance into the Brethren Church, then the practice of the three-fold communion service, at least once a year, except for justifiable reasons, is essential for continuance in membership.

In John six, where Jesus is giving the discourse on the Bread of Life, he says "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Of course, Jesus is speaking of that initial faith, and identification with his death on the Cross for salvation, but if any person who does not believe enough in the crucifixion to symbolize it in the Eucharist, where is the proof that he believes it at all? By setting a definite standard as we suggest, a lot of material devoid of spiritual life by refusing the Communion emblems and the foot-washing service would either conform or be eliminated. Of course we must take heed lest we become Pharisaical formalists in our doctrines, but the speaker is an ardent devotee of quality in our churches even if it does mean embarrassment when it comes to reporting quantity.

A STANDARD WHICH WE SHOULD ATTAIN if we desire the Brethren Church to triumph in these last days is THE CONCENTRATING OF OUR ENERGIES AND RESOURCES UPON THE DENOMINATIONAL WORK WHICH GOD HAS GIVEN TO US. I appeal to a loyal support of all the essential departments of our denominational existence. It is true that we are geographically far removed from the main interests of our denomination, and it is especially easy in these times when money is tight to assume more or less of an independent attitude toward them. Certainly, we become short-sighted both ways if we yield to this temptation. We dare not forget that the denomination made us, gave to us what we believe and practice, and it is about the only means of perpetuating it all in the future. We have our decided opinions of a Christian man who is given a successful start in life by the sacrifice of loving Christian parents, and who then permits those same parents in their old age to be taken to the poor-house when it is by no means necessary. And yet, many of our members will argue with no conscience pricks whatever, that we have all that we can handle at home, so we cannot send money to Ashland College, to the Brethren Publishing Company, to the Brethren Home, the Superannuated ministers, to Missions, etc. God has given to us the Brethren work, and he has made us able to support it if we want to.

Another danger is in spreading ourselves over too much territory with respect to worthy interests outside of our denomination. As the coming of the Lord draws nigh, outside demands will become more and more numerous and even more appealing, for many of God's servants are becoming increasingly zealous in perpetuating what they characterize as their faith work while others are starting new projects on the same basis. These appeals should find a response in our hearts, especially in our pocket-books, only when we have done our respectful share in supporting the vital interests of the church which brought us into spiritual life and light. Some people act in their Christian giving as if they were in the habit of spending their income to supply physical sustenance and protection to their great aunts and third cousins while their own immediate family goes uncared for. If this practice is unnatural in one case, it should be discouraged in another.

There are certain phases of ministry which we should support as a denomination because they are vital to the times in which we live. For example, the evangelization of the Jews, a matter which the conference instructed the Executive Committee to work on the past year. While nothing constructive has been done, it is none the less important. Either a plausible plan should be worked out by the district in this great work, or else the individual churches be instructed to place extraordinary emphasis on the necessity of not only carrying the Gospel of salvation to the Jews, but also with it the vital practices that we believe should accompany the salvation message. This is not done by supporting the Jewish program of other groups.

Since we are speedily approaching the time when the branches of the wild olive tree will no longer be spared by God through unbelief, and are living in the day when the blindness of Israel is beginning to be removed and their hearts softened in preparation for their grafting back into their own olive tree, we should take advantage of the situation and add as many to the Body of Christ as we possibly can. A few converted, zealous Jews will mean as much in these days as a few converted, zealous Gentiles did in Paul's day. If this is an opportunity for

the Brethren Church to make progress, let us give it some serious consideration.

The next standard of progress for the Brethren Church in these last days is a GENUINE RECOGNITION OF AND FORTIFICATION AGAINST THE SATANIC FORCES AT WORK IN CHRISTENDOM; in our individual churches and in our individual lives. It is natural to think that if one accepts the whole Bible, it would be unnecessary to touch on this joint. However, it is one thing to believe in a whole Bible, and quite another to be aware of its contents.

Of course, it is generally known among us that when we affiliated ourselves with the Body of Christ, we were called into conflict: a conflict "not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." But to act on the knowledge of this is another thing, too. Many a man has bravely enlisted in the nation's armies but has turned coward before the enemy, in spite of the knowledge of much assurance of victory through adequate preparation and abundant reinforcements. Such is the case of many recruits in the Christian army. When a civilian joins the army of his country, he is expected to lose his identity in the common cause, surrendering his will to the national will. He is not his own, neither is he expected to count his life dear to himself. Such is the Scriptural position the sinner takes when he becomes a Christian. He changes from the place where he was "bound by sin" and "was the servant of sin" to the place where, "being made free from sin" he becomes "the servant of righteousness;" from the place where his members were "servants of uncleanness and iniquity," to the place where "his members are servants unto holiness." In plain words, he remains no longer subject to the "god of this world," Satan, but by the renewing of the mind, he pledges himself to become the servant of God. He lives no longer independent of God, but dependent on him who giveth "the victory through Jesus Christ our Lord."

(Continued on page 12)

## The Moral Influence of Our Treasures

By Robert F. Porte

(Continued from last week)

The value of our treasure depends upon its permanence. We discover the truth of permanence when friends and loved ones are taken from us. What material possession can take the place of the fellowship of one we love? The world is empty when the presence of one we love passes away. Yet love lingers with us. Tennyson gives us a suggestion in, "In Memoriam"—

'Tis strange that those we lean on most,  
Those in whose laps our limbs are nursed  
Sink into silence, soonest lost:  
Those we love first are taken first.  
God gives us love, something to love he lends us;  
And, when love has grown to ripeness,  
That on which it throve, falls off,  
And love is left alone.  
This is the curse of time."

In memory's halls our friends walk and talk with us. If men were compelled to live just as they do live in this world what an awful place this world would be. Man with memory and with the capacity to receive a spiritual heritage should live for the perishing material world alone—what folly. Can you not see something of the terror and torture of Hell, Dear Reader, in the fact that

man chooses to give up his high calling and live for the perishing things of the world. God could not permit sinning Adam to return to the Garden of Eden, lest he eat of the tree of life and live forever. Adam needed a new birth and so does his descendants. The unchanging God could not be consistent with himself and ignore the depraved desires of a sinner who continues in the way of sin until he is consumed by sin and hopes that somehow all will be well. Does a sinner desire Heaven? Is the sense of remorse a sign of true repentance? No, Judas had remorse but he never repented. The time to be concerned for the salvation of our friends and neighbors is now. It is a vain hope that one who continues in sin and loves the things of the world would even consider a spiritual treasure. It is the privilege of man to choose the permanent and the abiding. Why do people not choose the way of Christ, you ask? They yield to the pleasure of the moment and despise the cost of sacrifice to obtain the greater and more permanent blessing. It is the sacrifice contained in the way of Christ that makes it permanent and abiding. Remove the sacrifice and Christ's way would become the world's way. The permanent costs great sacrifice. It means the discarding of the temporal and perishing things for the things which abide. The way to the possession of man's greatest treasures is through Christ to God. Some power greater than man must complete that human longing that beyond the grave we shall again be joined to those we loved and lost awhile.

The treasures of God are found in God's Word. Over against the uncertainty we find in the world and the false the Word of God is the Truth. "Thy Word is Truth" It is the rock of assurance and certainty because it is God's Word and having God as its author it becomes the expression of the permanency of God himself.

"What glory gilds the sacred page,  
Majestic like the sun,  
It gives a light to every age,  
It gives, but borrows none."

The Word of God has been the source of thought of the world's greatest people. In the world's greatest literature, its song, the Word of God has given the note of permanency and satisfaction. In the Word of God there comes a light that reaches down through the centuries. It has been the light to man's pathway and the assurance of his step.

The Word of God is God's instrument to quicken the conscience of man and awakens him to the sense of his lost condition. It is like a clarion call in the night of sin warning man of his danger. In the Word of God the love of God is revealed. A love that reaches man in his sin and rebellion. "Love so amazing so divine demands my life, my love my all"—What riches there is in the fact that "God so loved the world that he gave his Only Begotten Son"—What price would we place on the knowledge of the love of God which passes all understanding. There is no price to which we could compare the riches of grace revealed to us in the Word of God. Indeed, we would say with George Matheson:

"I lay in dust earth's glory dead,  
And from the ground there blossoms red,  
Life that shall endless be"—

Truly we would forsake all, that in Christ we might find the peace which passeth all understanding. Truly we might say with the disciples in answer to the Master's question, "Will ye also go away?" Back came the answer, "Lord, to whom shall we go, thou hast the words of eternal life"—It is this type of insight into the indispensable importance of Jesus that makes for true discipleship.

ship. "Thou, O Christ, art all I want, more than life to me"—In God's Word is revealed that some day we shall be at home with God. This is the promise of a certain and sure ending of life with its earthly uncertainty. St. Paul declared, "that to depart and be with Jesus is far better"—

In Luke 12:55 Jesus gives the important direction for this achievement of the abiding treasure. "Let your loins be girded about, and your lights burning"—The possession of an abiding treasure is for the alert and the watchful. Christian character is the result of artful building. It is building with selected materials for an eternal living. It is the part of wisdom, that he who builds thus builds with care and forethought. The building is too important to be carelessly done. There is no question but that the man who is building for eternity, whose treasure is the true abiding treasure will build with only the best material and on the surest foundation. His foundation will not be the sand, and the material will not be that which may answer for the temporal. He will seek the eternal foundation and the material which will endure in eternity.

South Bend, Indiana.

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## SIGNIFICANT NEWS AND VIEWS

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### UNUSUAL SESSION CLOSES IN UNUSUAL WAY

The United States Senate did an unusual thing when it adjourned July 16. Never before had it adjourned "sine die," without first having consent of the House. It is said that legally it cannot be done. The usual procedure is for the Senate resolution setting the adjournment hour to be sent to the House for approval. In addition to this slip both branches forgot the customary formality of sending a committee to tell the President congress was ready to go home, and inquire if there was anything else he wished. And then there was the unusual happening that neither Vice President Curtis was in the Senate chair nor Speaker Garner in the House chair when the two bodies adjourned. But both branches of the national legislature have gone home—and the country is glad.—The Evangelical-Messenger.

### CHILD MARRIAGES IN AMERICA

Declaring that fourteen States in this country are trailing India in the matter of child marriage legislation, Dr. Walter A. Maier, professor at Concordia Theological Seminary, St. Louis recently branded child marriage an "atavistic flareback to the Middle Ages." He said: "There are more than 667,000 wives, largely white and native-born, in our country who were child brides, less than sixteen years old, when they were married. He points out that in fourteen States legal marriage at the minimum of twelve for girls and fourteen for boys is permitted. Which is another argument for uniform marriage and divorce laws in this country.—Methodist Protestant-Recorder.

### IMMIGRATION AND EMIGRATION

Not many years ago people from other countries came to the United States in vast numbers, reaching a million a year. We read recently that deportations exceeded receptions in a recent month, to say nothing of great numbers who left us voluntarily. After the World War, wise men looked for a great influx from all lands to our land, but Congress was wise enough to stop it. There has been a tremendous effort to open the gates, but we believe public opinion is in favor of tightening restrictions rather than loosening them. In those other days, immigrants came too rapidly, and the grade, morally and intellectually, was low. We are glad the tide has turned. It will be a long time before we need to admit multitudes from every nation under heaven. For our good and for theirs we must resist pressure and keep them out. Grant that many would make good citizens, still the majority will tear down the structure our fathers builded. Our house is full and we must refuse more guests, and should encourage many to leave.—The Presbyterian.

### ILLITERACY DECREASING

The number of illiterates in the United States on April 1, 1930, according to the Census Bureau, was 4,283,753 or 4.3 per cent of the 98,723,753 persons who were ten years old or over of the population. The decrease in illiteracy has been steady in the last forty years, dropping from 13.3 per cent in 1890 to 10.7 in 1900, 7.7 in 1910, 6 in 1920 and 4.3 in 1930. The Census Bureau defines as illiterate any person ten years of age or over who is unable to read and write in any language. Only 420,538 of those returned as illiterate in 1930 were under 21 years of age, while 3,863,215 were 21 years old or over. Males numbered 2,198,293 and females 2,085,460. Illiteracy percentages for all age periods were lower for native whites of foreign or mixed parentage than for native whites of native parentage. The decrease in illiteracy in this country, as noted in these figures, is very gratifying. But how are we to reconcile it with the tremendous increase in crime during the same period? Certainly this proves that education alone is not sufficient for the redemption and uplift of the race.—Methodist Protestant-Recorder.

### GRAFTING MUST HAVE BEEN GOOD

A former Indianapolis police chief was sentenced recently to serve six years in federal prison and was fined \$10,000 on his plea of guilty of a charge of evading income tax payments. He admitted a gross income of \$91,000 from 1927 to 1930, on which he paid no income tax. During two of these years he served as chief of police at a salary of less than \$5,000 a year. Grafting must have been very good. And yet we wonder at the tremendous cost of municipal administration and the mounting crime rate! Boodle for officers means tribute from contractors and criminals.—The Presbyterian Advance.

### THEY CAN'T DO IT

The Presidential candidates and their sponsors will be making many promises of what they will do to bring good times and create a just distribution of wealth. We may expect some most encouraging assurances of what a golden age is ahead of us.

But the discerning students know that most of this is pure buncombe. Absolutely all these politicians can do, whether they be Republican, Democratic, Socialist or Prohibition, is to ameliorate conditions.

Take the single item of taxes. Put a heavy tax upon the men of great wealth and one of two things results: The tax is either passed on to the public through increased prices or this wealth goes out of industry and into tax-free securities.

The essential fact is that you can't cure selfishness by laws, and selfishness is at the bottom of all human distress. Neither Hoover nor Roosevelt has the cure for the trouble, because the trouble is sin. It may be a matter of embarrassment that the platforms omitted reference to the Great Lakes-St. Lawrence waterway, but the genuine and fundamental embarrassment is that neither platform has a word to say about plain old human cussedness.

There is only one Candidate who says anything about that in his platform. And his campaign has been on for quite some time.—Christian Standard.

### JAPAN JOURNAL PAYS TRIBUTE TO CHRISTIAN MISSIONARIES

It is frequently said that the influence of the Christian minority in Japan, and it is a minority to a very decided degree, is of far greater proportion than their ratio, to the total population of the Empire. The Osaka Mainichi, one of the two most widely circulated dailies of Japan, evidently recognizes the power of Christianity.

Under the promotion of a Japanese newspaper a celebration and recognition service was held recently in Osaka Castle, Japan, for the foreign missionaries and welfare workers of western Japan. At that time the past fifty years of missionary work was reviewed. For several days adjacent to the celebration this newspaper, The Osaka Mainichi, gave much front page and editorial publicity in tribute to Christian missions. These references received wide quotation through the press of Japan. Among the favorable references made are these: "One is struck by the outstanding proof of the great debt owed to the foreign missionaries, whose generous devotion has played an important part in medical relief, the care of orphans, prison reform and temperance movements." "They have risked their health, indeed their lives, in helping victims of tuberculosis and leprosy, something that even the countrymen of these unfortunates had not attempted on a large scale." Dr. Suzuki,

Japanese Home Minister, said, "I sincerely hope that these foreign workers will continue to pursue their humanitarian work in order that they may further contribute toward the peace of mankind and the happiness of society."

Such recognition of the value of Christian missions from a country which might hold a prejudice arising from other angles is most encouraging. It ought to stimulate a greater confidence and a more generous missionary support in our churches at home.—F. C. B.—The Lutheran.

### ANCIENT CITY OF MIZPAH UNCOVERED

Dr. William F. Bade, whose discoveries in archaeology, in recent years, have brought fame and glory to himself and to the Pacific School of Religion, with which he is associated, has added to his distinction by further successful exploration in the ancient city of Mizpah. This place of Biblical importance has been unearthed after being undisturbed for twenty-five hundred years, and among the most remarkable incidents in the exploration was the finding of the private seal of an officer in King Zedekiah's army at the time when Jerusalem was taken by Nebuchadnezzar. A seal belonging to Jaazaniah, who is mentioned in the Old Testament, was also found in a tomb near the west necropolis of Telen-Nasheb.—The Congregationalist.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Proverbs I

Mark Twain, who knew something about navigation upon the greatest river in America, used to say that the Mississippi had a habit of changing its course over night. Together with Abraham Lincoln he discovered that a pilot on each trip must be alert and know where to steer his flatboat. But the river of human conduct has never changed; its shortlines remain the same, the rocks above and below the surface are known; the eddies whirl constantly and are always dangerous. Wisdom has always been wisdom and folly remain folly. And it is not necessary to become a fool in order to understand folly or a pagan philosopher in order to appreciate wisdom.

The book of Proverbs will stand forever as the source and fount of all wisdom. Some have called the writing a miscellany of Hebrew wisdom; in part that is true, but in a greater sense it is false, for the proverbs are human wisdom and divine wisdom reaching from eternity to eternity. In fact, the wise sayings or parables of the religious fathers of Israel, are the sign posts of heaven along the highway of life; they are the language of the angels for the saints of the church; they are heaven's antidote for much of earth's poison; they are divine precepts guiding human conduct into its land of Canaan, where plenty of fools continue to dwell; they are designed by the Heavenly Artificer for the walk of the earthly artisans. In all simplicity, to quote Arnot, they are "laws from heaven for life on earth."

#### What Some Scholars Say

Dean Stanley felt that Solomon was "not only the Augustine of his age but its Aristotle." Well might he have included the great teacher Socrates, and Plato, and all of the sages of history for that matter. Augustine and Aristotle, one a churchman and the other a pagan philosopher, were wise. But Augustine was the wiser of the two in that he found what a philosopher like Aristotle never could find in all his searching, namely, God revealed objectively in the universe and also in the human heart. Solomon began with the universe and then sought God. Augustine, following Solomon, believed that mind preceded matter and not that matter antedated mind. Wisdom, according to Solomon, existed before the hills, valleys, clouds, or sunshine.

Bridges says "that while other Scriptures show us the glory of our high calling this instructs us minutely how to walk in it. Angus avers, "It is for practical ethics what the psalms are for devotion." Coleridge calls it "the best statesman's manual." Oetinger finds that "the proverbs exhibit Jesus with unusual clear-



ness," while Luther regarded the sayings as "a book of good works."

#### Excellent Literary Style Preserved

The book of Proverbs is classed as poetry in the enumeration of the books of the Old Testament canon. Upon examination that fact is discovered to be true. The poetry is of proverbial nature and is characterized by its "shortness, sense, and salt." Strophes and antistrophes abound. An excellent example follows:

"Hear, O my son, and receive my saying;  
And the years of thy life shall be many.  
I have taught thee in the way of wisdom;  
I have led thee in paths of uprightness.  
When thou goest, thy steps shall not be straitened;  
And if thou runnest, thou shalt not stumble.

Take fast hold of instruction;  
Let her not go;  
Keep her;

For she is thy life.  
Enter not into the path of the wicked,  
And walk not in the way of evil men.

Avoid it,  
Pass not by it;  
Turn from it  
And pass on."

—Prov. 4:10-15.

It is interesting to note that the poetical language of the book of Job reveals the death of the self-life. In Psalms the idea of worship and the resurrection life appear. In Proverbs heaven's wisdom adorns the scroll of life. In Ecclesiastes we shall see the futility of the soul that trusts in the world's power for satisfaction. In the Song of Songs we shall find the soul's complete satisfaction in the Beloved. All this, mark you, in the language of poetry! There is no objection to that, however.

#### Sampling the Proverbs

The Proverbs contain sound, sane, and sober advice for all men in all walks of life. A few samples will be delineated below.

1. For the man who has less brains than a bug:  
"Go to the ant thou sluggard;  
Consider her ways and be wise."
2. For the whore-monger:  
"But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul."
3. For the hard speakers of the twentieth century:  
"A soft answer turneth away wrath;  
But grievous words stir up anger."
4. For bachelors and divorced men:  
"It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house."
5. For boastful, vain, self-educated individuals:  
"Whoso boasteth himself of a false gift is like clouds and wind without rain."
6. For those who wonder what the Lord hates:  
"These six things doth the Lord hate:  
Yea, seven are an abomination to him:  
A proud look, a lying tongue,  
And hands that shed innocent blood,  
A heart that deviseth wicked imaginations,  
Feet that be swift in running to mischief,  
A false witness that speaketh lies.  
And he that soweth discord among brethren."
7. For those who love beauty and mystery in life:  
"There be three things which are too wonderful for me,  
Yea, four which I know not:  
The way of an eagle in the air;  
The way of a serpent upon a rock;  
The way of a ship in the midst of the sea;  
And the way of a man with a maid."
8. For countless women, of modesty and virtue:  
Who can find a virtuous woman?  
For her price is far above rubies."

\* \* \* \* \*

"She openeth her mouth with wisdom:  
And in her tongue is the law of kindness."

9. For all of us:

"He that trusteth in his own heart is a fool."

## Outstanding Texts of the Bible

By Dr. G. W. Rench

Matt. 28:20.—"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even to the end of the world. Amen." Moffatt gives this reading: "And teach them to obey all the commands I have laid on you. And I will be with you all the time, to the very end of the world."

To the tried and weary soul, whose pathway seems to be nothing but sharp, rough stones, "THE PROMISE OF JESUS' Presence" seems almost too good to be true. With their Master again, the Mount of Olives seemed like a new world to the disciples. The New Testament assures us they were jubilant. But one surprise after another only leads to one greater: for behold, they see him ascending! Then, again, hear their discouraging plea: "Lord, wilt thou at this time restore again the kingdom to Israel?" But Pentecost has come, and with a more complete fuller understanding of the Lord's great plan, they hear him say, "Lo, I am with you always, even to the end of the world." Clothed in this new power, they never faltered again.

He had taught them to trust him, as recorded in Matt. 18:20: "Where two or three are gathered together in my name, there am I in the midst of them." But the INVISIBLE THINGS IN LIFE had scarcely been noticed, as we see it manifested all around us every day. In Paul's sermon on Mars Hill he says, "That they should seek the Lord, if happily they might feel after him, and find him, though he be not far from every one of us." The same writer declared to the Corinthians, "Yea, though he have known Christ after the flesh, yet how, henceforth know we him no more" (2 Cor. 5:16). Then the great apostle Peter says of him, "Whom, having not seen, ye love: on whom, though now ye see him not, yet believing ye rejoice greatly, with joy unspeakable and full of glory" (1 Pet. 1:8). All of which is but to say THAT THE PRESENCE OF JESUS, though invisible, is the most POWERFUL TRUTH ever revealed to man. If, in the ordinances of God's house, you do not find spirituality in this great fact, then to many simple hearts there can be nothing spiritual experienced.

Let it be noted that the promise of Jesus' presence is given only to men on duty. "Where two or three are gathered together IN MY NAME", is the condition laid down. Mr. Worldly-Wise Christian, before you argue that you can take Jesus with you into the theater, the talkie, or the dance hall, don't be too sure. Jesus has not promised that he will follow us with his gracious presence anywhere. No, not a minute. "Where they are gathered together IN MY NAME", is his decree. When the purpose of a meeting is clearly contrary to the plan and purpose of Jesus, he will not be found lending sanction to such a gathering by his presence. A few years ago, a well known bishop proposed to conduct religious service at the opening of a new saloon. The incongruity of it shocked many people, and the great newspapers frowned on such a revolting transaction. The cloak of religion thrown around some bathing beaches will be conducive to a spiritual uplift because the assembly has not very likely been "in my name." When Saul was anointed King of Israel by the prophet Samuel, and he went forth to do God's will, he went among the prophets. The Book says, "And the Spirit of God came upon him." Then he prophesied with others. But later on, when he grew selfish and jealous of David, the Book says the Spirit of the Lord departed from him and an evil spirit troubled him.

The teaching of the invisible presence is no strange thing in Bible history. The king of Syria sent an army to capture the prophet Elisha. The army came in the night and camped about the place where Elisha was staying. In the early morning the servant of the prophet went out and saw the hosts surrounding them. How he was frightened. He ran back to tell what he had seen. Elisha could see farther than that youth at Dohtan, and he said, "Fear not; for they that be with us are more than they that be with them." Then in answer to the prayer of this old saint of God, the Book says, "The Lord opened the eyes of the young man; and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6:13-18). And the writer of Hebrews says of the angels, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Invisible helpers, they; quite as real as that of Jesus.

W. I. DUKER, President Elkhart, Indiana	NATIONAL SUNDAY SCHOOL ASS'N. MAGAZINE SECTION M. A. STUCKEY, EDITOR, ASHLAND, OHIO	N. V. LEATHERMAN, General Secretary Bortin, Pennsylvania
E. L. MILLER Vice-President Meurertown, Virginia		M. P. PUTERBAUGH, Treasurer Ashland, Ohio

## Fellowship Days in Sunday School

A plan that has helped bring about true Christian unity in one church and school

By Leslie E. Dunkin

The monthly observance of Fellowship Days by our Sunday school, church, and all other departments of the church, has helped to increase the Christian fellowship, decrease the troublesome misunderstandings, increase the interest and faithfulness of the members, and raise our church work in the estimation of the people of the community. A simple basket dinner is enjoyed together at these times, followed by a brief inspirational fellowship meeting in the afternoon. In the evening we urge our members to fellowship with a neighboring church.

The following is a suggestive sketch of our year's schedule:

January brings Resolution Day. The oldest members—oldest in respect of their length of service and attendance with our church—have charge of this event. In the morning service and in the seating arrangement for eating the noon meal, due recognition is given to the "old-timers". The afternoon meeting consists of each person stating briefly one new resolution—something definite, not merely general statements—which that person will endeavor to carry out in his or her church work during the new year.

February brings Hero Day. The boys and young men have charge of this event. Some Biblical hero is made the subject of the message for the morning church service. The walls of the room, for the noon meal are decorated with neat pictures of heroes—framed, mounted, or cut out of a paper or magazine. The afternoon meeting consists of as many as possible telling who their hero is and why.

March brings Heroine Day. The girls and young ladies have charge of this event. Some Biblical heroine is made the subject of the message for the morning church service. The walls of the room for the noon meal are decorated with good pictures of famous women—framed, mounted, or cut out of a magazine. In the afternoon many tell of their heroines.

April brings Rainy Day. The increased responsibility on rainy days forms the heart of the message for the morning church service. Soup is a general dish for all—in addition to what is brought in the baskets. The general topic for the afternoon service is helpful experiences from faithfulness on rainy days. Umbrellas and other rainy day equipment are featured in the decorations for the event.

May brings Family Day. since Mother's Day comes during this month. Families sit together for the morning church service and for the noon meal. Public recognition is given to the largest, tallest, shortest, heaviest, lightest, and oldest families. This is done in a friendly way to avoid any hard feelings or jealousies. Memories of and tributes to mother, the queen of the family, are presented informally in the afternoon service.

June brings Flower Day. Floral decorations are important for this event. With the weather permitting, the noon gathering and the afternoon service are held where the flowers are. Plans for this day are started early in the spring and the previous fall, to make the church grounds a place of beauty. Then, too, definite plans are started with suitable ceremonies in the afternoon, to plant or set out additional flowers, shrubbery or trees. A flower is presented to each person present as a souvenir of the event.

July brings World's Day. A world thought rather than merely a national thought is emphasized at the morning church service. The subject of missions is in order all day. Each table outside for the noon meal represents a prominent nation. A rope is tied around the gathering, marked "Christian World Brotherhood." At the afternoon service a prominent speaker is obtained to speak on some world Christian subject.

August brings Vacation Day. The thought of "recreation" is presented in the morning church service. The noon meal is held in a nearby woods or near a creek. This is not a regular Sunday picnic. If held inside, vacation decorations are used. Reverence and the spirit of worship are maintained by discussing informally from personal experiences, how different people have gained a closer experience with God from some vacation event. Nature is revealed as God's handiwork.

September brings Church Day. The new church and Sunday school officers and the leaders of the various other departments of the church are featured during this event. An endeavor is made to get the various departments to realize that their various plans and activities are for the centralized purpose of helping the church. Financial budgets for the new church year are taken care of. The afternoon service is called a "What-About-Next-Year?" service with representatives from the various departments speaking briefly on the plans for the next year.

October brings Rally Day. While this originates in the Sunday school, yet it is considered a Rally Day for every department of the entire school. Everybody is ready to push hard for the fall, winter, and spring work. The Sunday school has charge of the noon and afternoon gatherings. "How the Sunday School Has Helped Me and How I am Going to Help the Sunday School" is the general subject of informal discussion.

November brings Harvest Home Day. Fruits, grains, and vegetables are featured in the plans and decorations for this event. If there are needy families in the community, each family brings a contribution of food to the church, to be distributed at the close of the afternoon service. A typical Thanksgiving service is held in the after-

noon, in spirit as nearly like what the Pilgrim Fathers held as is possible.

December brings Gift Day. Instead of being an exchange of gifts with each other, that usually brings jealousies and hard feelings, each person and each organization is encouraged to present a definite gift to God—something that can be used for him and his work. The Lord Jesus is held up as God's Gift of love to mankind. The gifts to God are gifts of gratitude for his great Gift.—Sunday School Times.

Fulton, Indiana.

## Religious Education Week

September 25-October 2, 1932

Churches and whole communities, including great cities like Philadelphia and Cleveland, found high values in their observance of Religious Education Week last year. The date adopted by the International Council of Religious Education for this year is September 25 to October 2. Any other week in the early autumn may be selected if desired.

The observance includes a variety of activities suggested for the church, the home, and the religious forces of the whole community acting cooperatively. In the church, Rally Day, Promotion Day, a home visitation, a parents' evening, a church school open house, a leadership training evening, a service of installation and consecration for teachers and officers, an every-member rally, an "upper room" service, and a play or pageant are among the suggestions. For the home observance such items as a home dedication, a plan-the-budget evening, and cultural or recreational features are suggested. Among the community observances are such items as a religious census, a public school evening, a religious educational mass meeting, a youth conference, and a religious education exhibit.

The International Council has designated as the special emphasis this year the word "Increase" with the thought of increase in working capacity and spiritual life in the church school as being equally important with increase in attendance. The religious census is suggested as a basis for a great community movement to reach the untaxed.

Full explanation of the many suggestions for the observance are contained in the Religious Education Week Bulletin, 1931 edition, re-issued for use this year. The plans for the "Increase" emphasis are carried in a Sunday School Increase Goal Chart and a bulletin on How to Increase Sunday School Attendance. The bulletins may be secured at ten cents each, and the Goal Chart without cost from your denominational board of Christian education, your state council of religious education, or from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.—Harry C. Monro, Director of Field Administration and Adult Work.

O Lord, give us more charity, self-denial, more likeness to thee! Teach us to sacrifice our comforts to others, and our likings for the sake of doing good! Make us kindly in thought, gentle in word, generous in deed! Teach us that it is better to give than to receive; better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto! And unto thee, the God of love, be glory and praise forever! Amen—Henry Alford.

## STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
With  
Thoburn C. Lyon

### THE TENT OF MEETING

(Lesson for August 21)

Lesson Text: Ex. 33:7-16; Golden Text: Ex. 33:11

#### Daily Readings and Suggestions

#### MONDAY

##### The Tent of Meeting. Ex. 33:7-16

Generally speaking, the writer of these notes has a profound preference for the King James version, but if at all possible the Revised Version should be used for this passage; it is so much clearer. The Tabernacle proper was not yet built, and it has even been suggested that this "Tent" was Moses' own tent, which he gave up and set aside, in order that he and the children of Israel might have a place where they could commune with God, without interruption. It was outside the camp, away from the ordinary camp life and its bustle. How suggestive of the part communion with God should have in our own lives! We cannot always be going to church, or other gatherings, but we should have some place set apart where we might commune with him, even if we have to give up something of our own.

#### TUESDAY

##### God Among His People. Ex. 40:34-38

We rush too lightly, even flippantly, into the presence of a God of such great glory. So great was the brightness of his presence that at first Moses could not even enter the Tabernacle. Is it not worth much to hold communion with such a God? Let us reverently seek his presence. It is his delight to tabernacle with us and to guide us as definitely along life's way as he led the Israelites in their journeys.

#### WEDNESDAY

##### Acceptable Worship. Isa. 1:10-17

The people of Sodom and Gomorrah worshipped in vain, because of their abominable lives, but God found the worship of Moses and the children of Israel acceptable. They had built the Tabernacle and all its furnishings in exact accordance with his commands, and when their work was finished, God himself came down to crown the whole with his glorious presence. Today, if we keep his commands as faithfully we know he will also accept our worship and will guide and comfort us with his blessed presence forever.

#### THURSDAY

##### Motives to Worship. Ps. 99:1-9

Look well, through this passage, for the motives to worship which it contains. We mention only a few: his greatness; his strength; his righteous judgment and justice; he heareth prayer; he holds communion with his people; he forgives. Note especially the last phrase of the Psalm: "The Lord our God is holy." Read 1 Pet. 1:15 before our prayer today.

#### FRIDAY

##### God's House. Acts 7:44-50

God himself ordained the Tent of Meeting in the wilderness, and he later ordained

the temple built by Solomon. Our houses of worship today are dedicated to him, and we believe they are acceptable in his sight. However, we need to remember that he is not confined to these holy places and temples made with hands, but dwells also in the larger temple he hath made himself (vs. 49, 50), and in the temple of the human heart. Let us be sure that we always keep God's house clean and holy unto him.

#### SATURDAY

##### The True Tabernacle. Heb. 8:1-13


Moses built the Tabernacle in the Wilderness after the pattern of heavenly things; now a greater than Moses is building us a "tent of meeting," in accordance with a better covenant, established upon better promises, and when it is completed he will come again and receive us unto himself, that we may be forever with him. When that which is perfect is come (1 Cor. 13:10), that which

is in part shall no longer be needed. We appreciate the tent of meeting which we now have, but how we long for that which is perfect, the true tabernacle, with "such an high priest!"

#### SUNDAY

##### The Prayer Life. Ps. 5:1-7

There is no more beautiful picture, perhaps, than that of Moses interceding for the oft-sinners Israelites. Are we living up to our privilege in such matters? Moses won the continued presence of God for a great host from whom God had threatened to withdraw. What blessings might we not win for others if we would but PRAY? But intercession is not ALL of prayer; note the spirit of worship in this Psalm. David sensed his own deep need of God, and he prayed early in the morning. May we, like David, remember the multitude of his mercies, and "look up."

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>  <p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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### New Societies

Recent information from two churches gives the opportunity to report the organization of two new societies. At North Liberty, Indiana, is one fully organized and doing some very splendid work. This group of more than 25 members earned money to send some of their number to the Shipshewana Training camp. They made a fine showing in the camp. Their president is Clifford Hively and the Secretary is Cecile Fryar both of North Liberty, Indiana.

Another new society is located at Ardmore church near South Bend. Rev. A. T. Wirick is the pastor of both these churches. This pastor is receiving fine support from his young folks. They too were well represented at Shipshewana and many of them were enrolled in the Christian Endeavor course. Miss Mary Kellogg, R. R. No. 2 at South Bend is the President. The Secretary is Harry Price, R. R. No. 3, South Bend, Indiana. We mention these officers, that those of our Christian Endeavor officers who desire their addresses may easily have them. New societies, please report at once.

#### Conferences

Your President has had the opportunity to share in two conferences this summer. To speak at the Ohio conference on Young People's work was a real joy and privilege. Also it was the privilege of the writer to conduct two conferences, one on Stewardship and the other on Peace and to give one address on Tithing, in the Indiana Christian Endeavor convention at Bedford in June. Two weeks ago I taught the Christian Endeavor Course in our Young People's conference at Shipshewana Lake.

#### Problems

Let us state once more that you are urged to write some of our officers, if a problem arises in your Christian Endeavor work. Every member of our Brethren Board will be pleased to help you. Use them, they will appreciate hearing from you.

#### National Conference

Our Young People have been doing well

at the National conferences of late years. We are expecting to see many of you again. This year, instead of a banquet, it's an outdoor affair. We'll be seein' you.

E. M. RIDDLE, President.

### What the Local Union Can Do in Citizenship

By Bert H. Davis, Citizenship Superintendent of the New York State Christian Endeavor Union

#### Organize.

Appoint a citizenship superintendent. If this is not feasible under the union organization plan, give definitely the responsibility for citizenship work to another union department, or to a union officer, say a vice-president. In any case promptly notify the State citizenship superintendent of the name and address of the one responsible for citizenship work in your union.

The union citizenship superintendent and other union officers should consult as to the emphasis to be given citizenship work. The union citizenship superintendent should consult individually with other superintendents (Missionary, for instance, and recreation) whose service on many occasions has contacts with citizenship; for example, in relief to the poor through a city mission, or in building good citizenship among children in a congested district by providing recreational facilities and leadership.

#### Help Citizenship in the Societies

Provide a means for conference by all citizenship workers and the union citizenship superintendent at stated intervals, perhaps once every two months.

Offer study classes in citizenship and world-wide peace, in which members of societies in your community may enroll.

Provide a traveling library on citizenship subjects.

Suggest citizenship service such as individual societies may undertake. Show how several societies in a single city or village

may unite to (a) urge voting; (b) welcome new citizens to their new duties; (c) study the character-building and character-destroying influences in their own community; (d) assist in specific community work that is both civic and religious in effects.

Recommend to the societies that they make education in citizenship a preparation for service in citizenship. Recommend that such type of service attempted be preceded by adequate study of its principles and methods.

Help societies to secure speakers or conference leaders or study class teachers on citizenship subjects.

#### A Community Citizenship Program

The union carries on educational and service projects in citizenship that could be

handled best by an interdenominational city-wide or country-wide group. Do not "break into" work successfully done by your societies.

The union cooperates with other citizenship agencies in the community. Often a union recruits workers for Americanization, social service, Boy Scout work, and other general types of citizenship service.

Secure capable adult counsel in citizenship work. Be slow to give approval to candidates and parties.

Time your program according to the events and needs of the season.

Be familiar with all details of the seven-point Crusade citizenship program.—C. E. World.

we can do nothing" and that "with him all things are possible."

We read recently of a great and successful orthodox pastor who could boast of a mid-week prayer meeting with an average attendance of one thousand people. Yet he was so burdened because of the growing spiritual coldness of his membership that he began going to the church each morning for prayer about it between the hours of four and six o'clock. Several of the members finding it out joined him. An announcement was made at the Sunday services and before the end of that week 600 members were out to this early morning prayer meeting, getting right with God once more, and a great revival broke out. A thousand people in a prayer meeting does not necessarily mean spiritual victory. Those thousand people must be yielded to the Holy Ghost, and filled with the Holy Ghost and power.

It is repeatedly stated that the Christian church must go forward on her knees. There is no real forward movement in the church apart from this. We dare not set such a fast pace in our church program that we have neither time nor disposition to sit at the feet of the Master. Let us remember the words of Jesus to Martha who complained about her sister Mary who sat at the Master's feet learning from him. He said, "Mary hath chosen that good part." There are too many Marthas today who are so burdened with the complex machinery of the church that they cannot even sing with sincerity and meaning the first verse of "Have Thine Own Way, Lord", for so little time is allotted for the "waiting" and "yielding" of the individual as clay in the Potter's hand. "Take time to be holy, speak oft with thy Lord" has become merely a memorial of the remote past among many church members.

Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." It is the will of Satan that there be no such abiding on the part of Christ's followers. Saint John writes that we receive what we ask for if we keep Christ's commandments and do the things which are pleasing in his sight. It is Satan's glory to keep us breaking the commandments and doing displeasing things, so that we cannot get things from God. We read in the Word, "Have faith in God", and "Without faith it is impossible to please God." It is Satan's plot to get us to have no faith at all except in our own cleverness and abilities. While Satan is gloriously succeeding in spreading false doctrines in the world; doctrines which tend to humanize Jesus and deify man, he is none the less busy in sound churches getting men and women to lean on the arm of flesh.

The Brethren Church cannot triumph until her individual members will, by the grace of God, break with this great common enemy of our Lord, and enter into a full allegiance with the Triune God-head. We need to "reckon ourselves dead indeed unto sin, but alive unto God." May we keep our eyes upon that bleeding, dying form on the center Cross and observe anew the price paid for our deliverance from the power of Satan. We dare not lay our armour down and retreat now but remain in the ranks of righteousness at all costs, for we are in a winning battle. The promise of our blessed Lord and Savior Jesus Christ to us is, "Lo I am with you alway." He has also given

## Standards of Progress for the Brethren Church

(Continued from page 6)

Orders come to the Christian soldier from two headquarters, and much prayer and study needs to be exercised by him in order to detect which comes from whence. As the age draws more and more to a close, we may expect the program of the enemy to be so near like that of our great and eternal Captain that if possible, the very elect would be deceived.

We are thinking now of the great pressure which is being brought to bear on orthodox churches by great federations of religious bodies in the matter of civic righteousness, social reforms, world betterment, world peace, etc. They have a program which most certainly appeals to the flesh, for it is true that we want the best possible conditions under which to live and our prayers should be unceasing for these conditions. But if we are to progress as a denomination, we must maintain our pilgrim character, and reckon on our being aliens here in a foreign land; i. e., "in the world but not of the world." Our orders from the divine headquarters are very plain. Listen: "Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. 2:3-4.

Paul's declaration was, "I determined to know nothing among you save Jesus Christ, and him crucified." He set the pace for all who were to follow after. If Christian preachers had stuck to that text, there would not be the need of so many reforms today. If every clergyman even now would get back to that theme, civilization would be indefinitely spared the "severity of God" which must come in sure and certain judgment otherwise. But Satan has diverted the program of the church and has engaged Christendom in a hopeless task of changing the leopards' spots and the Ethiopian's skin. Whatever other religious bodies do, God forbid that the Brethren Church shall enter into an alliance with him who transforms himself into an angel of light, and seek by earthly means to perfect a corrupt and dying world-system when God is calling us to place our affections on those things which are above, where Christ is seated at the right hand of the Father. It is our duty to encourage sinners to a better world and not to make this a better world to house sinners. It is a fruitless ministry to try to permanently improve the corrupt social conditions here below, but it is possible to call

corrupt sinners out of such conditions into a new life in Christ Jesus, and that is our task.

It should be known that the religious federated bodies are headed up for the most part by men who deny the main truths which form the very heart of the Gospel message. We are thinking particularly of such men as Bishop Frances McConnell who is now the president of the Federal Council of the Churches of Christ in America and who writes in his book, "The Christ-like God" after this fashion. In fact, these are his exact words: "Is not the tendency to deify Jesus more heathen than Christian? Are we not more truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character he was and the ideal that he is?" Brethren in the Lord, dare we link hands with men like that, who are making the Son of Man and the apostles to be liars and deceivers? Surely this would be disobedience to the command of the Spirit which bids us who are soldiers of the Cross "not to become unequally yoked with unbelievers, and to come out and be separate, touching not the unclean things."

IN CONNECTION WITH THE THOUGHT CONCERNING THE INDIVIDUAL CHURCH being fortified against the Satanic forces at work, we are thinking chiefly of the influence they exert upon Christians who are deceived into believing that a spiritual work may be done in the energy of the flesh. Men may construct the most perfect steam engine with the most up-to-date equipment, but it will be of little value if there is no fire placed under the boiler. The Pacific Electric Company may construct the most elaborate electric cars, but unless the trolley comes into contact with the power house, they are practically without value. The devil does not care how beautiful and modern our churches are, nor how smoothly the machinery runs if he can keep us from getting in touch with heaven. So it is little wonder that he seeks to keep us so busy scheming, doing things and going places that we fail to meet heaven's conditions for spiritual advancement. THE BRETHREN CHURCH MAY PROSPER only by submitting and consecrating every part of the church equipment and machinery to the full control of the Holy Spirit. "It is God which worketh" in the church, as well as in the individual, "both to will and to do of his good pleasure." We need to be assured once more, that "without him

us the assurance that "our labor is not in vain in the Lord."

No church can progress in these closing days of the church age by eliminating the Church's organizations and diverting all of its member's time to Bible study and prayer. There is much need of servers, but they must have a change of heart concerning the motive of serving as Martha of Bethany did. When serving is done for the glory of Christ, it is to be encouraged. We have placed no condemnation on good machinery. We have rather emphasized that it shall be presented as an instrument of righteousness unto God, letting him put the power into it and allowing him to be the Engineer to guide and control it.

Someone has well said that the church is afflicted with fatty degeneration of the heart. This is often true of the most fundamental churches. The members are more than well fed spiritually and there is so little exercise in spiritual service that this disease sets in. Sad but true, the more they are fed and the longer they sit, the harder it is to stir them out to do something. They would rather have it develop into dropsy than shaking palsy. They believe in the literal meaning of one of the phrases of 1 Cor. 15:18 which says, "Be ye steadfast, unmovable" but are very oblivious to the next one which speaks of "always abounding in the work of the Lord."

The Brethren Church will triumph when her members are aroused to the importance of being "ambassadors for Christ," ready at all times "to give a reason for the hope that is within them" and being witnesses of the sweetest story ever told. Each one of us, looking into both the life and death of our Lord may readily see his passion for lost humanity, and the Scriptures mean for us to "have the mind of Christ" in this matter as well as others. There is no question but that the most effective ministry in these last days is identical with that of the beginning of the Christian Church, and that is personal soul-winning. The success in great campaigns in these times can be traced to this phase of evangelism almost entirely, whereas in the 18th and 19th cen-

tury, according to reports, this was not necessarily true.

Now if it is impossible to enlist the old membership of the church in such a program, it must be done through a nucleus of new converts who have not yet been overtaken with the ravages of spiritual indigestion. By all means there must be an exercised laity who know the joys of personally won sinners. Each person saved should be saved for something as well as from and to something.

IN CONCLUSION, let us set forth, briefly, the standards of Progress which we have outlined for our beloved denomination in these times when we are "lifting up our eyes" in anticipation of "the coming of the Lord from heaven."

I. A positive belief in, and an uncompromising stand on, A VERBALLY INSPIRED BIBLE.

II. A definite proclamation of the deep spiritual meaning and significance of our beloved distinctive ordinances which we observe, especially emphasizing the need of every member being present regularly when these ordinances are observed.

III. The concentrating of our energies and resources upon the denominational work which God has given to us, and then putting our next best effort upon the evangelism of Jews, or incorporate this phase of Christian ministry in our own denomination.

IV. A genuine recognition of, and fortification against the Satanic forces at work in Christendom, in our individual churches and in our individual lives, guarding against the unscriptural programs of ungodly federations, and discourage depending upon human efforts apart from a definite surrender of members and machinery to the Lord.

V. A lay-membership with a passion for souls manifested in a willingness to witness personally to the unsaved and bringing them into the church services.

These five standards, we recommend to the delegates of this the twenty-second annual conference of the Brethren Churches of Southern California for your consideration.

Los Angeles, California.

cation Bible schools and for my visits as superintendent to all missions. These visits include usually a week of revival meetings. Miss Nielsen also visits the churches in the interests of the work for women and girls. This coming summer we also hope to have Brother Luis Farre with us for a tour of the churches. He is teaching in the Union Bible Institute in Azul during the year. It will be remembered that he is the prominent monk who escaped from the monastery in Rio Cuarto and came to us. He seems to be very highly appreciated in Azul.

The work here in Almafuerite is steadily growing and we have added monthly meetings for women and girls which are well attended and we hope to organize a W. M. S. during the year.

The Field Council also approved the work in Rio Tercero where we have about forty interested people regularly in our weekly meetings there.

With the return of Brother Yett and family to the homeland and the going of Brother Sickel to Rosario the remaining workers have much to do to care for the work already begun and keep extending the work on all sides as opportunity affords.

Just now we are in midwinter, for July corresponds to January, but the weather is more like summer than winter. In spite of the crisis the people spend much of their time in diversions, football, the movies and talkies and dances and circuses and fiestas or entertainments of all kinds. Truly it is now as in the days of Noah. The deepening darkness warns us that we must hasten to fulfill our mission ere it be too late.

C. Y. YODER.

Almafuerite, Argentina, July 7, 1932.

## SECOND BRETHREN CHURCH, NORTH LONG BEACH, CALIFORNIA

A number of weeks have passed since the work here was represented in the Brethren Evangelist.

The Lord has been good to us. We have cause for encouragement here. The readers of the Evangelist will rejoice with us, knowing that since January 1st the Lord has added 34 new members to our assembly, most of these were by baptism and conversion.

Daily Vacation Bible School opened June 20th and closed July 8th. The school was a success. It enjoyed an average attendance of 140. Its main object was to teach the word of God. On the closing day the school rendered an unusually fine program reviewing what was accomplished during the three weeks. The school was in charge of Miss Hazel Kirby and Mrs. Ernest Lacy. These young women are to be commended for their efficient work in conducting the school.

The Sunday school is holding up remarkably well. During the summer months, have dropped but very little. Our Sunday school is in charge of Mr. George Momme, Superintendent, and Mr. O. Lawson and Oliver Colburn are assistants. At the present our school has four organized departments and only lack of room prevents the addition of two other badly needed departments. During the past six months our school enjoyed an average attendance of 448 per Sunday.

We are continuing our prayer meeting program throughout the summer months. On Tuesday and Friday at 10:00 A. M., on Wednesday night at 7:30 and Saturday at 7:30 P. M. for the men. In addition, we seek to have a day of prayer once a month.

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ARGENTINA

We have just closed one of the best Bible study conferences for our workers that we have ever held. The program was prepared by brother Juan Iztueta, and the meeting was held in Rio Cuarto.

All the pastors were present except Adolfo Zeche who had the gripe at the time. At each session there was a period of devotions, then a review of some helpful book read, two addresses on the general theme of the conference, and an address on some selected theme or a review of the other addresses.

The general theme this year was the Holy Spirit. Some of the divisions were: The Names and Nature of the Spirit, The Holy Spirit in the World, The Holy Spirit in the Church, The Holy Spirit in the Work of Missions, The Holy Spirit and the Ministry, Doctrines of the Holy Spirit, The Dis-

pensation of the Holy Spirit, The Holy Spirit and Inspiration, The Ascension of the Holy Spirit with and from his Work.

The addresses were carefully prepared and there was a devout spirit manifest throughout the conference which made it not only instructive to a high degree but also inspirational. If the addresses were published together in a book it would be profitable for anyone to read.

The Field Council also held a meeting in connection with the Bible Study conference and it was decided to have Brother Iztueta go with the Bible Coach and tent this year, with Brethren Siccardi and Federico Sotola, Jr., as helpers. The party will probably follow one of the railway lines from Rio Cuarto to Rosario. The church at Laboulaye will be cared for by Domingo Corrado, a lay worker, in the absence of the pastor. The summer season is also the time for the Va-



God still hears and answers prayer for which we praise him.

Mrs. S. Kirby is carrying out, with the help of adults and children a thorough and systematic tract distribution work, in the church and neighborhood. Since April 5386 tracts have been distributed including from house to house. We seek to cover our entire territory at least once a month.

Financially, while pressed, still God is blessing. For the past number of months we have been able to pay \$50.00 on the principal of our building indebtedness and about all our bills are paid. During the Conference year we paid \$429.00 for foreign missions and \$194.00 for home missions.

There was a very good attendance at our last communion and it was a very impressive service. The deacons are active and doing much relief work.

Our prayer is that the name of Jesus shall continue to be glorified and that sinners will be saved and that we may not be ashamed of his coming.

MRS. S. KIRBY,  
Church Correspondent.

### LANARK, ILLINOIS

While at present news is scarce, the church and its departments move along with steady pace. The Sunday school has not suffered from summer slump, but is showing even more life and interest, due to having changed the program and mingled a few new things in to break monotony. We have switched our worship service and church school periods with evident interest. Evening worship service is held in union with other churches of the city.

One of the most outstanding things in our church progress lately, was the calling and ordination of three deacons and deaconesses. In fact, four were called, one deacon and wife chose to defer ordination for reasons best known to themselves until some future date.

Our Young People's society is progressing nicely, and is being held during summer at the church where the union preaching service is held. This has developed much interest, because of special programs.

Lastly, but not least, we're glad to tell you we have called our pastor for another year; and we are looking forward and hoping for a good year. Pray for us that we may so yield our wills to God that nothing during these troublous days may deter our divine progress, but that, being so yielded, the clouds might lift and go behind us. Even though we by his leading might need to go through some deep waters. We shall be delivered.

We are praying that by the presence of the Lord's spirit, in which the brotherhood will soon convene at Winona Lake, Indiana, that the churches will receive new power by which they shall be enabled to move forward with greater influence in combating sin; and praying too that righteousness may exalt the church to her rightful place in the world, and that the world might thus be exalted, and God glorified. We await his granting.

H. A. GOSSARD,  
Church Correspondent.

### CAMP SHIPSHEWANA

One of the first responsibilities of a denomination is the training of its young people. Church, Sunday school, Christian Endeavor, Sisterhood, and other organizations in our brotherhood, are of great value, but there is room for a Young People's Sum-

mer Camp. A teen-age camp which centers about Bible instruction rather than recreational activity.

The Indiana Conference has such a camp at Lake Shipshewana, located about forty miles north of Winona Lake. There, for twelve years young people from our Indiana churches and,—thanks to the fact they have extended camp privileges to the Brotherhood,—from Ohio and other States, have been gathering for a week of study and play in the month of July.

Faculty and students enjoy themselves alike in class and play. The entire camp is honeycombed with a fine spirit of fellowship and goodwill, which reminds one of Longfellow's cheerful lines:

"How beautiful is youth!  
How bright it gleams  
With its illusions, aspirations, dreams!  
Book of Beginnings,  
Story without end,  
Each maid a heroine,  
And each man a friend!"

Most every hour of the day was chuck full from six thirty in the morning until ten in the evening. (At times there was apparent camp activity before reveille and after taps—eh? Shipshewanians!) Six classes a day, a couple of hours of directed recreation, three or four meals (H. N. extra) tribe work, vespers, and Bible Conference make a rather full day.

This year the writer attended Shipshewana for the first time, and was greatly impressed as to its value for our Church. College, and Seminary. We believe scores of young people came to know their Lord and Bible better, made valuable Christian friendships, and caught visions of their possibilities in worship and service. One hundred and fifteen young people left the camp this year with the desire to return next year and, if possible, bring a friend or two.

May we suggest there may be a place for such a camp in the Eastern and Western sections of our brotherhood. Their value to our youth would be difficult to estimate. Plan now for next summer!

K. M. MONROE.

### PHILIP THE LAYMAN

By Charles R. Erdman, in Church League Bulletin

"Philip the evangelist" was not an apostle. He was not ordained to preach. Yet he testified publicly for Christ with such power that multitudes were converted and a whole city was filled with joy. Thus some of the most noted evangelists have been laymen and many who have not been prepared for the ministry may today find rich opportunities to bear public witness for Christ.

The most instructive incident in the life of Philip was, however, his achievement in converting the Ethiopian eunuch. This episode is a classic example of success in a field of service which is open to every layman—namely, that of personal witness for Christ to individuals.

The incident suggests among others the following lessons: (1) Opportunities for such work are found in most unexpected places. Philip was in a desert but there he met the African prince whom he led into the way of life. (2) Opportunities are fleeting. Philip "ran" and joined himself to the chariot. (3) One must win confidence and interest at the start, so the first words of Philip were sympathetic and arresting and made possible further conference. (4)

The way is usually prepared for the messenger. If it is the work of the Lord he will go before his servant. Philip found the eunuch reading the fifty-third chapter of Isaiah. No better opportunity for his message could possibly have been given. (5) One must center the conversation upon Christ. Philip "began at the same Scripture and preached unto him Jesus." (6) The aim must be to lead one to an open confession of Christ as Lord and Master. The Ethiopian was brought to the point where he himself said, "What doth hinder me to be baptized?" (7) Such testimony and the consequent decision issued in gladness, "He went on his way rejoicing."

The last scene in the life of Philip indicates that evangelism finds its first and most important sphere in the Christian home. When Philip is seen entertaining missionaries and when his four daughters are mentioned as witnesses for Christ, then for the first time he is given the title which is assigned to no other character in the Scripture—namely, "the evangelist."

OUR SOUTHERN Presbyterian Friends have much the same problems that we have, as you will see by reading what they have to say about

### Church Papers and Publicity

#### Exploding Wrong Ideas

The greatest crime of the age was committed because those who were guilty of it did not realize the terrible deed they were recording against themselves in the crucifixion of the Christ. It may have been that some of the leaders did not act unknowingly, but the major portion of the mob moved toward Calvary because the leaders were en route there.

This seems a far cry from the subject of the support of Church papers but when we realize how many Church papers have been made to suffer because of lack of appreciation of their services, we can see another example of thoughtlessness. Now, a Church paper is a business as well as inspirational institution. Men work each day for their daily bread, instead of sitting down and merely praying for it. Church members should support their papers instead of simply expressing an occasional prayer for them. Send your subscriptions in and then your prayers will be more forceful for that which you are interested in.

Church papers are expensive. They have to have an operating force. They have to be equipped with the latest mechanical devices of the printing world in order that they may be up to date and have a selling power. Naturally if there is a cost that cost must be paid. How are the Church papers to be maintained? There are two ways, subscriptions and advertising.

Subscriptions should be boosted in your Church organizations. They are at the most but a few dollars and the papers you get in return from the expenditure are worth more than you give for them in a material as well as spiritual way. It would cost thousands of dollars for individuals to collect the news they receive in Church papers and yet some people do not take enough interest in the papers to send in their money for them. Lest the writer misunderstood, let it be said here that this is not a press agent article for the Church papers but merely a recital of facts that should be made plain in every Presbyterian Church in Dixie. It is an outrage for the Church papers to have to be hampered with small

circulations when they could be boosted if persons would only realize that money is necessary to their operation.

Now, why increase the Church papers' circulation? The amount of money that a newspaper or religious paper obtains per inch for its advertising is dependent upon its circulation. In other words, a paper with five thousand circulation cannot ask anything like the same price for its advertising that a paper with fifty thousand can. What is the result? The paper of the five thousand circulation is printed at anything like the same cost of that with a larger figure, it faces failure.

This brings us to the explosion of a wrong idea. The idea is that the Church paper can exist on prayer alone. Money is needed just as it is in the operation of an individual business. Get behind your Church papers before they have to suspend or cut down their size, which step reduces their importance also.

There is another idea that prevails about the Church papers which is a wrong one. It is that they are dull and uninteresting. This idea comes from carelessly glancing at an issue and tossing it aside. You may have overlooked all of its features in your haste. It must be borne in mind that the religious character of the publication makes a difference in its make up necessary.

Some church members have the idea that the Church papers are not interested in the happenings within the confines of their church. They fail to realize the opposite is true. Their news notes are welcomed if they are sent promptly and written in an interesting manner. There should be no delay in the sending in of items, as they are wanted for prompt publication. The printing of a program as prepared in one church might prove of much help to another church which has been puzzled as to how to handle a similar condition.

The Church papers are what the support of the church members make them. They are as interesting as their backers believe they are and in accordance with what measure they are given the aid of the church they will prosper.

As it tells the story of Jesus it proves a bulwark of the faith, inspiring the young and old, explodes wrong ideas, a Church paper is worth-while. The impress of the religious press depends upon the amount of energy expended by Church members to make its part in the onward movement of the Church a prominent one. Each Church member has an obligation toward the Church papers. Is it being met?—The Presbyterian of the South.

Suffolk, Virginia.

#### BEFORE PROHIBITION

There were 1,754 breweries and distilleries supplying 2,094,729,078 gallons of liquor.

There was an annual average consumption of 19.95 gallons of liquor for every man, woman and child to the tiniest baby in the United States.

Drinking in the same proportion would make the consumption today 2,400,000,000 gallons. If every automobile in the United States were to transport 100 gallons of this liquor, there would still be 100,000,000 gallons untransported. Allowing eight feet between cars, this would mean 136,363 miles of cars, or over forty-five strings of automobiles stretching across the United States.

There were 177,790 licensed saloons, most of them selling after hours, to minors and to drunken persons.

In Chicago seventy per cent of the saloons were under the control of the brewers, who had no concern other than increasing their production of beer.

A news story in the Chicago Tribune, June 1, 1914, said: "A three months survey shows that 14,000 women and girls frequented, every twenty-four hours, the back rooms of the saloons on Madison and North Clark Streets and Cottage Grove Avenue." There were over 7,000 saloons in Chicago at that time.

The saloon was the gathering place for youth. From the Chicago Tribune, January 2, 1911, we quote: "One of the first places (saloons) visited after 1:00 o'clock was George Silver's place, at 126 Randolph Street. There were 400 young men and girls in the place, and nearly every one was drunk."—American Issue.

#### BOO, ALSO, BOOHOO

By J. H. Larimore

The roosters in the barnyard go "Cock-a-doodle-do!"

The cattle in the pasture voice a well contented moo;

The pigeons in the dove-cote are wont to bill and coo,

But the gangsters at Chicago scared folks stiff by yelling "BOO!"

Now back home in the winter, you can hear the wind go "Woo-oo,"

As it whistles in the fireplace and goes swirling up the flue;

At the moon the dog is barking, and you hear the kitten mew,

But up there in Chicago, you could hear the rumsoaks "BOO!"

The old owl in the treetop ev'ry night goes "Whit-to-Whoo;"

Now, you'll admit there's little else for Mr. Owl to do;

But up there in Chicago, 'twas in June of '32,

The delegates were frightened when the riffraff hollered "BOO!"

They were sitting in convention, seeking how to find the clue

That should banish depression and prosperity would woo;

Orators of note were speaking on the best course to pursue,

When the bums and scums and rummies in the gallery yelled "BOO!"

Just to think the Grand Old Party should around the gills turn blue,

Just to think that to its senses it should have bade adieu,

When beer-debauched tough rioters, a rough and mangy crew,

In hoots of base derision, craned their necks and shouted "BOO!"

Some day I hope good candidates a right course will pursue,

So that temperance and virtue, faith and courage will ensue;

And conventions won't be scared to death, nor turn an ashen hue

When the folks up in Chicago answer arguments with "BOO!"

#### WHAT PROHIBITION ACCOMPLISHED

All statements in this article prepared by Mr. Priehart, of the Research Department, can be substantiated beyond controversy by the Board of Temperance, Prohibition and

Public Morals of the Methodist Episcopal Church, 100 Maryland Ave. N. E., Washington, D. C.

#### Consumption one-third of License Days

Prohibition has sent the liquor consumption curve, steadily rising for sixty years, downward like the tail of a spent rocket. In 1850, we drank 4.08 gallons per capita; in 1917, 20.20. Prohibition brought the downward trend. On no other authority than Prohibition Director A. W. W. Woodcock, in testimony before the House appropriations committee, January 31, 1932, is the fact:

"The government measured the amount of hops, corn, sugar, rye, barley, etc., raised and imported, subtracted the amounts used in known legal enterprises and reported that the amount of raw material left would make less than a third of the former liquor consumption."

#### Eliminated Liquor Advertising

National prohibition has eliminated the liquor advertising which appealed to the crudest and lowest emotions to create new victims of the drinking habit.

#### Made the Saloon An Outlaw

It has crystalized public sentiment solidly on the point, "That the saloon shall never return." Even the wets now join on this proposition.

#### Made Drunkenness News

Prohibition has made drunkenness news. Drinking once too common for mention in the pre-Volstead days, now merits front-page space.

#### Alcoholism Deaths Reduced 40 Per Cent

Deaths from alcoholism have been reduced 40 per cent under prohibition, 1910-16 average, 5.2 per 100,000; since prohibition 3.1 (U. S. Census.)

#### Cirrhosis of Liver Reduced 45 Per Cent.

Cirrhosis of the liver death rate, an alcoholic disease, has decreased 45 per cent. 1010-16, 13.2 per 100,000; since 1920, 7.8 (U. S. Census.)

#### Cut Off Supply of New Recruits

A generation of youth is now growing up, most of whom know not the taste of liquor. Even in a city like New York, with poorly enforced prohibition, the rate of first offenders for drunkenness, an index to youthful drinking, decreased from 14.5 to 10.00 population in 1917, to 4.4 in 1929. (City Magistrates' Court.)

#### Conserved Savings

Millions of dollars formerly spent on drinks are now stored away for a rainy day:

Savings deposits have increased three times since 1918.

Membership in building and loan associations has increased from four to eleven millions since 1919.

The assets of these associations of the middle-class home owners have increased three and one-half times.

Life insurance has increased in volume 145 per cent since prohibition.

#### Boosted Milk, Ice Cream Consumption

Nourishing foods and harmless drinks have displaced the trade in poisonous alcohol. What are they?

Milk. Increase in consumption of 212.5 pounds annually for every man, woman and child in the United States since prohibition.

Ice Cream. With the coming of prohibition, the number of employees increased 95 per cent. The production of the industry increased in value 281 per cent.

**Soft Drinks.** The soft drink industry employed 114 per cent more wage earners and produced a 307 per cent increase in value of products with the coming of prohibition. **Shifted Source of Revenue and Increased It**

Government revenue, once stingily surrendered by greedy brewers, is now derived from legitimate sources.

The government received only an annual average of \$221,000,000 in normal times before prohibition from a \$2,333,000,000 liquor business. The liquor interests surrendered to the government only one dollar in every ten taken from the laboring man's pay envelope.

Now in 1920, the states alone received \$713,761,000 more revenue for gasoline and automobile taxes than they did in 1919. The burden of taxation has been placed on those better able to bear the load.

#### Raised Standard of Living

Prohibition has helped America raise her entire standard of living. (And this continues in spite of a temporary depression.)

Making allowance for shrinkage of the dollar, the value of manufactured products in the United States has increased 50 per cent.

The index of the wages of the average American wage-earner has increased 43 per cent from 1918 to 1929.

College and university attendance has increased 76 per cent under prohibition. (U. S. Bureau of Education.)

The per capita expenditure for public education has practically doubled in eight prohibition years.

Economist Roger Babson has well said the nullification of prohibition at this time would prove a most serious difficulty in the way of recovery from a period of unemployment and business depression.

Workmen now own stock in the companies for which they work. The number of stockholders in large corporations has increased 243 per cent since prohibition.

#### Reduced Drink-Caused Poverty

Prohibition has raised the level of the lower classes in America by reducing drink-caused poverty. The Salvation Army should know. Evangeline Booth says:

"A record is kept of the causes of poverty where Christmas baskets are given. Before prohibition, the cause in three out of four families was drunkenness of one or both parents; less than ten years after prohibition took effect, in a study of 1,000 families, drunkenness was the cause in only one out of ten."

#### Goodbye "Blue Monday"

Employers have not been without benefits from prohibition. Evangeline Booth is the authority that: "In a great corporation employing 101,000 workers, there were only 30 discharged in 1927 for intoxication; whereas in 1915, there were 202 employees out of 8,755 dismissed for drinking."

"Blue Monday" has disappeared. Figures of Monday absenteeism, recorded by a large manufacturer of powder in Delaware, show a remarkable decline from 6.17 per cent in 1913 to 2.35 per cent in 1929. (U. S. Bureau of Prohibition.)

#### A Boon to Automobile Industry

Prohibition has brought about a moderation of automobile and post-war crime which would have created terrible conditions in a country with 28 million automobiles were liquor not an outlaw. Henry Ford has stated that should liquor return to America he would be compelled to go out of business. —The American Issue.

## OUR LITTLE READERS

### "AWARDED THIRD PRIZE"

Sylvia Main stopped in front of the painting that bore a card with the words, "Awarded third prize." Her eyes were bitter. Third prize to a thing like that! It ought to be forbidden to paint such things!"

Jane Meadows turned from a painting of a lovely summer hillside and looked at the prize picture. It was a sordid city street with dreary crowds streaming between the hideous tenements. It was startling real. "It is terrible and wonderful," she said slowly, "I don't wonder they gave it a prize. You couldn't forget it."

"That's just why it ought to be forbidden!" Sylvia cried fiercely.

"But it's true," Jane protested. "The artist saw clear into life. He makes you feel that the awfulness isn't really in the narrow streets and terrible tenements but in sodden souls without a vision."

Sylvia looked at her companion in amazement. "You of all people, who are always telling me that I've no right to be a pessimist!"

Jane glanced round the gallery; no one else was in sight. "Tell me your definition of a pessimist," she said.

"One who sees clearly that sin and sorrow and ugliness are in the world," Sylvia did not have to stop to think.

Jane had been turning the pages of her catalogue. She looked up, smiling. "I suppose that's all right as far as it goes," she admitted.

"As far as it goes! How much farther could it go, I'd like to know!"

"It could acknowledge that after all the pessimist has only one point of view, and that therefore his conclusion is only a partial truth. For instance, in a gallery with a picture of the sea that makes you draw a long breath and fairly smell the salt; with a picture of dancing children, oh, with pictures and pictures of beauty and all as true as that of the city street—Sylvia Main insists upon seeing only the street. It is Sylvia that is the pessimist, not the artist. See that splendid old head? That is by the same man!"

"But—" Sylvia protested, but Jane interrupted her.

"Don't you see that you're not looking at life honestly, dear? I am going to give you a challenge. I challenge you to write down a few words about all the lives that you know personally. Put down your Aunt Kate's neurasthenia, but put down also your Uncle Dan's unquenchable courage. Put down your mother's death, but put down also her perfect love. Put down your father's loneliness, but put down the devotion between the two of you. Have you been fair to pass by all those glorious things, Sylvia?"

Sylvia was silent for a long time. Then she said slowly, "Maybe not."—The Companion.

of friends. They expect to reside in Johnstown, Pennsylvania. J. L. BOWMAN.

**MYTON-BRATTEN**—On Sunday afternoon, June 19, at the Brethren church in Louisville, Ohio, Miss Blanche M. Bratten was joined in marriage to Mr. Thomas M. Myton. Both Mr. Myton and his bride are splendid Christians. Mrs. Myton has been the efficient pianist at the Brethren church for a number of years. Her place in the church will be hard to fill. The ring ceremony was used. They will reside in Columbus. The ceremony was performed by the bride's pastor, the undersigned. A. E. WHITTED.

**SHAMBLIN-SEEFONG**—On Tuesday, June 21, at the bride's home in Louisville, Miss Dora Seefong was joined in marriage to Mr. Greer Shambelin. The bride has been a teacher in the Louisville High School for the past several years and also a worker in the Brethren church of which she is a member. The ring ceremony was used. They are residing for the present in a summer home some few miles east of Louisville. The ceremony was performed by the bride's pastor, the undersigned. A. E. WHITTED.

## ANNOUNCEMENTS

### BRETHREN DAY AT ROCKY RIDGE PARK

Brethren feeling the need of the enthusiasm and inspiration that comes from mingling with those of like precious faith will hold Brethren Day at Rocky Ridge Park on September 10th. Rocky Ridge Park is near Emmitsburg, Maryland and is reached from all points by good roads. Brethren from everywhere are invited to bring their friends and enjoy the day with us. There is ample shelter in case of rain. Every one coming is supposed to bring three things with him: A well filled basket, a hearty Brethren handshake, and smiles enough to go all around. No objectionable features commonly found in public parks. Rocky Ridge has been called an ideal place to have an outing. At this writing it looks as though the affair would be very largely attended. There will be a short programme in the afternoon. The programme is as follows:

Music. Floyd Hartman, director.  
Devotional Services. Rev. C. H. Wakeman, Cumberland.  
Music.  
Address of Welcome. Rev. William Benshoff, Waynesboro, Pennsylvania.  
Response by representatives from the churches.  
Solo. Rev. E. J. Rohart, Winchester, Virginia.  
Reading. Mrs. Preston Myers, Linwood, Maryland.  
Fifty Years of Brethren History. Rev. Frank Coleman, Hagerstown, and Rev. E. L. Miller, Maurertown, Virginia.  
Music. Hagerstown church.  
Pageant. S. M. M. of St. James, Maryland.  
Vesper Service. Rev. W. S. Baker, St. James, Maryland.  
For any further information write to J. L. BOWMAN, Linwood, Maryland.

### THE GARFIELD

Open for the Brethren Conference at Reduced Rates

MRS. C. VAN NUYS, Manager,  
Winona Lake

## THE TIE THAT BINDS

**THOMAS COY**—Miss Alverta P. Coy and Mr. H. Fred Thomas, both of Johnstown, were married in the Linwood Brethren parsonage on July 10th, at 9 o'clock by the pastor of the Linwood church. The couple were unattended. The ring ceremony was used. After the morning services in the Linwood church the newlyweds started for Atlantic City where they expect to spend their honeymoon. These splendid young people have the best wishes of a large circle

### THE HEIGHTS

ABOVE STUDEBAKER SPRINGS  
Winona Lake, Indiana

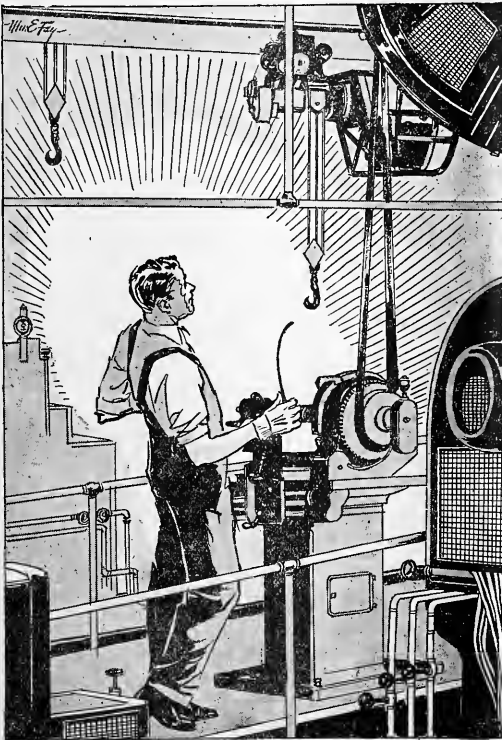
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M. E. ROSS Manager

VOL. LIV  
Number 33

August 20  
1932

# THE BRETHREN EVANGELIST

## LABOR DAY



### Song For Christian Laborers

By Thomas Curtis Clark, in the New  
Outlook

Dear Master of our days and years,  
How filled with toil Thy life!  
Meek Carpenter of Nazareth,  
Rebuke our fret and strife.

Renew in us a loving mind,  
Reconsecrate our work:  
Oh, make our tasks a sacred call,  
May we not waste nor shirk.

Take from our hearts the greed of gold,  
Lend us thy calm content:  
May all our days, from morn to night,  
In gratitude be spent.

Renew our zeal for righteousness,  
Give us new dreams of faith:  
Before the dawn of kindly peace  
Let pass war's ancient wraith.

Dear Carpenter of Nazareth,  
Lead on, through toilsome days,  
Until a world of grateful hearts  
Shall speak Thy perfect praise.

HONOR BE TO ALL GOOD WORK AND WORTHY WORKMEN

### OUR SUNDAY MORNING CONFERENCE OFFERING

Send an offering for Missions with your delegates to General Conference

## Revival Necessary for Recovery

A spiritual revival is a necessary condition of a genuine economic recovery, Roger Babson, president of the Babson Statistical Organization, told the representatives of a score of denominations assembled at East Northfield, Massachusetts in a conference on evangelism. Mr. Babson declared that "the need of the hour" is "more self-control, more unselfishness, more faith, and more courage," and described these as "spiritual qualities which cannot be secured from bankers or stores, but only from vital religion."

Mr. Babson further held that, if ministers are disappointed because church attendance is not larger, they should scrutinize their own preaching, cease discussing abstract problems and give concrete help to people who are face to face with pressing needs.

### Preachers, Stay on the Job

Mr. Babson's address was in part as follows:

"For churches to close this summer is like hospitals closing during an epidemic. I say this because an epidemic of fear, such as is raging today, is as dangerous as an epidemic of 'flu' such as raged in 1918. The need of the hour is not more money, more real estate, or more stocks and bonds, but more self-control, more unselfishness, more faith, and more courage.

"Self-control, unselfishness, faith and courage are spiritual qualities which cannot be secured from bankers or stores, but only from vital religion. In behalf of the discouraged business men, the unemployed wage-workers and the millions of others in trouble today, I beg of ministers to minister to the wants of these people at this critical hour. An economic recovery is only awaiting a spiritual revival.

"Preachers wonder why they do not have better church attendance. Is it not because they are failing to give a message which will truly help the bewildered people of the present day? Business men, wage-workers and mothers are today primarily interested in how to pray and how to trust in God, and what to do that they may exist. Under ordinary circumstances it is all right to preach about abstract theological or sociological problems, but today men and women want personal and immediate help in solving pressing needs and in making momentous decisions. It is the ability to make decisions correctly which people really want, rather than any material thing, and this wisdom is a spiritual quality, which only religion can give.

### The Man Who Doesn't Support

"For a man to expect spiritual help in his time of trouble and yet not be willing to give an hour or two a week in attending and aiding the churches, upon which he is absolutely dependent, is to me beyond comprehension. Such a man does not deserve help and cannot logically expect it. To get anything in this world we must make some sacrifice, and the first sacrifice people must make in order to get spiritual help is to give their time and support to the churches. At various times in past history different forms of sacrifice have been required. Once it was goats and bullocks, later it was one-tenth of one's income today it may be giving up a game of golf or turning off the radio on a Sunday morning.

### Reasons for Small Attendance

"A minister who sees his congregation dwindling may be quite sure it is due to one

or more of these four reasons: (1) to sermons which are uninteresting, unintelligent and non-helpful to the average man and woman (2) to the fact that those who attend his church prove no more honest and kind than those who do not attend (3) to a lack of spiritual influence in the home and school and the bad example as to 'church going' set by certain influential people in the community; (4) to the feeling that the Church does not render a service important enough to call for support. By a carefully planned campaign to correct these four handicaps over a period of five years, Church attendance and Church benevolence could be easily doubled."

### Revival of Interest in Worship

At the same meeting Bishop Wilbur P. Thirkield of New York, outlined the main points in what he characterized as "a revival of interest in worship in Protestantism." Bishop Thirkield said: "The loss of

## WHY I READ MY CHURCH PAPER?

I read my Church paper for the same reason that a stockholder of a bank reads the report of its Board of Directors, that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine: that I may know and understand the latest developments of my trade and profession—that of being a Christian.

I cannot be a real Christian and a worth while member of my church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the cooperation of its members to join hands with God in bringing them about. My Church paper, the text-book of my particular denomination, tells me how.—Rev. Clark J. Cross, Prize Winning Paper, Church Management Contest.

the spirit of reverence has been the greatest weakness in thousands of modern churches. If the choice must be between superstition and irreverence, give me superstition, for superstition may pave the way to faith, while irreverence brings hardness and shallowness of soul and drives out God."

While stressing the value of liturgies and symbols, Bishop Thirkield also pointed out the very different kind of contribution made by the Quakers in their use of silence in worship. He said: "I make a plea for the power of holy silence. One difficulty in worship today is that the preacher is so eternally talking aloud that no space is left for the people to hear God speak. The Psalmist who cried, 'Be still and know,' had a true insight into human need."

Bishop Thirkield was severely critical of the tendency in some churches to substitute entertainment for worship. "When the people are fed on entertainment," he said, "they come to want something more and more exciting. God save us from pulpit thrillers and sensation-mongers. My plea is for a worship which satisfies the mystic's eager quest for God, the moralist's ethical ideals and a passion for helping and saving men."

### Summons to Aggressive Evangelism

Dr. Charles L. Goodell, executive secretary of the Commission on Evangelism, in interpreting the significance of the conference, declared that "the depression and discouragement prevailing throughout the country at the present time are a summons to all the churches to a year of aggressive evangelism. The statistics of gains in church membership for the past year have been gratifying, showing that more than 430,000 new members were added to the American churches of all denominations during twelve months. This increase is nearly five times as large as that of the preceding year."—Excerpts from Report in Pacific Christian Advocate.

## Home Education

"The Child's First School is the Family"—Froebel

### PAPA'S AND MAMA'S

By Hilda Richmond

Many young mothers, and fathers, too, can scarcely believe that as early as crib days babies and little children learn many lessons that last them a long time. Fond, happy mothers ask the question, "Whose baby are you?" and then they laugh with delight when the infant lisps out, "I see all Mama's and part Papa's." The baby is rapturously kissed and petted for the brave little attempt to talk and express affection, and somehow a baby cannot help feeling that Mother is closer and better and dearer to him than the other parent. The beaming young father, mindful of what his wife went through to bring them this treasure and mindful of her daily and hourly sacrifices, feels that this way of putting it is all right—but is it? Does it not put the father in the second place in the home?

If anything should be settled in the mind of the young mother of the first baby it is that the father should have his just dues

(Continued on page 15)

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Favor the Launching of a Program

Last week we raised the question as to the advisability of launching a united program of evangelism at our approaching National Conference, and offered a suggestion for such a program. We believed the time was opportune for such an effort and we presented a suggestion merely as a means of starting thought on the subject. We invited Evangelist readers to write their opinions regarding the launching of a program and to give us their suggestions for publication. The idea found favor with at least some of our leaders, as we have learned, and we believe we would hear from many more if the time were longer. Inasmuch as the other available space was taken up when these replies were received, we are giving place in our editorial columns. The moderator of our National Conference writes with strong approval of the suggestion and expresses the belief that the time is at hand for a revival in doctrine and evangelism.

### W. I. DUKER SAYS:

"Surely there could be no time quite so auspicious as the present for Brethren to swing into a revival movement—a revival of doctrine and a revival of evangelism. Our country is ripe for evangelism at the present time. People are tiring of the leadership of men. They are losing faith in men's attempts to lead us out of our troubles. Now is the time for men to turn to the leadership of God. We, at present, have no national program. A national program will tend to unite us and give us a more definite, universal field of activity. Surely in our planning we could do no better than to give our people an opportunity to go forward in this manner. It seems evident that in the world about us there is a definite tendency to revert to former lusts and sins. Now will be a splendid time for the church to go forward. This will tend to increase the division between the world and the church, and God knows we need that division greatly these days. I would be most happy to cooperate in some program of the kind suggested by our Editor in his recent editorial."

\* \* \* \*

Among the men whose counsel is valued in considering problems relating to church growth are those who are giving their lives to evangelism. Such a man is the secretary of the Home Mission Board of our church. We find him heartily in favor of a program of the kind suggested, and we are privileged to say that

### R. PAUL MILLER WRITES:

My reaction to this suggestion of yours is one hundred per cent favorable.

"As to suggesting a plan of my own I would not do so. Yours covers the field as capably as any that I or any other could suggest. The whole matter lies in getting enthusiasm and cooperation to bring this matter about. Wherever I have gone in my work, whether in conferences or in other places I have been hammering on this same point that you are now suggesting and promoting.

A genuine revival of evangelism involving real Bible study, involving expositional preaching and much Bible teaching along with

an intensive seeking of lost men for Christ is the greatest need, not only of the Brethren church, but of all professing Christian churches that I know today.

"A revival of true and genuine public and personal evangelism that is continuous in its operation is the only thing that will prevent the Brethren church from slipping into the apostasy which is gripping the general professing Christian church today. In spite of all we may say to the contrary we cannot prevent such an end if we do not positively push the work of the gospel among the unsaved right here in America. Too many people have stopped seeking souls in America and are preaching and working for lost

souls only in foreign lands. Something is wrong with a Christian, the church, or the pastor who gives and preaches only for the salvation of the heathen in Africa and has no concern for his next door neighbor who is on his road to Hell.

Such a revival of evangelism is the only thing that will rekindle, and that will preserve the church in the present crisis. It is the only thing that will make the church of Christ grow so as to maintain her educational and foreign fields. It is the only thing that will cause the church to be separated from the world and be ready for Christ's return.

"Every Brethren church should have some other mission point under its wing. About the worst thing that is hanging about the neck of the average Christian church is its attitude of confining its home work and ministry within itself. The great command of Jesus Christ was to evangelize lost men. The church today is suffering tragically because she has ceased largely to be evangelistic and has begun to concentrate and develop herself."

\* \* \* \*

The pastor's viewpoint is most important in the building of a program or the launching of a challenge that will call out the latent resources, and result in making the church more aggressive and successful in extending the Gospel message and building up the church. We are therefore glad for a word from the pastor of the church at Bryan, Ohio and have permission to quote the following from the letter of

### C. A. STEWART:

"I have felt for a long time that something should be done to widen the borders of our church. It seems to me that we are standing still. But I will confess that I am at a loss to know how to go about it. I am heartily in favor of any kind of a program that will promote the cause of Christ and extend the borders of the Brethren church. The suggestions in the Evangelist are good but it don't seem to me that it (the program) accomplishes all we would like to see. Personally I have always tried to carry out some of these suggestions. The reason for failure to do all that was hoped may rest upon me.

"But we have been for years depending on the mission boards and they could not do the work for lack of funds. Now I think we should use some means of getting into new communities. Just

how I do not know. I will favor a program that will in any way, encourage loyalty to the church, deepen the spiritual life of the members and reach lost souls. I think we should stress evangelism and Bible study, and will give my support to any program that will have these for its aim."

\* \* \*

We have had other church leaders to tell us personally that the idea of a program of evangelism appealed to them and that they would favor Conference taking action to promote something of that sort. Time will not permit further responses for publication after these statements are read, but it is barely possible that other suggestions may be on their way to us in response to last week's editorial. If so, they will be published in next issue. However all who have allowed their attention to be called to this matter will be giving it some thought and will be the better prepared to express their mind during Conference, if there should develop any extensive desire to launch a program. And those who cannot go to Conference, can pray that the Spirit of God shall move upon the hearts of the delegates so deeply as to cause them to be ready to undertake with faith and courage and sacrificial purpose whatever may seem to be the will of the Lord for the more rapid advancement of our Zion.

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## EDITORIAL REVIEW

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We are running Dr. Jacob's Labor Day article as our feature this week because next week we will be featuring the Conference Moderator's Address.

We learn that Dr. William H. Beachler, the talented pastor of the church at Gratis, Ohio, is engaged in chautauqua work for a time in Iowa. He expects, however, to be at National Conference.

All-aboard for General Conference, August 22 to 28. If you want to learn about your church's history and doctrine, this is the time to hear it, when we will be celebrating fifty years of separate denominational existence.

Brother Homer A. Kent, pastor of the church at Washington, D. C., reports a successful Vacation Bible School, and we are glad to be able to publish along with it a picture of the school. The enrollment was ninety-five and the average attendance seventy-two and a half. The school was characterized by special emphasis on Bible study. "Everything that was done had some relationship to the study of the Word," writes Brother Kent.

Our correspondent from the church at Beaver City, Nebraska, says that the members of that congregation have been compelled by reason of the financial depression to retrench to the point of doing without a pastor for the coming year. They speak highly of the services of Brother Raymond Blood and make it clear that this situation has come about in spite of his good work. We are sorry for this backward step, but hope they may be able to resume pastoral leadership before the year is out.

Prof. M. P. Puterbaugh, treasurer of the National Sunday School Association, makes his final White Gift offering report, and the total amount is \$2,186.13. Like all other offerings, it has fallen below the mark of last year. The answer is obvious—"Depression." The Association is doing a splendid work and ought to be given our very best support. We hope financial conditions will have been somewhat improved so that our schools can do better by the Association by the time another Christmas offering time is upon us.

Brother W. V. Findley of Roanoke, Virginia, writes: "Some weeks ago Dr. Bell had a suggestion in the Evangelist about consolidating Brethren publications and asked for opinions about it. The vast majority of our readers might be either in favor of or against the move, but if no one took the trouble to express their ideas, the ones in charge would not know how we felt about the proposed change. Considering the size of our church and the general economic condition, I think it would be the part of wisdom to consolidate."

Prof. Alva J. McClain, who expressed his regret over the phone to the editor that the many other duties devolving upon him made

it impossible for him to occupy his page this week, will be at Winona Lake before this paper is off the press and will be appearing daily on the program of the Bible Conference at that place. He appears at 8:30 in the morning, which is the Bible Exposition hour. Dr. J. C. Massie will appear daily at 7 in the morning, after which there is a recess until 8:30. Brethren people on the Winona grounds will be glad to avail themselves of the privilege of hearing Brother McClain each day.

Brother W. S. Crick, pastor of the church at Fremont, Ohio, reports twelve additions to the membership as a result of the church's own efforts through the regular services. Six came by letter and six by baptism, three others having been baptized that were not fellowshiped in that congregation. The church school is growing and the financial obligations are being met in a satisfactory way, partly by the help of a bequest made by a departed sister of that church. We shall be glad to learn of the results of the Bible Conference being conducted by Brother Charles W. Mayes.

On the 14th of August the Warsaw, Indiana, Brethren church under the pastoral leadership of Brother E. M. Riddle, celebrated the fortieth anniversary of the establishing of that congregation. The pastor preached a sermon at the morning service on the theme: "Old Land Marks." A number of Brethren ministers were present to share in the celebration. At the afternoon informal service greetings and short talks from visiting ministers and former pastors made an interesting program. The Editor congratulates the Warsaw church on the completion of forty years of splendid service and the contribution it has made to the brotherhood.

President E. E. Jacobs reports that the total enrollment for the final term of the Summer School was 223. Among other items of interest is the announcement of Prof. R. R. Haun's having received his doctor's degree from the University of Chicago. The Evangelist congratulates Dr. Haun on this achievement and bespeaks the brotherhood's appreciation of his increasing usefulness and the perfecting of his intellectual equipment over a period of years. It may be of interest to know that Dr. Haun is not only a well-trained scientist, but also an active Christian, being an ordained deacon in the Ashland Brethren church.

We call attention to Brother R. Paul Miller's request that churches or departmental organizations send mission offerings along with their delegates to General Conference. It is the custom to lift a mission offering on Sunday morning at Conference and those who remain at home might as well have a share in the joy of giving as for the delegates to have a monopoly on it. Brother Claud Studebaker of Pittsburgh says his Christian Endeavor society has started the ball to rolling. If others will keep it going and add to it as it goes, we might well hope to have an offering when all giving is done that will be worthy of our church and will redound to the glory of God.

Our capable correspondent from the La Verne, California, church favors us with a report of the accessions of that church during the past three and a half years, during which time Brother A. L. Lynn has been pastor. They have added by baptism and by letter 151, lost by death and letter 34 and register a net gain of 117. That is a splendid record, and the more so when it is understood that these have been added mostly through the regular services. Religious instruction and prayer bulk large in the life of this church and they are bearing fruit in souls won. Brother Lynn has been unanimously called to remain their pastor for another year.

The editor is in receipt of a post card written by Dr. J. L. Gillin from Kiev, Russia. He is spending several months studying penal and correctional methods in countries of Europe, and expects to be back sometime in October. He is not traveling all his distances by slow European train methods, but is going by airplane. He writes: "I flew from Berlin to Leningrad. Have had a very interesting trip for the past three weeks. Leave tomorrow for Warsaw and Berlin. Russia is being industrialized rapidly. No unemployment here. Building is going on everywhere—factories and workers' homes. Day before yesterday I visited the largest water power dam in the world at Dnieperstroï (in Ukraine on the Dnieper river). Had four days on a steamer down the Volga." Germany and Italy are next on his program of study.

## Labor and the Christian Spirit

By Prof. Edwin E. Jacobs, Ph.D.

Modern large-scale production involves three, and incidentally four, factors, viz., capital, management, labor, and also a buying public. With any one of these four elements lacking, large-scale production is absolutely impossible. Right now, it seems as if one, perhaps two, factors are lacking, i. e., a buying public and perhaps, in degree capital. Formerly this fourth factor, the buying public, or society at large, was left out of consideration but today we know that this factor is a very important one and can not be pushed aside. The interests of society can not be ignored, a thing which has all too long been taking place.

But perhaps the most human interest gathers around the matter of labor. Capital generally receives but scant consideration in the minds of some, although it is absolutely necessary, and so far as the entrepreneur is concerned, we many times secretly rejoice when he fails, saying, "Well, that is the risk of business." The facts are that the spirit of genuine Christianity is generally lacking in this whole welter of sweat, toil, profits, and mounting fortunes. But with it all, society has an interest.

First, society has an interest in the way labor is treated for much social welfare and comfort depends on the prosperity of labor. There is the matter of poor relief which is closely correlated with wages and unemployment. To be added to this, is the matter of health, for the poor have less opportunity to be physically well. Doctors' bills and dental fees are often prohibitive to those who need the attention of these professions most. This in turn affects sound physical vigor and thus touches our national life in army recruits, normal and healthy reproduction, and a stable and wholesome family life, school attendance, and an opportunity to receive an education. All of which, in their turn, come back to the taxpayer who finally foots all bills. It thus becomes some of my business, as a citizen of this republic, how labor is treated and paid.

Perhaps more important are the spiritual values, for morals and culture are involved in the case. There is small use in urging a dirty, sick, hungry, and destitute man to be happy, contented, industrious, and docile, for in such a condition many times all morale and character are gone. The very simple matter of being able to read and write, certainly the modicum of human culture, implies enough financial resources as to enable the indi-

vidual to take advantage of certain opportunities. And inasmuch as by far the greater part of our employed population is engaged in manual labor, it becomes a matter of great moment that they have opportunity to enlarge their spiritual and intellectual possessions. Society pays and pays dearly when one class is inordinately submerged.

It would seem then, as if capital, labor, and society were engaged in a cooperative enterprise in production. Capital there must be; it can only be made useful by labor, and a buying public makes possible adequate return for both. If this is true, that all three are mutually interested, what relations ought to exist among them? One of mutual goodwill, cooperation, and trust, of course.

So then, the whole matter is reduced to one of social relationships and in all such relationships, Christian principles ought to be regnant. The spirit of the "second mile," mutual forbearance, adequate security and financial returns, honesty in all relationships, loving one's neighbor as oneself, getting the other man's viewpoint, — all these and more are demanded in a truly honorable situation.

It is sometimes said that the New Testament is inadequate for the present day situation as regards labor, but an honest appraisal must reveal the fact that while it might lack details, yet in principles and dynamic it is exceedingly abundant. How one can read the words of Jesus alone and not be struck with their unique application to present-day conditions, I can not understand. It is still true that we fight and scramble for bread which perishes, while just beyond our fingertips are values as large as God and as eternal. How utterly miserable are those whose God is mammon!

So, as Labor Day approaches, we ought again rightly to evaluate the dignity of toil, which to the great harm of the world, has ever been regarded with disdain. Clean clothes and white hands have always been looked upon as a badge of leisure, hence of refinement. This attitude in the words of another, brings on "invidious comparisons", to the great detriment of those who honestly toil. There are some aristocracies to which men are born and the only gateway to them is by birth, but there is one which we all can enter. And that is the aristocracy of honest labor, whose badge—soiled hands and clothes—is earth's most noble insignia.

Ashland, Ohio.

### WORK

Rev. A. C. D. Noe

*Work, work; well, what of it?  
Just so long as its honest I love it;  
And the work may be ditching or blasting  
out coal,  
Or shoveling ballast-rock down in a hole;  
Whatever it is, it is good for my soul,  
If I stand like a man as I do it.*

*Work, work; well, what of it?  
If you know it is good and can prove it?  
Be it building a temple or finding a star,  
Or prying the portals of Glory ajar,  
Or making a brighter spot right where you  
are,  
If you stand like a man and go to it.*

*Work, work; well, what of it?  
Ah, there's rapture superb up above it;  
For the flowers are sweeter when you plant  
the seed;  
The reward is much greater when you do the  
deed,  
And the cheering sounds louder when you're  
in the lead,  
If you plunge like a man and go through it.*

*Work, work; well, what of it?  
Do you wonder now why I love it?  
Why, I wouldn't want heaven on couches of  
ease,  
Or be blown there by winds from the tops of  
the trees,  
But had rather reach port over tempest-  
tossed seas,  
And stand like a man if I do it.*

## The Glory of the Cross

By Louis Glenn Locke

(Address given at Young People's Session of the recent Southeastern District Conference held at Roanoke, Virginia, and voted by Conference to be offered to the Evangelist for publication.)

It is indeed a pleasure, and an honor as well, to have been placed on a program with such an illustrious group of young people. For this honor I am duly grateful. Although I feel that after the fine things that have already been said it is somewhat useless to attempt to go on further with the program, yet because of the exalted and sublime nature of the subject, too much can never be said about it.

As a foundation, basis and outline for my brief remarks this afternoon, I have decided to take the hymn, beloved by all Christians everywhere, "In the Cross of Christ I Glory."

"In the cross of Christ I Glory, Towering o'er the wrecks of time; All the light of sacred story Gathers round its head sublime." As we meditate upon this the first stanza of the beautiful hymn, many memories as well as ideas are apt to come into minds. There is a world of truth stored up in this one brief stanza. In fact, it might be taken as a short history of the world since the time of Christ. The cross and its meaning as the symbol of Christ's atonement for the sins of men, its significance as God's great sacrifice for the world of sinners,—that cross has surely all reason to be glorious and to be glorified as well. The cross should be the most sacred symbol in all of our religion. It should also occupy no other than first place in the messages delivered to Brethren people by their ministers. Unfortunately, and certainly sadly, the cross and its unequalled message is often slighted and neglected by ministers and laymen as well. The cross in all of its matchless beauty is often relegated to the more fanatical sects, while we Brethren people whose early founders gloried in preaching the Cross, now occupy our time in discussing very debatable subjects of a professionally theological character, in lecturing on the present economic situation and its solution, social maladjustments, such as crime, poverty, and the like, which might well be left to some other organization to deal with. We have unnumbered economists in this country to deal with the depression, plenty of philosophers to lecture on philosophy, scientists for science, and sociologists and welfare organizations to deal with social disorders. But who will hold up the cross when once our Christian people and ministers have failed to preach it? The answer is obvious; a generation will arise, and I am not sure but that it has already arisen, which will not appreciate the cross upon which our Blessed Savior died. Far too often we make our religious meetings mere debating societies to wrangle over and to dig into theological interpretations of dim prophecies. Often we try to find significance in things which were never intended to have any spiritual significance. For example, whether the pitch on the ark is a figure of sin or not, and many similar departures from the real solid old Gospel. These are trying times for the church, many churches falling away in membership, and having to reduce their programs to a low minimum, but I wonder if a great deal of the cause for this unhappy situation does not lie in our neglecting the things that our ancestors preached in the days long gone by, when the good old gospel was not too good to be preached even in city churches. Many pastors complain of their inability to hold the young people nowadays, but many young persons are convinced of the fact that if

the Atonement on the cross, the sermon on the mount, the principles of the golden rule, the going the second mile, and the other revolutionary but yet practical teachings of Christ,—if these things were to be preached in our churches as they once were, there would be a great and powerful revival in the church, including the more aged as well as the young. I once heard Dr. Hutton of London, editor of the British Weekly, say that whenever a minister makes a remark that you know down in your heart is true, a remark which cannot be questioned, a remark that is and always has been and always will be true, then and only then is he preaching. Whenever he says anything which you are not sure of, he is lecturing. Now brethren, what we need in our church today is more preaching and less lecturing. And I am sure that one thing upon which we are all agreed and upon which we all lay our foundation is the greatest story ever told, God's only begotten Son dying on the cross for the sins of Humanity. Let us tell this story with renewed fervor and frequency.

The cross has a marvelous and uncomparable history. It has, as the hymn says, Towered over the wrecks of time. Rome, that time tried illustration, persecuted the followers of the cross but in time Rome bowed to the cross. Christianity has overcome Mohammedanism, perhaps its greatest organized opponent. In fact, it is easily recognized that all nations or individuals which set themselves in opposition to the Christian religion and to its center, the cross, have fallen. Similarly, the one great branch of the Christian Church which has perhaps made more of the cross than any other is able to show a remarkable loyalty and faithfulness on the part of its constituency.

The glorious cross is the very heart and center of our religion. "All the light of sacred story gathers round its head sublime." All of the Bible and its revelations up to the time and life of Christ we may now quite clearly understand as the steps leading to the great and ultimate goal of the cross and its atoning power. And after the crucifixion its fame did not dwindle, but from thence forward until now it has grown greater and greater. Immediately upon the foundation of the first Christian Church the cross assumed the position of prime importance. The apostle Paul said of his own ministry, "I am determined to know nothing among you save Jesus Christ and him crucified." What greater endorsement could anything have than these words from perhaps the greatest preacher the Church has yet produced? The preaching of the Cross was vital in Paul's day and it has not changed even until today.

Then we come to the second verse: "When the woes of life o'ertake me, Hopes deceive, and fears annoy, Never shall thy cross forsake me Lo; it glows with peace and joy." Certainly this stanza bears a comforting and consoling message. We are able to appreciate such a statement today perhaps just a little more fully than ever before. Depressions, financial disorders with all of their attendant evils may come and go but we as Christians have our hopes grounded upon something firmer than the sands of financial security. Often we have had high expectations of certain things, things which looked like they were sure to turn out in the desired manner, only to end as dismal failures. How much change a week or even a day brings forth. Because of the development of a so-called higher civilization and a mechanized world we are more uncertain than ever before. But we as Christians have much to be thankful for in the fact that we have followed the Christ who died for us and who, it seems to

me must have been speaking to men in very uncertain times and conditions when he said, "Come unto me all ye that are weary and heavy-laden and I will give you rest." We have this assurance always, Never shall the cross forsake me, Lo it glows with peace and joy.

And then the last stanza: "Bane and blessing, pain and pleasure, By the cross are sanctified; Peace is there, that knows no measure, Joys that through all time abide." All life, sorrow as well as pleasure is sanctified by the cross. Our existence takes on new significance and meaning. For without the death on the cross and the subsequent resurrection we would be without hope. We would be no better than animals. The cross has great transforming power because by it we are assured that our sins are atoned and that we have life everlasting. It is the most powerful force in the world. The Emperor Constantine, the first Emperor to adopt Christianity as the state religion of the Roman Empire, once had a vision. He saw a fiery cross in the sky with the following words inscribed beneath it, "In hoc signo, vinces." Being translated, "In this sign you shall conquer." If our lives are to count the most for Christ and if our church organization is to conquer we must like Constantine of old catch a vision of the cross, for by it we shall surely conquer. Let us all revive the preaching of the Cross, it shall be the battle standard which will lead our church out of the stagnant condition into which it has fallen into new and more difficult conquests for the master.

"Beneath the cross of Jesus I fain would take my stand,  
The shadow of a mighty Rock within a weary land,  
A home within the wilderness, A rest upon the way,  
From the burning of the noon-tide heat, and the burden of the day.

Upon that cross of Jesus Mine eye at times can see  
The very dying form of One who suffered there for me;  
And from my smitten heart with tears, Two wonders I confess—  
The wonders of his glorious love, and my own worthlessness.

I take, O Cross, thy shadow for my abiding place;  
I ask no other sunshine than the Sunshine of his face;  
Content to let the world go by, To know no gain nor loss,  
My sinful self my only shame, My glory all the cross.

## Behind the "Wet" Curtain

By William T. Ellis

Like a swiftly withdrawn curtain, the recent "wet" decisions of the two major American political parties have revealed a condition which is a first concern of the churches—a condition which heretofore they have been reluctant to face.

That condition is the alarming nation-wide slump in Christian idealism. All of the many arguments for and against Prohibition aside, it is fundamentally true that it is primarily the Christian motive which conceives of a world wherein no one shall be hurt by the evils of strong drink. It is the New Testament teaching of altruism which makes mankind seek a sober and safe society, even at the price of relinquishing personal rights and liberties. If a man has not the Bible's concern for the welfare of the weaker brother, he will not try to protect that man from his own weakness, or from hurtful forces outside of himself.

After a century of heroic and unselfish activity in the field of temperance, the churches effected Prohibition in the United States. Then the struggle for the great ideals ceased, except on the political end. The aggressive stimulation of the great social, brotherly and Christian conception of a sober world subsided.

Insidiously, during the twelve intervening years, a vast

inertia has crept over Christian people. The late political conventions have suddenly made plain how powerful the contrary conception of life, as individualistic and self-indulgent, has become.

Many folk, of timid or evasive mind, will dodge this grave portent. Some will even contend that one party is really "dry" and the other "wet." The facts are clearly against such a view. Both party platforms are "wet"—one clearly and uncompromisingly so the other timorously and tentatively so. It is as if the Democrats had boldly plunged head first into the water, by a high dive from a rock while the Republicans went in, shiveringly, step by step, from a sloping beach, hoping, at one and the same time, that their friends on the shore would not notice that they were going all the way in and that their friends in the water would welcome them to the depths.

There is no sense in Christian voters fooling themselves on this point: both national parties are "wet." They offer the issue of Prohibition repeal to the Country and the decision on that issue must be made. The only field left to Christian voters for effective political activity is in congressional and legislative elections. There they should bestir themselves.

All political potency will be futile, however, unless the churches can arouse the nation from the spiritual apathy into which it has sunk. Thus far, even the unparalleled Depression has not availed to create a general spiritual awakening. Individual religious concern there is a-plenty; but nothing resembling a great resurgence of questing for vital Christian ideals is apparent.

This condition is critical, from every viewpoint. It should drive pastors and people to their knees. It should shape the character of present-day preaching. It should be the burden of all religious conferences. Only a real revival of spiritual religion, of Christian ideals, of sincere turning to God, can save the churches and society in this determinative hour.

## HIS BIT OF WORK

"O John, John," exclaimed the father, shaking his head sadly, "what slithering work you do!"

"It's all right, father," replied the boy. "I get it past the boss and get my pay too!"

"There's more in the work, my boy, than in the pay," said the father.

"The pay's the main, thing," retorted John.

"No, John, it is not the main thing either. Let me tell you something that I heard today.

"In the stone works a young man was suddenly set to do a piece of carving. The man on the job had been taken ill, and the task had to be finished on time. The young man did not know what the stone was for, but he went at the work in his accustomed painstaking way. He chiselled out a stem here, a leaf there and flowers above. The master workman approved the job, and the stone left the works. Some months passed.

"Today the young was walking through the great and beautiful building that the city has just completed and opened. He came to the most prominent pillar, a handsome column crowned with a piece of lily work. 'Why,' he exclaimed, 'there's my bit of work!' And, taking off his cap, he gazed at it and said reverently: 'Thank God, I did that job well!'

"I happened to overhear the remark, and I spoke to him. Then he told me the story of that bit of work. When I heard the young man's remark and saw the light in his eye, John, I knew then, if I had never known before, that work is a holy thing! Right wages and just



treatment for workmen are proper adjuncts, but above and beyond them your bit of work is holy to you.

"The Bible speaks of the 'workman that needeth not to be ashamed.' That young man toiling in the dirt and din of the stone works fashioned his bit with his soul in his job and found at last his work crowning a glorious pillar! That is true of all good work; sooner or later the finished work will be crowned. Then who can measure the joy of the workman? And if that bit of work happens to be the crowning piece of a well-hewn character, calling forth the praise of the Great Master, 'Well done, good and faithful servant!' the joy of the workman will not be measured by time or by anything that belongs to the world of time!"—Youth's Companion.

## SIGNIFICANT NEWS AND VIEWS

### "LORD'S ACRE MOVEMENT" GROWING

It is reported that seventy churches representing seven denominations in western North Carolina are cooperating this year in the "Lord's Acre Movement," which originated several years ago with the Baptists of Georgia; it is being promoted by the Farmers' federation. The churches cooperating in this plan ask members to set apart farmlands or farm products to be sold, the proceeds to go to the work of the church.—The Evangelical-Messenger.

### JANE ADDAMS DISAGREES WITH ROCKEFELLER

Jane Addams, one of the world's leading authorities on social conditions, and for many years the directing head of Hull House, Chicago, where she has had unsurpassed opportunities of observation, has expressed her disagreement with John D. Rockefeller, Jr., in the liquor question in the following language:

"Mr. Rockefeller has expressed his honest opinion, but I must disagree with his premise that there has been more drinking and crime since adoption of prohibition. There may be more drinking in certain classes, but my observation has been that among the working classes conditions most certainly are a great deal better than they were in the days of the saloon, the distilleries, and the whiskey rings."—The Evangelical-Messenger.

### THE WORST RACKET

Chicago, regarded by many as the racketeer capital, reports one of the worst rackets and the meanest type of racketeer which has come to notice. Gathering names from the obituary columns, these ghouls visit widows, affect surprise at hearing of the death of the husband, and after expressing their sympathy, present a fake order of the deceased for a Bible. The report is that the bereaved usually pay an exorbitant price. It is a great pity that people do not know and practice the principles of the Bible in a way to make such exploitation of its popularity impossible.—The Presbyterian Advance.

### THE WISECRACKER AGE

New York City's debonair little fashion plate maintained under the title of mayor, otherwise James J. Walker, is just now undergoing the not altogether happy experience of having his right to be called "honorable" called in question. A committee has been investigating his conduct in office, and it is quite remarkable what thoroughly disinterested friends will do in the way of pouring into one's lap hundreds and thousands of dollars and how all records to support the great tales of impeccable honesty and unselfish generosity will disappear! Mr. Walker comes to the stand and is glorified by the hordes of Tammany because he can turn off all the questions of the conscientious investigator with a "wisecrack."

A few days later his brother is called to the same stand, and confronted with the fact that he was shown to have received, time after time, from certain doctors appointed by the mayor, just half of their fees, this brother of the mayor can only stammer that this is 'only a coincidence and no dishonesty is involved. Then Mayor Walker, commenting upon it, says that every one knows his brother is but a helpless innocent lamb unable to think of brilliant an-

swers to the investigator. Dr. Walker is not able to "wisecrack" out of the situation. To Mayor Jimmy it is not so bad to indulge in duplicity as it is to be unable to cover it up with "wisecracks."

The Mayor is the symbol of an age. We have all been more prone to admire brilliance than character. We like movies and books of clever rascals. No matter how bad a man or woman may be we forgive them if they can contribute a new "wisecrack" to the language or a new trick to living. We've been wanting excitement and we have been inclined to canonize the devil himself. At least he has not seemed such a bad sort, you know.

Is that age passing? Are we tired of the wisecracks? Are we through condoning the crook if he's clever? Are we about ready to condemn the dishonest banker and the gambler on Wall Street even though he did succeed? Perhaps. If so, the depression may teach us something after all.—Christian Standard.

### RELIGION IN RUSSIA

The efforts of militant atheism in Russia to drive out religion and destroy all belief in God are given wide publicity. But it is interesting to note that atheistic propaganda is making little headway. The Moody Monthly quotes Rev. John Johnson as saying that "95 per cent of the Russians are still deeply religious—still believe in God and confess Jesus Christ." It adds: "We have learned through Pastor C. G. Hjelm, a Swedish missionary in Russia, that on New Year's Day a revival broke out in a congress of atheists while they, with open Bibles, were searching for arguments against God and Christianity. 'My hand is trembling while I write this,' he says, 'it grips me so.' Also a Russian paper, *The Atheist*, bewails the fact that a revival broke out at a power station where the whole crew and staff were converted. At Omsk the revival proceeded with such power that 3,000 converts were baptized."—The Evangelical-Messenger.

### A HYKSOS PORTRAIT

For the first time, archaeologists feel assured that they have unearthed a portrait of one of the Hyksos, the "Shepherd Kings" who engineered one of the strangest interludes in Egyptian history, about 1700 B. C. Invading Egypt in a whirlwind attack, riding on horses and armed with bows, the Shepherd Kings overthrew the Egyptian kings and ruled the country for centuries. The portrait statuette was unearthed in the ruins of Tell el-Ajjul, in southern Palestine, a site identified as the famous Gaza of Bible history. The site is being excavated by the British School of Archaeology in Egypt, under the direction of Sir Flinders Petrie. The statuette is pronounced unlike the Hittites, Amorites, Semites, or indeed any other race known from its day. It is the first of its kind to be found, and is therefore believed to be a likeness of one of the mysterious Hyksos. It was unearthed from a level of Gaza's ruins occupied by the Hyksos.—Methodist Protestant-Recorder.

### FAKE TOBACCO ADVERTISING

The Journal of the National Educational Association has this description of the falsity practised by certain tobacco interests in their advertising campaigns:

"But now comes a cold-blooded, fact-finding government agency, the Federal Trade Commission. The commission brings the tobacco men to the mourner's bench, and gets from them an abjectly humiliating confession of falsehood, deceit, and cheeky imposture. The newspapers put the story far back in the second section, if they printed it at all. Editorially they had little to say. Didn't they print the fake advertising? The cigaret corporation that was on the carpet admitted that it lied when it said that smoking its cigarets would keep a woman from getting overweight. It admitted that it printed testimonials from people who do not use cigarets at all. It admitted that it printed testimonials from people who not only did not write them but never saw them. I admitted that it paid for testimonials from a group of actresses to the effect that the use of these cigarets kept them slender and fit for their work, though the actresses were not cigaret smokers at all."

Too bad that some of these sweet young things who sit in our restaurants and ride about the city in automobiles with smoking cigarets in their mouths haven't realized the deception in cigaret advertising. They and their breath would be much sweeter, and their future lives happier.—The Evangelical-Messenger.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Proverbs II

Although it is hard to find logical and consistent order in the proverbial wisdom of the Hebrews, Dr. Thirtle, a worthy student of the book under treatment, has discovered something which greatly interests the writer. He points out the fact that the three divisions of the work each beginning with "The Proverbs of Solomon" (1:1; 10:1; 25:1) have in them pronouns in the second and third persons. When you witness pronouns in the second person you have proverbs for Solomon, i. e., proverbs taught him by his teachers, whereas when you have pronouns in the third person, you have proverbs by Solomon, the product of his own teaching. The Scripture says he "set in order" the collection he had made.

Dr. Philip Schaff, whose abilities as a church historian have rarely been equaled, and whose rich volumes the writer of these articles uses in his courses in Church History in the Ashland Theological Seminary, has this interesting comment on the Proverbs:

"They are far superior to any other collection of the kind, such as the sayings of the Seven Wise Men of Greece, the Aurea Carmina attributed to Pythagoras, or the collection of the Arabic proverbs. They bear the stamp of divine inspiration. They abound in polished and sparkling gems. They contain the practical wisdom of Israel, and have furnished the richest contributions to the dictionary of proverbs among Christian nations. They trace wisdom to its true source, the fear of Jehovah. Nothing can be finer than the description of Wisdom in the eighth chapter, where she is personified as the eternal companion and delight of God, and commended beyond all earthly treasures."

#### I. THE HISTORY OF THE BOOK

1. Authors. Solomon. Agur and Lemuel.
2. When and Where Written. In and around the tenth century B. C. The geographical background is Palestine.
3. To Whom Written. To Israel for her instruction in life.
4. Purpose. To provide instruction and preserve wisdom.
5. Authenticity. Nobody doubts the origin of the wisdom literature of the Hebrews as being anything else but a God-given and Jewish product. No other people knew the fear of Jehovah as it is set forth by Solomon and others.

#### II. THE OUTLINE OF THE BOOK

1. Wisdom Proposed. 1:1-7.
2. Wisdom Described. 1:8-9.
3. Wisdom Stated. 10-24.
4. Wisdom Pictured. 25-29.
5. Wisdom Exemplified. 30-31.

#### III. THE THEME OF THE BOOK

"To know wisdom and instruction;  
To perceive the words of understanding;  
To receive the instruction of wisdom,  
Justice, and judgment, and equity;  
To give subtlety to the simple  
To the young man knowledge and discretion.  
A wise man will hear, and will increase learning;  
And a man of understanding shall attain unto wise counsels;  
To understand a proverb, and the interpretation;  
The words of the wise, and their dark sayings.  
The fear of the Lord is the beginning of knowledge:  
But fools despise wisdom and instruction."—Prov. 1:2-7.

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Wisdom. Knowledge.
2. Key Verses. 9:10; 22:1; 27:1; 28:1; 31:10.
3. Key Chapters. 8, 30, 31.
4. Key Topics. Righteousness and Wickedness; True and False Paths; Wise and Foolish Men; Truth and Error; Poverty and Riches, etc.

#### V. THE VALUE OF THE BOOK

The Proverbs are extremely valuable. They stand as a sort of "Chamber of Commerce" for the nations and men. All phases of life are revealed or uncovered, treated or exalted by their teachings. The moral world is explored from Dan to Beersheba, and its Dr. Jekylls and Mr. Hydes are included. Nature and conscience are combed so thoroughly as to leave no irregularities untouched. Piety is praised and fools are condemned. The cynic and the scorner are compared and contrasted with the wise and the prudent, the latter always being vindicated before the bar of God, Reason and Justice. No one can measure the boundless influence of these Proverbs in the lives of men. Men cannot improve upon them in any way, so they at best are bound to follow their rich instruction.

#### VI. THE CHRIST OF THE BOOK

"Who hath ascended up into heaven, or descended?  
Who hath gathered the winds in his fists?  
Who hath bound the waters in a garment?  
Who hath established all the ends of the earth?  
What is his name, and what is his son's name,  
If thou canst tell?"—Prov. 30:4.

Here are the footsteps of the Creator, but where is the Great Creator himself? Hidden among the baggage and trappings of the centuries? Nay, a thousand times, Nay! He is declared in every wind and cloud, in every lily and bird, in every beast and man; and finally in his Son, Christ Jesus our Lord. "What is his Name?" Ask a Jew that and he will reply "Jehovah." Ask him his Son's name and he will be silent. But not forever. Some day the Jew will call the rejected Messiah King and Lord, Jerusalem's King and Jerusalem's Lord. Read I John 5:20 also.

#### VII. THE TEACHINGS OF THE BOOK

##### 1. Negative.

- (1) Against Security Debts.  
"A man void of understanding striketh hands, and becometh surety in the presence of his friend" (17:18).
- (2) Against Wine.  
"Wine is a mocker, strong drink is a brawler" (20:1).  
"At the last it biteth like a serpent,  
And stingeth like an adder" (23:32).
- (3) Against Strife.  
"It is an honor for a man to keep aloof from strife;  
But every fool will be quarreling" (20:3).
- (4) Against Indolence.  
"As the door turneth upon its hinges,  
So doth the sluggard upon his bed" (26:14).

##### 2. Positive.

- (5) Friendship.  
"A friend loveth at all times;  
And is born as a brother for adversity" (17:17).
- (6) Liberality.  
"He that hath pity upon the poor lendeth unto the Lord;  
And that which he hath given will he pay him again" (19:17).
- (7) A Good Name.  
"A good name is rather to be chosen than great riches  
And loving favor rather than silver and gold" (22:1).
- (8) Opportune Speech.  
"A word fitly spoken is like apples of gold in pictures of silver" (25:11).
- (9) Education of Youth.  
"Train up a child in the way he should go;  
And when he is old, he will not depart from it" (22:6).

#### AN AGED MUSICIAN

In this year's British civil list of pensions appears the name of that grand old man of music, Mr. Francesco Berger, who, at the age of ninety-six, gives music lessons every Wednesday to pupils at the Guildhall School of Music, London, for he has been senior professor for forty years. Mr. Berger, who knew Charles Dickens, is described in the Daily Mail as physically and mentally a phenomenon. "Why should I stop working?" he asks. "I have my life in front of me, and I am far healthier than many modern young men. I have been at my music now for ninety years—I started when I was six—and I intend to go on with it."—English War Cry.

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## NATIONAL SUNDAY SCHOOL ASS'N. MAGAZINE SECTION

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# Alcohol From the Standpoint of Modern Scientific Medicine

By Arthur Dean Bevan, M. D.\*

From an Address Delivered at the State Convention of the Anti-Saloon League of Illinois

Viewed from the standpoint of modern scientific medicine, alcohol belongs to the group of narcotics which consist of alcohol, ether, chloroform, chloral and similar drugs such as sulphonal and veronal. The general action of all the members of this narcotic group are very much the same. They produce a first stage of excitement and if the dose is large, complete unconsciousness which may, if the dose is sufficiently large, terminate in death. A fatal dose varies from a pint to a quart of alcohol consumed within a few hours.

## Direct Injurious Action on the Brain

All of these narcotics have a special affinity for fatty tissues and the nervous system and are carried, after being absorbed in the body, by the blood to the brain where the nerve cells are rich in fatty substances, called lipoids. Alcohol produces a direct injurious effect upon the brain.

## Effect on Nervous System

The action of alcohol on the nervous system differs a good deal in different individuals. In smaller amounts it produces a feeling of greater confidence in the mental and physical powers of the individual who may become boisterous and loquacious; self-control is lost and the will-power is weakened. The individual may seem to be unusually clever for a time and then the speech becomes difficult, the gait unsteady, and this may be followed by nausea and vomiting. Large doses of alcohol may produce very deep sleep which may pass into such complete unconsciousness as to resemble the conditions of ether or chloroform anesthesia, and this condition may last for hours, and eventually result in death.

Carefully planned experiments show that regiments of troops can march farther and are in better condition after severe exercise without alcohol than those that are supplied with alcohol. In doing intellectual work it has been found that the receptive and intellectual powers are weakened by very small quantities of alcohol. This has been tested out with people setting up type and with people adding up columns of figures, and in a variety of ways.

## Effect on Digestion

The effects of alcohol on the digestion have been extensively studied. Its continued use in considerable quantities produces chronic irritation of the stomach, a gastric catarrh, with resulting nausea and vomiting. It has often been claimed that alcohol is of value as a food. It is true that a small amount of alcohol can be burned up in the body just as starches, fats and sugars can be burned up. The amount that can be safely used as a food, however, is very lim-

ited, as even in comparatively small amounts alcohol has a definite deleterious effect upon the nervous system.

Continued use of alcohol produces fatty degeneration of the heart and other tissues. It produces arterio-sclerosis of the blood vessels and cirrhosis of the liver. For many years alcohol was prescribed in cases where individuals were suffering from different forms of infection. Modern scientific medicine has shown that alcohol does not assist the body in resisting infections, but that it makes the individual much more susceptible to infections. This is particularly true in pneumonia, where careful observation has shown that the individual who drinks even moderately becomes much easier the victim of pneumonia than the man who does not drink at all.

## As a Therapeutic Agent

Alcohol has little place in modern scientific medicine as a therapeutic agent. At

the Presbyterian Hospital in Chicago, where we take care of more than twelve thousand patients a year, we have not prescribed through the drug room of the hospital a single bottle of alcoholic liquor since the passage of the prohibition amendment, and this is not due to any regulation against the use of alcohol. Any one of the attending medical men has the privilege of using alcohol if he sees fit in the handling of his cases. It is due to the fact that there is little or no logical or scientific reason for the internal administration of alcohol in the modern treatment of disease. On the other hand, the external use has increased very markedly. We use hundreds of gallons of denatured alcohol which costs, without the internal revenue tax, from 40c to 53c a gallon, in alcohol rubs for patients, in making tincture of green soap which is very extensively employed in cleansing wounds and preparing fields of operation, and we use seventy per cent of denatured alcohol as the best method of sterilizing fields of operation, the hands of the surgeon, the assistants and nurses, in attempting to secure an aseptic field. The exposure for ninety seconds of any germs which produce supuration to a seventy per cent solution of alcohol produces death of all these germs.

## The Abuse of Prescription Whiskey

Alcohol is no longer used by scientific physicians in acute inflammatory diseases, such as pneumonia and gripe. It is not only not beneficial but definitely harmful in such conditions. It is no longer used in

(Continued on page 15)

# Washington Summer Bible School

We have just completed a three weeks Summer Bible School at the Washington, D. C. Brethren church. On Sunday evening, July 17th, the commencement exercises were held at the regular church hour. It was a joyous occasion when between 70 and 80 happy boys and girls demonstrated the worth of the Summer Bible School. Many pronounced it the most successful School of this kind that we have yet had.

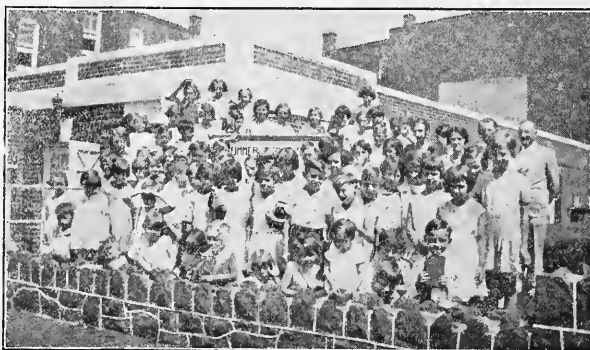
During the three weeks of the session a total of 95 boys and girls between the ages of 4 and 14 were enrolled. There was an average attendance each day of 72½. Thirty-eight of the enrolled scholars never missed a day during the session.

A keen interest in the school was maintained throughout. This is shown by the fact that the average attendance last

week was slightly larger than the first week. We feel that this interest is very gratifying, in view of the fact that the making of handicraft was not resorted to. Everything that was done had some relationship to the study of the Word of God, thus proving to the contrary what some assert, that you cannot interest children with the Bible.

There were 12 teachers and helpers in the school who gave of their time and talent in a most sacrificial manner. In the short period of three weeks they were able to teach these young hearts much of the Word of God. The plan of salvation was learned by all except the tiniest tots. Many beautiful songs and exercises were learned.

One attractive feature of the Session for the children was a noon-day trip and pic-



View of the Daily Vacation Bible School at Washington, D. C.

\*Head of Surgical Department, Rush Medical College, Chicago, Illinois.

nic. It was called the "Mystery Trip", for none of the children knew where they were to be taken until they arrived at the place, which was one of the City's beautiful parks. Two big busses were provided for the outing and a delightful time was enjoyed by all. The children sang their Bible school songs as they rode down the main avenue of the city.

We are thoroughly persuaded that Summer Bible school work is decidedly worth while, and affords a real opportunity for evangelistic work among children. Many of the scholars of our school, who have not been attending Sunday school anywhere, are already coming to ours and we hope to find access to many hearts and homes through this effort.

To Mrs. Minnie Harrison, who was the efficient superintendent of the school, should go much of the credit for its success.

HOMER A. KENT, Pastor.

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
with  
Thoburn C. Lyon

### GIFTS FOR BUILDING THE TABERNACLE

(Lesson for August 28)

Lesson Text: Ex. 35:20-29; Golden Text: Prov. 3:9

#### Daily Readings and Suggestions

#### MONDAY

Gifts for the Tabernacle. Ex. 35:20-29

As we read these verses we are impressed with the fact that the gifts came from men and women of all stations in life. The rulers brought precious stones: those with plenty also gave costly gifts; but the poorest, even those who possessed only a small piece of suitable wood, or a quantity of goat's hair, brought such as they had and gave it for the Tabernacle. And we cannot suppose that the gifts of the rulers were more esteemed than the gifts of the lowliest. It was true of them as Jesus once said of another: "She hath done what she could." May this be the heart's desire of every one of us!

#### TUESDAY

Willing Offerings. Ex. 35:4-19

"Whoever is of a willing heart"—how like the New Testament rule. "Not grudgingly, or of necessity; for God loveth a cheerful giver." This spirit should be true of all our gifts for God's work, not merely of our money. Paul declared that the necessity of preaching the gospel was laid upon him, and added, "If I do this thing willingly, I have a reward." Too many of us serve as did Ezekiel. (Ezek. 3:14): "And I went in bitterness, in the heat of my spirit." Let all our offerings be willing offerings, that we lose not the reward of service.

#### WEDNESDAY

Consecrated Workers. Ex. 35:30-35

These two men were chosen for their important tasks not because of any sort of favoritism on the part of God, but because they themselves were willing to listen to God, and learn of him. God filled them with his Spirit, and taught them to teach others.

After all, is not that one quality of Willingness to learn almost the whole of consecration? Certainly the result was that they were able to teach and to lead others in the work. Let us pray that more Christians may truly and fully consecrate themselves to the work of God's house.

#### THURSDAY

Generous Offerings. Ex. 36:7

What a picture in contrast with the "hard times" of today! Assuredly the church members have suffered from these trying times, but perhaps if our hearts stirred us up as did the hearts of these men of old, there would be more offerings for the house of God than ever before. The secret of the whole matter lies in the heart. Let us first of all be sure that we give our hearts to the Lord, like the Macedonian Christians (2 Cor. 8:5).

#### FRIDAY

Gifts Without Cost. 1 Chron. 21:18-24

The gifts which the Israelites brought were not "offerings without cost." No doubt many of them were cherished possessions, and there was little chance of ever replacing them. There are few stories that illustrate so well the spirit that should be every Christian's, as the story of the pagan woman who, when asked as to the cost of a temple that was being built, replied: "We do not count the cost when building for our

god; no gift is too costly." As Christians we have much more reason for loving gifts and service than any pagan; may our consecration not be less! God's gift for us was not an offering without cost!

#### SATURDAY


An Offering of Righteousness. Mal. 3:1-6

All must be purged before they may offer unto the Lord an offering in righteousness. How much better to have him purge us now, by his grace, and to live unto him in loving fellowship each day, than to await his coming in judgment and wrath! Let us invite him now to refine the dross from our lives, and let us pray, with the Psalmist: "Cleanse thou me from secret faults"

#### SUNDAY

Love for God's House. Ps. 84:1-12

There is no comment that we can make for this day's reading that is so forceful as the scripture passage itself. There may be phrases here and there whose meaning is not readily apparent; we would not lead you to suppose that these will not well repay close study at another time; but for today, just pass over the obscure phrases and take from each remaining phrase all that a careful, Spirit-guided reading will give. When you have done this, you cannot help exclaiming with the Psalmist: "O Lord of hosts, blessed is the man that trusteth in thee!"

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer</p>
<p>F. C. VANATOR, Associate Peru, Indiana</p>	<p>C. O. WHITMER, 217 E. Dubell Ave., South Bend, Ind.</p>	<p>2301 13th St., N. E., Canton, Ohio</p>

## Spiritual Coins and Counterfeits

By C. D. Whitmer

### XV.—"Revival vs. Religious Boom"

"We are having a great revival in our church," said an earnest Christian to a friend whom he chanced to meet on the cars. "The meetings are crowded every night. Scores come forward at each altar service. We are to have twenty-five additions to the church next Sabbath, and a great many more will doubtless follow in the near future. It is a glorious work!" "Yes," replied the friend, "that is very good so far as it goes. But how about the church itself? Is there any real awakening of new spiritual life among the members? Is the church being lifted to a higher plane of religious activity and thought and aspiration?"

"Why, yes, the laymen and women are very active in the meeting, and they work outside to get persons to attend. Not only old stand-bys, but a good many members who have been rather indifferent for years have enlisted heartily in the present work. They labor with the enquirers, they pray and bear testimony in the meetings, and they go out upon the streets and seek for the wanderers."

"I suppose there is a great increase of missionary interest among young people. The offerings for benevolent work are enlarged. There is a marked change in the home and business and social life of the older Christian. They are ready and eager to accept higher ideals and more exalted standards. There is a new consecration of

persons and of substance to the work of God's kingdom at large."

"What, you haven't thought of these things? The revival is manifesting itself chiefly in the effort to bring young people out on the side of Christ? Then it is not a revival at all. It is only a religious boom. Your church has been cold and dead for years; and it was evident that unless something was done the doors would soon close. So the managers have done just what business men do when trade is at a low ebb. They have brought about a boom in the chief end of which is to add new members to the church, and so to fill its depleted treasury. That is why you estimate the success of the work by the number of persons about to unite with the church. And that is the common measure in modern revivals."

Evangelism is one thing; a revival is quite another thing. Revivals often result in an evangelism that brings great numbers of sinners to Christ, and a great many undecided ones to positive and outspoken allegiance. But the two things are entirely distinct. We have much evangelism without any revival; and that is one reason why evangelistic effort is so often fruitless. A revival means an awakening of new religious life among Christians. And when a Christian prays for a revival his first desire should be for fresh consecration and a new work of grace in himself.

The church should be more eager for an increase of Christliness among those already within its circle than for mere additions to its membership.

That preacher truly appreciated the meaning of a revival who said: "Would that God would send us a revival even if it blew my church into flinders"! A genuine and universal revival of spiritual religion in this land would probably blow many a church into flinders, but it would also mean an influx of new life in the kingdom of God. It is comparatively easy to arouse a church to great activity for the purpose of adding to its own strength and glory. But to bring a church to such a spiritual state that it would willingly sacrifice its very existence for the advantage of the kingdom is not so easy. Yet that only is a true revival that aims at the salvation of men and the sanctification of disciples and the building up of the kingdom of heaven without so much as a thought of adding members to "our church."

South Bend, Indiana.

#### A CHRISTIAN ENDEAVOR SERVICE FOR PROMOTING THE QUIET HOUR

By Rev. Franklin J. Hinkamp

Superintendent of the Department of Evangelism and Quiet Hour of the New York State Christian Endeavor Union

**Song Service.** Fifteen minutes of carefully prepared, worshipful singing to create an atmosphere and an awareness for the suggestions of the meeting. Suggested hymns: "O, worship the King," "This is my Father's world," "Open my eyes," "My faith looks up to thee," "Living for Jesus," "O for a closer walk with God," "Take time to be holy," "I would be true."

**Statement of the Theme of the Meeting:** To consider the Quiet Hour, its purpose, place, and value in the life of Christian youth.

**Scripture Lesson.** May be read responsively or by one person who knows how to read Scripture well. (Suggested selections: Psalm 5 Psalm 15, or portions of Psalm 119.)

**Prayer,** by the leader or another previously chosen. Suggested theme of prayer: The privilege of prayer, when we know God's love for us as revealed by Jesus Christ.

**Hymn.** Suggested selections: "Sweet hour of prayer," "My faith looks up to thee," "Purer yet and purer."

**Presentation of Theme for Discussion.** Stress these items: The Quiet Hour, its purpose, place, and value in the life of Christian youth.

1. The Quiet Hour. What it is; its origin, spread, present international emphasis. Read and explain the Quiet Hour covenant.

2. Purpose. Definite time and plan for development of personal devotional life. Importance of being united with multitudes of like-minded Christian youth. Building of a vital Christian character; living ourselves into the spirit of Jesus our Master.

3. Place. When and how much time and thought should be utilized, for best results?

4. Values. Apart from spiritual value are these: opportunity to build a personal philosophy of life, time for evaluation of our life's driving motives. Spiritual values; time to clarify our faith, time for spiritual culture. "Give God a chance to speak to you."

5. Christian youth. After all, we are not merely youth; we are Christian youth. What does this seem to mean as to our habits, practices, and ambitions?

#### Discussion

1. Is a Quiet Hour necessary? 2. Is there need, more today than previously, for a "quiet time"? 3. What is the relationship between the Quiet Hour and the Christian life? 4. What values do you think might come from observance of a definite quiet time in the lives of most young people? 5. Would observance of the Quiet Hour

make church and the Christian life generally seem less or more vital and real, and why? 6. If we do not observe the Quiet Hour, is there a definite loss of something worth while in the development of character?

Close the meeting with sentence prayers, "to give opportunity for decisions to be formulated and pledged to God." The leader presents Quiet-Hour enrollment cards to all who desire them.

Closing hymn. "More love to Thee, O Christ" or "I am thine, O Lord."

Benediction, in unison.—C. E. World.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

## MISSIONS

### God So Loved

A Word to Evangelists and Missionaries

By D. T. Hume

As you go about this world in your Gospel ministry and as you come in contact with all the desolation and grief wrought by sin, as your heart wells up in pity for the halt, the maimed, the blind, and the simple, as you are crushed by the thought of the heathen sitting in the awful darkness far beyond the Gospel's farthest outpost—do not let Satan hint to you that God is less solicitous regarding the need of the world than you are. You, without doubt, tread many a weary mile to bring the light of life to such benighted folk, you endure fatigue, hunger, discouragement if by any means you may save some. You labour in prayer for these desolate ones. But do not let Satan suggest (as he is sure to do), that God is any whit behind you in this work. As a matter of fact God the Holy Spirit is speaking to men far beyond the church's most advanced frontier. Daily he is revealing to them their sin as God sees it, as well as God's creation—glory as shown in nature, which glory their crooked hearts and wayward eyes have so long refused to dwell upon. He is preparing this one and that one to receive the Gospel message. He obeys joyfully that yearning cry of the Father:

"Go, O my Spirit, go, stand by the gate, Go, watch by its portals both early and late,  
Lest some precious soul

Not far from the goal  
Should wander away into darkness and hate,  
And miss it forever,  
The pearly gate."

And not only so. In his own mysterious ways he conveys the message of the Cross and causes it to be accepted by many, some of them perhaps neighbors of yours whom you have never thought of as Christians, quiet people who do not make any show of their religion, who cannot express themselves very well but who have accepted Christ in childlike simplicity. There is the fruit of the Spirit in their lives, seen by the eye of the Husbandman who "waiteth for the precious fruit of the earth and hath long patience for it, until he receive the early and the latter rain" (James 5:7—far more patience than you have, and far more insight.

And then Satan tells you that God is

hard, that God has marked out certain ones for eternal punishment and will not be satisfied till he has exacted the pound of flesh. Tell him that he is mistaken. Tell him that "God would have all men to be saved and come to the knowledge of the truth" (1 Tim. 2:4), that God has given man the power of choice, and that the only way man can be lost is by choosing the evil. If anyone is lost it will not be God's fault.

Tell Satan that he had better take another look at Calvary if he wants to know the extent and degree of God's love to mankind. There God gave his best, yes, all that he had. There the world beholds the astonishing and unique sight of the Beloved of God, the Heir of all things, nailed to a tree by the hands of his creatures.

Perhaps it is not an astonishing story to you. That is because you have heard it so often. But it is astonishing. The heathen, hearing it for the first time, very often is thunderstruck.

Yes, if you want a rebuke for Satan's suggestion that you are more anxious to see men saved than God is; here it is in the cross, the nails, the blood-stained spear, the anguished cry wrung from the lips of the Holy One, "My God! My God! Why hast thou forsaken Me—" On earth's birthday, out of the chaotic darkness, the light emerged at the Creator's behest. And out of the darkness and bitterness of Calvary emerged the sweet assurance that God had not forgotten sinful and broken man but that he loved him still with an everlasting love.—The Evangelical Christian.

#### "THIS MAN RECEIVETH SINNERS"

"Come unto me, all ye . . ."

By Dora Greenwell

Come, hearts that are blighted and broken and bruised; come, spirits benighted, rejected, refused; come, look on your Saviour! Behold him, he stands with a wound in his heart, and a world in his hands.

Come now, ye transgressors through force and through fraud; come, now, ye oppressors, and look on your Lord. Oh! come, ye deceivers. Oh! come, ye deceived; come, slave, and come, tyrant; come, grieving and grieved.



Come, men who are mighty to curse and revile; come, women whose lips have forgotten how to smile; come, bond-slaves, come, sin-slaves, come, drunkards, come, thieves; come hither to Jesus; 'tis such he receives.

Come, outcast, abandoned, of devils the prey; come now unto one who is stranger than they; come dwellers in darkness; come, neighbors of Hell, where man dare not enter, the Spirit can dwell.

And fear not, though legion should still be their name, deeds nameless, deeds shameless, that bring you to shame. Oh! fear not, poor sinners, let this be your fear—to miss the kind Savior, who waits for you here.

For all your distresses, excesses, and need, his love and his pity unceasingly plead; your deepest demerit his Blood can efface; come, sinners, inherit the treasure of grace!

Yea, if there be any who bear a dark stain on brow and on bosom, the blood-mark of Cain, 'tis Abel who loves you, 'tis Abel who pleads; for the brother who slew him he now intercedes.

Come, kneeling before him, adore him, and grow more pure than the sunbeams, more white than the snow; he chose you, come, choose him your Savior, who died; fear only to lose him, fear nothing beside! —The War Cry.

twelve members for the five month period. We praise the Lord for his continued answer to prayer, and rejoice that these gains have come through the channels of the regular worship services, supported by prayerful personal work on the part of members, and a faithful witnessing to the Truth, led, as we believe, by the Holy Spirit.

The church school attendance has shown encouraging increase, as have also the morning and evening worship services. Of course, this church is not without its problems, but we are hopeful that recent progress indicates the beginning of a perennial revival in this church, which has weathered many struggles in the third of a century of its history.

Reports submitted at the recent quarterly business meeting showed the various organizations of the church to be solvent, and thanks to the stewardship, foresight and ability of Sister Anna Clays, who left this church a substantial bequest, the church has thus far been able to meet its financial obligations, by supplementing the gifts of the members with the funds received from her.

Just now, the church is ready for a week of Bible Conferences with Rev. Chas. W. Mayes, of California, as the leader. This will be the first effort of this church to conduct such a meeting, and we are hopeful there will be encouraging news to report from it, as well as from the regular activities of the Church.

REV. W. S. CRICK, Pastor.

#### LA VERNE, CALIFORNIA

Another quarterly business meeting has come and gone, reminding us that it is again time to report to the Evangelist. In fact, we were officially requested to send on parts of our pastor's report in an article, at this time. It may be of interest to some too, to know that our pastor, Rev. A. L. Lynn, has accepted the unanimous call to serve this church for another year.

These gleanings from his report will indicate to the brotherhood his efficiency and earnestness as a pastor. He was agreeably surprised, in summing up his three and one-half years with us, to find that, in our small city so well church, God had so signally honored prayerful efforts, in granting this goodly increase in membership.

Baptised—112. Received by letter—39. Total—151.

Lost by death and letter—34. Gain for the period—117.

Brother Lynn claims that this victory is due to the fine spirit of cooperation on the part of the membership of the church, energized by the power of the Holy Spirit. There have been no large ingatherings but just faithful preaching, teaching and witnessing which has resulted in frequent confessions. Each departmental report showed an earnest zeal for the Lord's work and to the three prayer meetings held each week, we give a good deal of the credit.

Mother's Day, Children's Day, and Father's Day were all suitably observed in the morning services. Twelve babies were consecrated to the Lord following the Children's Day program. A 4 weeks Daily Vacation Bible School, sponsored by the four Sunday schools of the city, was largely attended by our younger scholars. A neat, weekly church bulletin is now being enjoyed at the services, through the generosity of the moderator, T. J. Steves.

Social comradeship is kept up in the various groups through many pleasant enterprises. Eighty were present at the Men's

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### FINAL WHITE GIFT REPORT

Previously reported (Evangelist of Feb. 27, 1932) .....	\$1,960.39
C. L. Anspach .....	5.00
Center Chapel .....	3.12
Lanark, Ill. ....	65.00
Denver, Ind. ....	2.00
Dallas Center, Iowa .....	21.01
Long Beach, Cal. ....	25.00
Mansfield, Ohio .....	6.55
Beaver City, Neb. ....	15.00
Pittsburgh, Pa. ....	27.06
Los Angeles, First Church .....	42.05
McKee, Pa. ....	.85
Sterling, Ohio .....	8.00
Anonymous .....	5.10
Total .....	\$2,186.13

If the treasurer has failed to acknowledge any gifts through this column or individually by mail please call his attention to the error at once. Many of our churches failed to send a single penny to support the National Work of our Association. We trust this was due to the "Depression" and not to lack of interest or sympathy. We hope every church will resolve now to make some sort of a report this coming year.

M. P. PUTERBAUGH, Treasurer.  
Ashland, Ohio.

### NEWS OF THE COLLEGE

It will be a matter of regret to all the friends of the College to learn of the death of Mr. P. A. Myers, who was for a long time a trustee from Ashland City. He had given freely in all the financial campaigns for the College and was always friendly and interested.

By the time this is read, the summer session will be over. The total enrollment for the term was finally 223. The Faculty all feel well satisfied with the nature of the work done.

Dr. Charles Anspach and family have been spending a few days in Ashland.

Dr. M. G. Caldwell, professor of Sociology, has an article in the current number of *Criminology and Criminal Law*. It has been widely quoted in the Associated Press dispatches.

Dr. W. S. Bell, endowment secretary for the College, recently visited the College on official business.

During the vacation of the pastor of the

local church, the pulpit has been ably filled by Drs. Miller, Baer and Monroe.

Many have been attending the services being conducted at our Fair Haven church by Rev. L. S. Bauman, where the interest is good and the attendance large.

Some students from California are already here for the fall semester.

It is with more than ordinary satisfaction that I record the fact that our Professor R. R. Haun recently returned from the University of Chicago, where he successfully passed his final examinations for the Doctor of Philosophy degree, taken in Physics. Dr. Haun has been with the College for some ten years or more, having had leave of absence twice for this work. He has been dean of men for the past several years, which position he fills exceptionally well. The College congratulates Dr. Haun on this recent achievement.

EDWIN E. JACOBS.

### BEAVER CITY, NEBRASKA

Owing to crop failures and other financial reverses our people here at Beaver City could not see their way clear to retain Brother Blood as pastor for the coming year.

We sincerely regret this move for we have found him a live-wire, going beyond our expectations in his good work.

He is tireless in his efforts for the promotion of all lines of good work in the church and community.

Too much cannot be said of his efforts to promote Bible study in his congregation.

The church here has made progress during his pastorate and that we have not forged ahead more is certainly no fault of his.

We would have no one think Brother Blood is leaving this field because of failure on his part. This is far from the situation. We are sorry that we are seemingly unable to retain him because of financial conditions at this place.

MRS. C. D. MILLER, Secretary.

### FREMONT, OHIO

Since the last report from Fremont, Ohio, appeared in these columns, March 5th, of this year, six have been added to the church by letter and there have been nine baptized, six of whom have been fellowshipped in this congregation. This makes a net gain of

Night picnic recently when the ladies were special guests. The high school age boys' class made and served ice cream to all. Many of the groups have regular monthly socials "to save". The Sunday school meets next Thursday in a beautiful mountain park for its annual picnic.

Our membership attended largely the 22nd annual inspirational Bible Conference, held in July in the First Brethren church at Long Beach, and were greatly refreshed thereby. During this time the pastors exchanged pulpits on Sundays. Those preaching at La Verne were: Rev. A. B. Cover, Rev. W. A. Ogden, Rev. A. D. Cashman, and Rev. John Lienhard. Dr. Florence N. Gribble was brought from Sunnyside, Washington to this conference to deliver three of her wonderful missionary addresses. La Verne was fortunate in securing her for another address before her departure for the East. A large group of church folks sang "God Be With You" to her as she boarded the train at Pomona last Wednesday evening.

May our gracious Lord bless each one of you who read this report, and use you mightily in your particular portion of his vineyard! And may he grant to each one of us a deeper concern for the lost in heathen lands, from whence the last of his own are to be gathered before his Bride is completed for his glorious appearing!

MRS. HARRY GOOD, Correspondent.

#### WILL AMERICA SURRENDER?

The Christian Advocate quotes the opinion ventured by "a wise man who is a confirmed Dry," as follows: "The law will be changed. The Wets will win. The saloon will come back. This country will be so disgustingly and intolerably Wet that the next generation will go Dry and stay Dry!"

If one accepts as in any sense conclusive the action of the Chicago conventions, made up largely of politicians of both sexes who adopted platforms dictated by a small coterie of leaders, then indeed we seem to be shut up to the gloomy view expressed above. True, that judgment ends on a note of final and glorious triumph, but it visions an intermediate state horrible to contemplate, something like the proverb quoted by St. Peter, "The dog turns back to his own vomit, and the sow that was washed to her wallowing in the mire." God only knows how many lives of loved ones will be blasted in the holocaust if "the saloon comes back" and this country again becomes "disgustingly and intolerably Wet." Must such a terrible price again be paid in order to convince the next generation to go Dry and stay Dry?

As to the Republican platform, few seem able or willing to agree on its exact meaning, and there is a disposition to wait for the candidate to speak in no uncertain terms upon it. The Democratic platform appears to be absolutely hopeless. So able a commentator as Senator Carter Glass is quoted as calling it a "bar-room plank." Worst of all, opposition to the 18th Amendment and the Volstead Act is made a test of party fealty. The candidate accepts this wholeheartedly and declares boldly that the 18th Amendment is doomed. It would be the worst sort of folly to minimize the seriousness of the situation. Those who favor our present laws must get together, study the situation carefully and prayerfully, and decide upon a unified and aggressive plan of action. No time is to be lost.

Meantime, we do not hesitate to express

the conviction that the Christian Century has stated the case fairly and conservatively when it says:

"It is perhaps unwise to venture a prediction. But we have long felt that when once the issue is joined under a fair and responsible formula, the promoters of the present Wet hysteria will stand amazed at the undreamed of resources upon which the Drys will draw, in Church, and home and school, and factory, to keep the nation from slipping back a single step in this the most significant effort at voluntary social self-control which history has ever known."—Reformed Church Messenger.

#### DON'T STOP JOHN'S PAPER

Don't stop John's Paper, editor,  
For he could not live without;  
Surely he will want to know  
All the activities round about  
Throughout the church from East to West,  
From North and South as well,  
From Japanese and Chinese shores,  
And the land of William Tell;  
What's new way down in Bambur-land,  
As well as up Northeast,  
The news from Red Bird's changing day  
And Europe's topmost crest.

Why, man alive, he'd miss the vision  
Of his beloved church,  
With teeming millions deep in need,  
And leave them in the lurch;  
He could not see beyond the borders  
Of his own local perch.  
He'd narrow down and shrivel up without  
the inspiration  
That comes from reading every week your  
grand old publication.

Now there are many other reasons  
Why John's paper shouldn't stop,  
But I know I need not give them,  
And the subject we will drop.  
From now on, Mr. Editor, whenever a man  
writes in,  
And tells you to stop his paper, you should  
at once begin  
To pray for that dear brother and inquire  
as to the "Why,"  
For his pathway will be rocky and things  
will go awry,  
If this friendly weekly visitor ceases com-  
ing to his door,  
We're fearful he will lag behind and we'll  
hear of him no more.

—E. S. Hengst in the Evangelical  
Messenger.

#### THE REALLY POOR

[An editorial in the Jackson (Miss.)  
Daily News, Fred Sullins, Editor.]

"Wherefore do you spend your money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (Isa. 55:2).

In these days of depression we hear much about poor people, and an hour rarely passes that we are not confronted with some form of poverty or hear some story of distress.

But who are the really poor people of this earth?

Not those who are merely poor in money, for the greatest of earth knew not riches—Socrates, Wagner, Rousseau, Poe, Lincoln, and a myriad of others throughout the centuries. Longfellow sold his most immortal poem for \$25 and was glad to get it. Jesus

of Nazareth was poorest of all, for he had not where to lay his head.

The really poor are those lacking in mental resources. It is the form of poverty that grinds, deadens, kills.

When poverty comes, the poor in mental resources have no wells of inner happiness from which to draw. When their money is gone, they have no inner riches.

When they drop from their station in life through some misfortune, they know no human beings to turn to.

When they are bereaved, they have no tides of faith to support them.

They are poor in self-mastery, and their environment overcomes them.

They are poor in discipline, and their own selves fall upon them and devour them.

They are poor in enthusiasms, and when their one little interest is gone, they have no other.

They are poor in friends, and to their calamity is added loneliness.

They are poor in passion, and to a love-hungry world they have nothing to offer.

They are poor in thoughts, and do not have as much as two ideas to rub against each other.

They are poor in work, having never found their task, without which no soul can be happy.

They are poor in time, having smothered creative leisure with the clutter of unimportant things.

They are poor in beauty, having never learned to behold beauty in true perspective.

They are the whetted ones of earth. They stand with their shivering souls looking in through the window at the warmth of life.

It is hell to be poor in all that makes life rich, true, strong, wholesome, and beautiful.

Yea, verily, the poverty-stricken of this earth are not the people who have merely lost their money.

#### AN EDITOR'S AFFLICTION

The Book of Job is hardly more eloquent than Dr. John van Schaick, Jr., Editor of *The Christian Leader*, contemplating what his brother editors have come to know as his annual attack of poison ivy. Sufferers from this beautiful, but insidious, vine may find some consolation in the words of this distinguished victim. In the course of a brilliant article on *Rifts in the Lute*, in the *Leader* for July 2, Dr. van Schaick says:

"There is a vine with alternate glossy green leaves, each having three leaflets which in autumn turn a beautiful dark red. It is called *rhus toxicodendron*, or poison ivy. It makes more bad music for me than anything else in the country. Most human beings have natural immunity to it, but if once they break down that immunity they are susceptible forever after. I was forty-five before I broke mine down by trying to pull out vines which had poisoned children. Since then I have learned a lot. When I get a bad attack of poison ivy, the most irritating thing that can be said to me is, 'I should think you would know the leaves.' Know them? I'd know them if they were festooned around the gates of heaven or draped around the great white throne, and I'd go elsewhere. I do not go to poison ivy. It comes to me. It is a hellish thing that hides in grass where wild strawberries grow. It conceals itself under woodbine or wild clematis. It lurks among the wild raspberries. It comes to me on the coat

of the neighbor's dog. It seats itself on my shoelaces or the bottoms of my trousers. There is only one sure prevention for me, and that is scrubbing with coarse soap on my return from every trip into the thickets, and I have about decided to wear rubber boots so that my shoes and my clothing cannot touch it. The damage is done by an oil or resin, and if that can be washed off no harm will follow. If it cannot be washed off, then of ten thousand remedies I prefer to smite the first blisters with a solution of ferric chloride and alcohol. For two weeks, poison ivy has been cavorting between the fingers of my writing hand, and this article is the first thing done with my own hand since I got better. If my adjectives seem too lurid, those who are subject to poison ivy themselves not only will forgive me for what I have said, but will cheer me on to greater heights or depths."—Congregationalist.

### THEY CAN IF THEY WILL

They can if they will.

They will if they must.

America must make it plain to them that they must.

These are the words of a prominent, public-spirited business man of San Francisco. We do not know his ecclesiastical connections. They were uttered in a meeting of forty or fifty representative business and professional men, with a sprinkling of military and naval officers, who were considering the relation of the United States to Russia. In the discussion that came up Russia's attempt to solve the problem of feeding and clothing and housing its people was under consideration. Whether its method was to succeed, they did not know. With the communism in Russia's plan, the group was not in the slightest sympathy. But it realized that the situation at the present time facing the United States is extremely serious. Eight million people are out of work. The entire group of the people in the United States who can work gainfully is less than 50,000,000. One-sixth of these then are unable to secure employment. The farmer has crops that he cannot sell; the merchant has stock that he cannot sell; the orchardist has fruit that he cannot sell; the banks have money that they cannot lend. The industrial system has come to an impasse. The problem of producing from our abundant resources, by the means at our disposal, an adequate supply of all that every man needs, is the outstanding problem. The methods we have used in the past have not solved it.

It was in this connection, that the gentleman, speaking of our great captains of industry, said, "They can solve this problem if they will. They will solve this problem if they must." It is for every American citizen, for the members of the Christian church who are interested in folks as folks, in making life better for every person, for every patriot, to bring such pressure on the captains of industry that they will feel that they must furnish a solution for this great problem.—Pacific Christian Advocate.

What, indeed, does not the word cheerfulness imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means humility and charity; it means a generous appreciation of others and a modest opinion of self.—Thackeray.

### AS I GO ON MY WAY

By Strickland Gillian

*My life shall touch a dozen lives before this day is done—*

*Leave countless marks for good or ill ere sets this evening's sun.*

*Shall fair or foul its imprint prove, on those my life shall hail?*

*Shall benison my impress be, or shall a blight prevail?*

*When to the last great reckoning the lives I meet must go,*

*Shall this wee, fleeting touch of mine have added joy or woe?*

*Shall He who looks their records o'er— of name and time and place—*

*Say: "Here a blessed influence came," or, "Here is evil's trace"?*

*From out each point of contact of my life with other lives,*

*Flows ever that which helps the one who for the summit strives.*

*The troubled souls encountered does it sweeten with its touch,*

*Or does it more embitter those embittered overmuch?*

*Does love through every handclasp flow in sympathy's caress?*

*Do those that I have greeted know a newborn hopefulness?*

*Are tolerance and charity the keynote of my song*

*As I go plodding onward with earth's eager, anxious throng?*

*My life must touch a million lives in some way, ere I go*

*From this dear world of struggle to the land I do not know.*

*So this the wish I always wish, the prayer I ever pray:*

*Let my life help the other lives it touches by the way!*

It is n t strange that the religion that is soothed all Sabbath day should sleep all the week.—Ram's Horn.

Art thou a beggar at God's door be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. According to thy faith, saith he, be it unto thee.—John Bunyan.

### HOME EDUCATION

(Continued from page 2)

in the home, now and always. He should have a share in caring for the baby, a share in enjoying it, a share in disciplining it and a share in its affections that is equal to the mother's share. Naturally the father will be absent much, and busy providing for his little family, but equality in affection will do much to hold the family together.

Who has not seen fussy, overanxious young mothers who would not allow the father to touch the child because he had been out in the busy world and might bring contagion of some sort? Who has not seen young mothers angry if the father corrected the children? No man wants to be a nurse girl, a tyrant, or an outsider in his own home, but if he has a child he does want to function as a father.

Of course the temptation is strong to consider the first baby so important that the father hardly gets a word or smile after the little boy or girl arrives, but that is bad for the baby, for the father and also for the mother. Baby is very important and with regard to physical needs comes

first in the home, but the home is for all and not simply for the baby.

So not only should the baby be encouraged to say that he belongs to Papa and Mama, putting Papa first, but the mother's actions and conversation should show the child that Papa is a very important person in their little world. To take advantage of the fact that Mother sacrifices more and does more for the baby than anyone else is weak and foolish. Every good mother wants the best for her family, and the best includes equality in the home, consideration for all and a life for the children that embraces the loving care and attention and discipline of both parents. To say, as some young parents do in the presence of the girl or boy, "This is my child and I never want you to punish him," is to pave the way for unhappiness, lawlessness and perhaps the disruption of the family.

If both Mother and Father teach by voice and action that the other is entitled to equal consideration and love and obedience, the moral standard of family living is unconsciously raised. Personal adjustments under such conditions can be made more harmoniously and wisely, and the happiness of the home is proportionately increased.—Reformed Church Messenger.

### ALCOHOL FROM THE STANDPOINT OF MODERN SCIENTIFIC MEDICINE

(Continued from page 11)

septic conditions. Its only use, outside of its external use, in modern scientific medicine is found in cases of individuals who are chronic users of alcohol and who are brought to the hospital suffering from some accident or some disease in which a moderate amount of alcohol is continued for a time in order to prevent the development of delirium tremens. In regard to the habitual use of alcohol by healthy persons all authorities agree that it is a luxury, that it is unnecessary for the growth and maintenance of the body and that it neither promotes greater healthfulness, nor in any way retards the onset of disease.

#### Bad Effects of Abuse of Alcohol

The bad effects of the abuse of alcohol can be seen in hospitals, prisons, and asylums of all counties, especially those where the population is addicted to spirits. A large percentage of crime is admittedly done under the influence of alcohol. Alcohol is responsible for a large part of the poverty and misery of the lower classes of the population. Many of the admissions to lunatic asylums are due to alcohol. It would not be an exaggeration to say that drink has done more injury to mankind than has been done by such great plagues as cancer and tuberculosis combined. It is responsible for a large portion of the venereal diseases that occur. The facts which I have presented above are not merely my impressions, they are taken from the textbooks of the best authorities on pharmacology, the science of the action of drugs.

#### Need for Prohibition

In view of these scientific facts, if a nation could by legislation eliminate the curse of drink, with its resulting misery and death, legislation to that effect should be passed over night and rigidly enforced. Fortunately in this country such legislation has been passed. It has been fairly well enforced; not as effectively as it can be enforced in the future, but it has been sufficiently well enforced to have made a wonderful improvement in the health and well-being of our people as a whole. In some

states it has been much more effectively enforced than in others.

#### Reduction in Beer Consumption

There has been a great diminution in the amount of alcohol consumed by the people of this country since the passage of prohibition. The consumption of beer has been almost entirely eliminated. Accurate statistics properly accumulated would show probably that less than five or possibly less than three per cent of the amount of beer is consumed in the United States than was consumed in the old pre-war days. The total amount of alcohol consumed in drink is probably less than ten per cent of the amount that was consumed in the pre-war days.

The childish chatter of many individuals who are opposed to prohibition that there is more liquor in the country today than ever before can easily be shown to be untrue. The arguments of those who are opposed to prohibition that everybody is drinking and that everybody is making beer and moonshine can easily be controverted by a careful analysis of the facts. The opposition to prohibition has become with some men a fixed idea, an obsession which makes it impossible for them to treat the problem fairly or intelligently.

#### A Great Success

Taking into consideration the fact that drink has been an almost universal and immemorial habit of the human race, the results secured by prohibition in this country in the last nine years must be accepted as a great success for this movement.

In wiping out a great curse like drink, or like slavery, it is to be expected that such an effort would meet with serious opposition and that success can be secured only after years of effort. This was true of slavery and it will be true of drink.

Fortunately for the United States the prohibition amendment is now a part of our Constitution. It cannot be repealed except by the conjoint action of at least thirty-six states. No legislation by Congress can so modify the definition of intoxicating liquors as to permit the manufacture, sale and transportation of liquors that are in fact intoxicating.

The question as to whether a liquor is intoxicating or not is not a matter of scientific opinion at all, but is a matter of common knowledge and common sense. It is a matter of common knowledge that man could get drunk on the old beer that was manufactured before prohibition which contained from 3 to 4 per cent alcohol, and it is a matter of common sense that if a man can get drunk on such beer he can get drunk on beer containing 2.75% of alcohol by drinking a few more glasses or a few more bottles.

#### Must Be Continued

We are therefore in a position where our experiment with prohibition must be continued for a number of years. The experiment should be continued in a logical, orderly, scientific way. The Eighteenth Amendment should be thoroughly enforced in all parts of the country by the federal, state and municipal governments. If this is done, the Eighteenth Amendment will accomplish more for the purpose of obtaining definite health of the people of this country than any legislation ever passed.

The Eighteenth Amendment is a part of our Constitution and should be made as effective as possible. Every man knows and every woman knows, whether they drink or

not, that they are better off, and that the boys and girls of this country are better off without drink.

## OUR LITTLE READERS

### ALICE AND ANNIE MAE

Alice Preston had come with her father and mother to visit the land where the cotton grows. Alice lived in a city and she had never seen cotton-pickers before. As they drove out past the cotton fields three little black faces peeped out from among the plants. All around them were white balls of cotton. The cotton looked snow-white in the sunshine. The black faces belonged to Annie Mae and her two brothers, Sam and Joe. They were busy helping their father and mother pick the cotton, and there were many other fathers and mothers and children helping, too. They were all hard at work filling baskets full of cotton so that people could have cotton to use. Joe and Sam and Annie Mae were having a good time with all the rest. As they worked they sang in low, sweet voices a song the old colored "mammies" love to sing:

"Swing low, sweet chariot,  
Coming fo' to carry me home.  
Swing low, sweet chariot,  
Coming fo' to carry me home.  
I looked over Jordan, and what did I see  
Coming fo' to carry me home?  
A band of angels coming after me,  
Coming fo' to carry me home."

As Alice and her father and mother drove up, little Annie Mae was piling up the cotton in her basket. She saw them driving down the road, and came running out to meet them. As she came to the side of the carriage Mr. Preston said, "You are happy, picking cotton, aren't you?"

"Yes," said Annie Mae, shyly.  
"And we are glad," said Mr. Preston, "to have your cotton in the North."  
"What do you all do with y'er cotton?" asked Annie Mae.

"We make it into clothes to wear and bed covering to keep us warm," said Alice's father.

"I would like to pick some cotton," said Alice.

So her father asked Annie Mae to show her how to pull the cotton out of the stiff pods. It was not nearly as easy as Alice had thought it would be. The pods scratched her fingers. After she had pulled the cotton out of a great many pods she peeked into a high basket they had given her.

"Oh, what a little bit!" she exclaimed.  
"It hardly covers the bottom of the basket and I thought I had it almost full."

Annie Mae was working near by. "La, miss," she said, "it takes hours and hours to fill one of them big baskets."

Just then Annie Mae's mother came near. After talking a little with the visitors she asked them to come up to her cabin home just opposite the cotton field. There they saw two little rooms, with no carpet on the floor, and only newspapers pinned up to cover the board walls. Little Annie Mae was happy as the visitors rode away she was looking at some pictures they had left behind. And the other children had some, too.

Alice waved her hand to the little cotton-pickers as far as she could see. Then she looked down at the bunch of cotton bolls

which Annie Mae's mother had given her to carry home.

"Now, father," she said, as they rode along, "let's count how many things cotton is good for." And so they did.

"Bed comforters, like the new ones mother made," said father.

"Cotton in our ears or our teeth when they hurt," was the first thing Alice thought of.

"Thread for sewing," said her mother.  
"Cloth for sheets and pillow cases," said father, still thinking of his comfortable bed.

"Dresses," said Alice, "and curtains and lots of things of that sort."

"Cotton-pickers do help us, don't they, father?" said Alice later, after she had found how many, many things there are for which we need cotton.

When their journey was over and Alice was at home again, her mother sang to her this verse about the cotton-pickers:

"Sing ho! for the planters who planted the cotton,

Sing ho! for the sunny fields where it did grow.

Sing ho! for the workers who gathered the treasure

From all the big buds as they burst with its snow!"

"Oh, mother!" said Alice, "I wish Annie Mae could have this song. Can't we send it to her?" So mother wrote the verse on a card and sent it from Alice to Annie Mae Priors.—From "Helper Picture Stories," by Frederica Beard.

## ANNOUNCEMENTS

### LAST MINUTE NOTICE

Brother Claude Studebaker, pastor of our church at Pittsburgh, Pennsylvania, has just written to the secretary of the Home Mission Board that the Pittsburgh Christian Endeavor Society has taken up an offering for the National Conference offering to be taken on the last Sunday of Conference.

He suggests that because the delegates are personally pretty well spent out by the time the last Sunday of Conference comes that this would be a wise and timely suggestion for all organizations to do. Let each church, or Christian Endeavor, or Sunday school send their delegate to Conference with their offering for Home Missions on the last day.

If every church sent its delegates with \$5.00 for this offering, it would be a godsend to our work and no church would miss it. Let each leader start the movement quickly in each church. The time is short.

R. PAUL MILLER.

### THE GARFIELD

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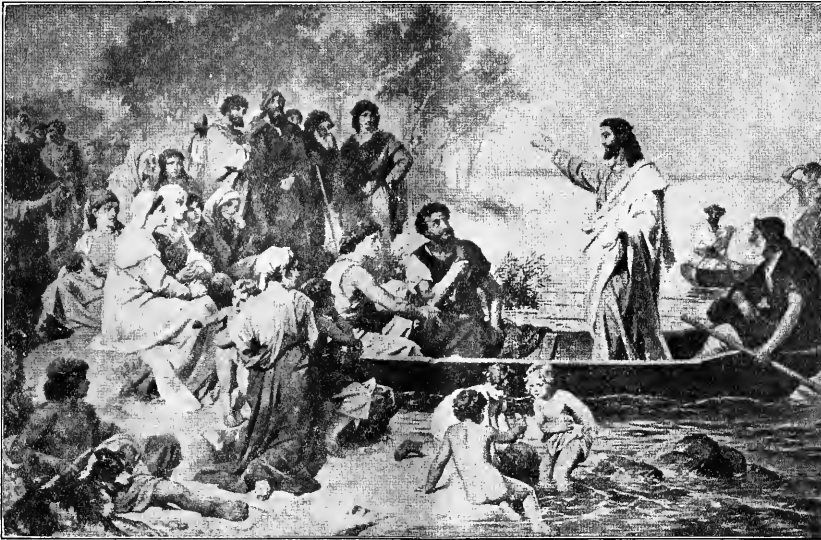
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VOL. LIV  
Number 34

August 27  
1932

# THE BRETHREN EVANGELIST



## JESUS THE GREAT EVANGELIST

Who kindles the heart with love for the Lord and sympathy for the unsaved.  
Enlightens it with a vision of the Christian's opportunity and the world's need, and  
Charges it with a sense of individual responsibility and divine compulsion,  
And sends it forth equipped with the wisdom of his Spirit and the power of his Presence.



## Satan in the Role of a New Messiah

An Editorial, in the "Standard Bible Teacher"

We are not disposed to enter into any political controversy or to espouse the cause of any political party. But a great moral issue has been raised which no Christian can afford to overlook. Shall the lawless liquor traffic be clothed with a garment of white and allowed to pose as an angel of light? Shall it be granted the status of legality? Shall the dishonest and dishonorable propaganda of the wet interests deceive even those of the household of faith?

Can we believe in the fundamental sincerity of the wets when they pose as moral champions for overcoming the so-called evils of prohibition while espousing the virtues of a trade that it seems only the moronic or the depraved or the criminal could approve in view of its past history? How much law did the wet interests ever obey? How much will they ever obey?

Be not deceived by the rationalizing of those who are slaves to desire, or who would grow rich by preying on such human weakness! Be not led astray by the clever "reasons" or "arguments" devised to "put something over on the American people!" Do not let Satan deceive you into believing that he is the modern savior of the race with his legalized whisky and gin and his institution known as the saloon which will inevitably return (though like a hypocrite under a new name or in a new guise), in spite of the promises of the former champions of the saloon and its devastated life, that the saloon will not be tolerated in the future under their righteous and redeeming wet regime!

What is this? A new Messiah? Behold what he has done in the past before you trust him in the future, or even hearken to his base promises and receiving assurances! What is his plea? To save young people from debauchery and rid the nation of racketeering? When has he ever done anything but carried on a racket in despoiling human lives and in preying on the young people for profit? A new Messiah? Nay, Satan in a new, clever role, who poses as a righteous reformer. Shall Christians welcome him with open arms, or should they hold faithfully to the only One who can give life and righteousness, and before whose power all the hosts of evil must eventually be vanquished? Let each Christian answer this question for himself at the ballot box in November. Let none fail in this duty!

Did the Eighteenth Amendment cause youth and women to learn to drink? Who gave them the drink? The liquor interests who want a legal status in order that they can give them more drink and do it without getting into difficulties with the law! Do wet propagandists want to enlarge the devastating operations of bootleggers by taking their place in the social order? Is it because they wish to get "in on the profits" that they would legalize and expand the industry? Trust not their stated "reasons"! Understand their actual "motives"! Tear off their mask of pretense and behold them as they are!

Some men would be willing to sell their soul for drink, others for the right to make money through the manufacture and sale of drink, others for public office! In view of the circumstances of the present hour, let us forget superficial party loyalties and vote dry—for dry Congressmen, for dry Senators, for dry State representatives—for

men who have not been stampeded by the wet interests and upon whose intelligent and moral judgments we can safely rely. In this way was the prohibition reform brought into being—and in this way can the law be retained and made to function. Let us compel our public servants to realize that the forces of righteousness demand as much consideration from them as the forces of desire and of debauchery and of the despoilation of human lives!

## Church Paper Changes

Changes in the field of religious journalism come so rapidly that long-time friends disappear overnight or are transformed into something entirely different. They that were, are not; and they that are, are not what they were.

The most sweeping changes have come in the Methodist Episcopal Church. After having previously witnessed the disappearance of many Methodist weeklies, we are now compelled to note with sorrow the demise of the following Advocates: The Northwestern (Chicago), Pittsburgh (Pittsburgh), the Pacific (Portland, Oregon), and the Southern (Athens, Tennessee). Now we have but one, The Christian Advocate—a National Weekly, but published in four editions dated New York, Cincinnati, Kansas City and San Francisco. The four editions contain a certain amount of material common to all, while each places emphasis upon news of its more immediate environment. It looks as if so great a Church needed many more weeklies, but economy demanded some change.

But Methodists are not alone in being forced to make changes. The Christian Endeavor World has left the weekly field and become a monthly, as did The Christian Herald about a year ago. Many of us recall the powerful and uplifting influence of two great independent religious weeklies—The Outlook, edited by Lyman Abbott, and The Independent, by William Hayes Ward. A few years ago they were consolidated; now the resulting publication is in the hands of a receiver. The most influential Catholic weekly, The Commonwealth, scholarly, fair and charitable in all of its utterances, has had to issue an appeal for thousands of dollars if its existence is to be maintained. Two Boston Church papers, The Christian Leader (Universalist) and The Christian Register (Unitarian), are being published only every other week during the summer because of what the latter describes as "necessary economy." The editor of The Leader frankly reports that "our normal deficit of \$8,000 has been jumped to \$20,000."

So goes the story throughout the country. Faithful men and women are doing their best to render what so many deem to be an essential service for the Church and the Kingdom through the publication of Church weeklies, but it becomes increasingly evident that such an essential service cannot be continued indefinitely without greater cooperation on the part of ministers and church members.—The Presbyterian Advance.

## SLOTH IN THE PULPIT

A reference to "sloth in the pulpit," made a short time ago by a denominational com-

mittee, furnished the New York Sun a text from which it preached a sermon to preachers, and here are some bits of the comment and counsel it contained:

"Some churches, it is asserted, pay less attention to the spiritual qualities of a prospective pastor than to his worldly qualifications for getting results and making a good appearance.

"Others complain, in the words of one layman, that 'Not a new thought has been presented in that pulpit in twenty years.'

"There are ministers who cease to study as soon as they have accumulated stocks of sermons they can use over and over again as they drift about from place to place. Of these it is said that they find themselves sorely puzzled to understand why hearers have tired of their homilies, to discover themselves among those who are driven to 'burden their friends with complaints and excuses—often plausible, but not often honest—and with requests for assistance in securing new charges.'

"There are weak churches and strong churches, weak preachers and strong preachers today, as there were in many previous ages.

"This nevertheless is a restless age, and an impatient one.

"There never was a time when laziness was in greater disesteem.

"Moreover, the pastor who today undertakes to lead a flock must be prepared to meet severe tests of a kind often spared to his predecessors in other centuries.

"The printing press and radio have brought to him greater mental competition, as they have given to his hearers better measuring wands with which to ascertain for themselves how he ranks intellectually and culturally. He needs courage, an alert mind, sound judgment, sure moral and spiritual insight, if he intends to go into the pulpit Sabbath after Sabbath and invite the comparisons his congregation is bound to make."—The Biblical Review.

When you find yourself overpowered, as it were, by melancholy, the best way is to go out and do something kind to somebody or other.—Keble.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Thoughts for Labor Day

Labor Day is a time set apart for the honor of all honest toil. It is well that we have this day, for we thereby put the badge of respect and approval on all labor. Labor is not an enemy to man, as some are wont to think, but a friend. It is a friend that is rather hard to find just now, as many are seeking it in vain, but we trust times will be normal before so long when all may have work who want it. But let us have respect for labor, for it is a divine bestowment, a blessing vouchsafed by Almighty God upon all the sons of men. Some people have the mistaken notion that we are doomed to hard work because of the sin of Adam and Eve, but not so. Before sin ever entered into their lives, Adam was put into the garden of Eden and instructed "to dress it and to keep it." That meant work. He was also instructed to "subdue" the earth and the creatures dwelling therein, and that, too, meant work. No, work did not come about through sin; its conditions and results were affected by sin, but work itself is a divine characteristic and is necessary to the very nature of things.

Very much is made of labor in the Bible. The people it tells about are working people, and they are commended by the fruits and sacrifices of their labor. Jesus himself was a laborer; he grew up in a workingman's home and was known to his neighbors as a carpenter. Moreover, Jesus declared, "My Father worketh hitherto and I work." Again he expressed the necessity of activity on his part when he said, "We must work the works of him that sent me while it is yet day: the night cometh, when no man can work." And he said, "As the Father hath sent me, even so send I you"—to work. It would seem that there will be very little place in heaven for the lazy, indolent fellow, for Christianity places such high premium upon labor.

Work brings great profit to the worker. It brings progress. It takes one forward to bigger achievements and larger realizations and greater enrichment of personality. A man never withers up, nor dries of dry-rot, so long as he continues ambitious and active, so long as he responds to the urge to go forward. But let him become listless and indifferent, and cease to work or no longer put heart into his work, and he will begin to deteriorate. When men begin to lose out, they have already begun to fall out with work. An aeroplane will not go down as long as it goes on; neither will a man fall out of the race of life as long as he goes industrially forward, but will increase in strength and accomplishments.

The man who gives himself earnestly to his work is gripped by his work, so that he cannot and would not get away from it. It calls him and fascinates him; like a magnet it draws him and holds him to it. He becomes absorbed in it so that he cannot get away, his work cannot spare him. As some one has said, "There is a splendid inevitableness about hard work." When the enemies to the rebuilding of the fallen walls of Jerusalem tried to persuade Nehemiah to give up his work and come down, he replied, "I am doing a great work so that (not, I don't want to come down, but) I can not come down." His work had so laid hold on him that he could not free himself from the urge of its necessity. "He was master of his work, but his work at the same time was master of him, and held him by a compulsion that was no less complete because it was delightful."

Work makes men partners and comrades, and it helps wonderfully for them to realize it. It makes us feel a peculiar warmth for the Lord Jesus to know that in his humanity he worked hard, toiled long and became wearied, even as we are compelled to do. Jesus was a partner with us in work and it makes us glad to feel that he understands our tasks, as truly he does. For he was schooled in work in the carpenter shop, and when the time came for him to go about teaching and healing, he did not cease to work, but only gave himself to a higher kind of work. And that should remind us that our comrades in work are not only they who toil

with the hands, but also they who toil with the brain. The teacher shares a fellowship of work with the farmer, the doctor with the road builder and the preacher with the mechanic. They not only share the spirit of toil, but they are all partners in work. No one can work unto himself alone any more than he can live unto himself. The different kinds of workers are dependent one upon the other. The garbage collector and the sewage disposal scientist are in league with the health director and the nurse. The farmer harvesting his grain is in partnership with the miller and the baker. The carpenter and the tool maker are comrades of the lumberman and the miner. While the social workers, the teachers and the ministers, if they all be true workmen, are workers together and with God.

All workers should respect the rights of their fellow-workers, of whatever position or class. "Look not every man on his own things but every man also upon the things of others." That is the Christian principle of concern for others, which ought to apply in all relations of life. Whether one's work is in the professions or in the trades, whether he is at the head of a great factory or a humble workman in its employ, he is obligated to give consideration to the rights of others. The employer has a right to receive honest work and loyalty from the man whom he employs, and the workman who will not give that, should resign and give place to someone who will. On the other hand, the man who works in the shop has a right to expect of the man who works in the office as manager or owner fair wages and considerate treatment. "Every man shall receive his own reward according to his labor," says Paul, and then he goes on to say, "For we are laborers together with God." There is a vital truth in that statement aside from its spiritual intent. The laborer and the manager are fellow workmen; the employer and the employee are both human brothers, created alike in the image of God. They ought to regard each other, therefore, with mutual respect and consideration and each should have concern for the other's welfare. And the obligation is all the greater on the part of him who is the stronger, or has the greater power. His duty is to look to the other fellow's welfare before his own material gain. John D. Rockefeller, Jr., expressed the proper attitude and the right view when he said: "Men are rapidly coming to see that human life is of infinitely greater value than material wealth; that the health, happiness and well being of the individual, however humble, is not to be sacrificed to the selfish aggrandizement of the more fortunate and the more powerful." Human considerations are everywhere and always to be placed above material values. If that principle were universally recognized, and the spirit of good will and the Golden Rule were applied in all industrial relations, there would be no trouble between capital and labor. But they are not, and there is much trouble, not only between these two forces, but also between them and the public, and all because so little of the real Christian spirit and teaching find outlet and demonstration in the lives of professing Christian people.

## Carrion-minded People and How Made

The public is being razed severely in some quarters for its taste for lurid, unwholesome, breath-taking scenes, and we are not altogether convinced that it is undeserving. One religious paper, *The Lutheran*, unmercifully flays it, calling it "Carrion Minded," likening it to certain animals that feed on what is dead. "Among quadrupeds," it says, "there is a family whose sense of smell has been specialized until it enables them to identify and follow the odor of carrion. They single out the stench of decaying flesh amongst the composite smells that meet their nostrils as they roam at night over plains and forests. They are not hunters and killers of their own food; their nourishment depends on the deeds

of other animals. When excited, they fill the air with a far-reaching, identifying sound: it is the caricature of mirth and victory, the mad laughter of a ghoul."

Then this editor remarks what we will readily agree, that to characterize public sentiment these days as "carrion-minded" is not a pleasant comment, but he asks, "Who will say it is unjustified?" And we are not ready to take issue with him, for the details seem to come all too nearly to justifying the characterization. What a list: "Accidents, crimes, illegalities, infidelities and lusts,—acts that have the stink of corruption rather than the odor of virtue,—are what a great multitude of people seem to prefer as food for their minds. At least the press, the stage and the publishers claim that goodness is uninteresting and wickedness rewards recording. Why else should the 'mysteries' of the underworld be the theme of feature stories, films, magazine articles and best selling books? How else can we account for the mental appetites of a people distinguished by the amount of reading sold to them that deals with unsavory deeds?"

Is it true? Is the American public taste of that kind? Observing the movies and noting that crime and sex scenes are most largely patronized; looking at the news stands and seeing that magazines featuring pictures of actresses and dancers and "true stories" are most widely purchased; scanning the metropolitan newspaper and discovering the thrilling reports of crime, illicit love and dare-devility are the ones that make first page, we cannot help acknowledging that the public certainly has a nose for things sordid.

But what is the reason for this unwholesome moral taste? How has it developed? Is it merely that we have not the courage to turn aside from such stuff, or that we are deliberately and purposefully "carrion-minded?" Our exchange thinks so. He says: "The hyena is a coward. Can a generation that delights in descriptions of iniquity, that holds its breath at the make-believe representations of gangsters and law-breakers, that set up 'behaviorism' as a philosophy of morals to condone infidelity and sensuousness,—can such a generation claim to be courageous? Must we be cornered by stern necessity and the wrath of outraged decency in order to be cured of carrion-mindedness? The answer lies in the attitude we take toward paying for the stories of crime, lust and lawlessness. There is no hope for a people with an incurable lust for the stench of moral degeneracy. Until we refuse mental contacts with the impure and the corrupting, we will be fed in quantities to our willingness to make it profitable."

But there is another side to us. People are being and have been made carrion-minded by being fed this unwholesome stuff. The beginning is made with the children. By advertisements on billboards, in magazines newspapers and in the movies, the minds of children and youth are poisoned with suggestions of indecencies, immoralities and crime. How can young people be encouraged to take proper care of the body when by every means under the sun they are being induced to smoke cigarettes? How can we expect them to grow up with a sense of public honesty when state governments are legalizing gambling and taxing it for the education

(Continued on page 8)

## EDITORIAL REVIEW

**NO PAPER NEXT WEEK.** This is the second issue to be dropped this year, which is according to custom. Fifty issues make a volume.

We have a good letter from Brother E. E. Lichty of Carleton, Nebraska, expressing appreciation of the recently published address of Brother A. D. Cashman, and loyalty to Brethren teachings and institutions. We are glad to have the privilege of publishing a letter giving expression to such a wholesome and loyal spirit, and wish to thank him for speaking so graciously of the worth of The Evangelist.

Brother Leslie Lindower writes of his work at Accident, Maryland, which place he has been serving during the last three summers, as an extra obligation taken on in addition to his regular charges at Terra Alta and Grafton, West Virginia. At the last service which was a communion service, four new members were received by the laying on of hands, and during the length of his pastorate seventeen additions had been received by baptism.

We are pleased to be privileged to publish the splendid address by the retiring moderator, Brother W. I. Duker, and it is worth the time it will take you to read it. We dare say there will be those who will feel that here is another moderator's address worth the price of the paper for a year, as a correspondent in this issue remarks.

Brother Freeman Ankrum, pastor of our church at Flora, Indiana, reports a number of items of interest relating to his work. The Sunday school has been maintaining an unusually good attendance, having gone beyond past records of recent years. All services are well attended and the departments are going strong. Our church and the Church of the Brethren at that place have been fraternizing on Sunday evenings, to the pleasure and profit of both church groups.

Brother W. I. Duker informs us that he has changed his residence from Elkhart to Goshen, Indiana, where he will resume his former role of principal of Goshen high school. He will be followed at Elkhart by Brother H. F. Stuckman, who will be followed at Goshen by Brother S. M. Whetstone, who will be followed at Waterloo, Iowa by Brother E. M. Riddle, who will be followed at Warsaw by Brother L. E. Lindower—but there the line of our information comes to an end. We have not learned who is to succeed Brother Lindower at the Terra Alta—Grafton charge in West Virginia, if indeed his successor has been determined.

A circular letter sent out by Brother Willis E. Ronk, secretary-treasurer of the National Ministerial Association, to the members of that organization, carries the information of the death of Elder John A. Miller of Summit Mills, Pennsylvania. He passed to his heavenly reward on July 18th at the ripe old age of 91 years. Brother Miller, we are informed, was ordained to the ministry in the old church before the division and was one of the first to preach for the Brethren church. He was founder of the Summit Mills church and has been a most zealous supporter of foreign missions. Thus another veteran of the Cross has passed, and we sympathize with his remaining relatives in his passing, but the memory of such a noble soul will doubtless be an inspiration to all who knew him, and heaven will be made dearer by his going.

The annual financial statement of the Foreign Missionary Society has been printed and distributed to its members from the office of the treasurer, Dr. Louis S. Bauman, Long Beach, California. It shows a total of all funds received for the year closing July 1, 1932 to amount to \$38,305.23. This is a drop of \$9,347.49 from last year's total of \$47,652.72, which was the peak of all annual offerings. While there is regret that such a slump in foreign mission offerings should have been necessary, yet we are of the opinion that gratitude should be expressed that the churches gave so sacrificially as they did under the stress of the most aggravated financial depression of this generation. The Spirit of God has moved strongly on the hearts of our people to have kept them up to that point of giving, and the Foreign Board should feel complimented over the interest thus maintained.

One good brother wants to know why we do not "cater to good, first-class advertising to help cut down expenses and lower the subscription price." We are glad for the question and thank our brother for his interest, and also for his loyalty in renewing his subscription at the regular rate. But to answer we must say frankly that a paper of the circulation such as The Evangelist had in its most prosperous days when money was plenty and Honor Roll enthusiasm ran high could not possibly command the interest of "good, first-class" advertisers. Moreover, we know of no church paper that is able alone to secure such advertisements. The national advertisers will not bother with magazines of such small circulation as most church papers have. They are looking for circulations that run into hundreds of thousands and millions, and there are no denominational papers that run anywhere near such figures. It is not that good advertisers do not value church papers as advertising mediums, for they do; and if the host of such papers could be brought to adopt certain magazine standards in mechanical make-up, they might together secure desirable advertising, for which each paper would be paid pro rata according to its circulation. But under present circumstances very little profit could be made through advertising, even if there were no objections to advertisements in our church paper, as our brother thinks there would not be. We happen to have met with some, however.

## Moderator's Address

By W. I. Duker

(At the Forty-Fourth General Conference, Held at Winona Lake, Indiana, August 22-28, 1932)

Some tasks come to us and we in turn accept them with full hearts and a ready mind. At times we are very desirous of saying many things and when opportunity is given, we accept gladly and proceed to say these same things. Then again, we find that necessity drives and we are forced by the circumstances about us to discuss certain phases of work which we would greatly prefer to have others perform. So we approach the report which custom demands of a retiring moderator. We hasten to add that it is not lack of interest that causes us to be reluctant in presenting this address. Our hearts are full of love and interest with respect to the different phases of work with which our beloved Church has to do, during the coming year. We shall watch every step she takes with sympathetic understanding. We shall be delighted to assist in any humble way which may come to us. But to occupy the position of retiring moderator and make recommendations and to offer suggestions and to criticize the dangers before us; this task really is not to our liking.

Surely the very first thing that should occupy our minds and hearts is a sense of thanksgiving for the abundant mercies and blessings from the Almighty Father of us all, for his care and constant remembrances during the year that is just passed. This has been a trying year for the Church as well as for us as individuals. Possibly no year in the past has been so trying as has the year that this Conference brings to a close. All of the difficulties that have come to the business world, disturbing and destroying, have likewise come to the church. The very nature of the work of the church is such as to associate its success to a large extent, with the prosperity and lack of same, of the country in which the church is found. This being true, our sense of thanksgiving for the abundant care of the Heavenly Father should cause us to burst forth in a hymn of praise that should cause all residents of Winona to come running to see what Holy Ghost baptism was in progress at the auditorium.

When we consider the depreciation in bank stock, in real estate and personal property, when we recognize the let down in all social and fraternal organizations, when we consider how discouraged and depressed all individuals are today; then we turn to our churches and our hearts are made glad to realize that here we find a different atmosphere. God is good to his Children! Certainly, there is a noticeable let up in our material growth with respect to buildings and equipment, in present material expansion. But with respect to spiritual growth and salvation of souls there has been, we believe, a pronounced increase. People have had time to "Find God." Other years our people have been too busy to give time to spiritual things. Now they have time to consider things of real value. So the year just passed has been a good year for the churches! Have you found it so, Brethren?

Our approach to this conference, to the tasks and duties enjoined upon us, surely must be a bit different than in years passed. With the entire world changed, our approach must necessarily change. Our problems are the



Rev. W. I. Duker

same but the world has changed. Its outstanding sins are the same for there is no sense of change or progression in the devil's tactics. He is the most old-fashioned of all. However, we have new problems and new opportunities. Will we be able to appreciate this situation and take advantage of our opportunities?

It shall not be our purpose in this report to make recommendations and ask for definite action by this conference upon any question. Our conference has a definite organization by means of its many boards, it should take action upon its vital questions by means of a proper delegated body from our various churches. There is no need of complicating our mechanism by assuming delegated wisdom on the part of the moderator. We have no desire to take advantage of the fact that in an election we were chosen to act as chairman of our conference for a year and to now assume that we are to determine the action and guide the deliberation of the conference now in session. Our suggestions to be offered and our recommendations submitted shall all be in the nature of a bit of sermonizing and exhortation and we know that our people are well trained in their ability to react to the same without seriously changing their viewpoint or being stirred into aggressive action.

### NEED OF INTELLIGENT REPRESENTATIVE ACTION

This leads us into our first bit of serious observation relative to our tasks before us. We have work to do as a conference. This work should be done intelligently as it relates to the body as a whole. Delegates should take seriously their delegated representative authority. Final action should be the result of an intelligent understanding on their part and a representative body with respect to number of delegates in conference. We have observed in the past that a fairly representative body is in attendance and ready to vote at the election and organization of the conference but at no time after this is the voting body again intact. When the various boards come before the conference with their recommendations, budgets and reports, the number of delegates is tremendously depleted. This is just when they should be present. We will give one case in point. This is only suggestive. It has no other purpose. Last year when your Sunday School board came before the conference with its recommendations and suggestions in which they desired to serve the church as a whole, not one-fourth of the delegate body were in attendance. We suppose that they thought that in their organization of the conference they had discharged their entire duty and were now free to come and go at their pleasure. But brethren, in our organization we only were preparing to discharge our duty. Our real discharge of duty is found in the consideration of the work and deliberation of the tasks and aims of our various boards and committees. We are suggesting that as our many splendid boards and committees are making their reports and asking for the support of their budgets this year we shall have a representative group of delegates in their seats ready to give complete understanding and support to the work at hand.

### DIGNIFY AND EXALT CONFERENCE

Then, too, we would be most happy to suggest that in every way possible, we ought to dignify and exalt our Conference as a representative group of delegated Brethren. Brethren are delegated to think over and through the various perplexing problems with which our churches have to do. Then when we as a conference have arrived at some action relative to these same problems, each individual in his respective local church and the local church as a unit should take seriously these same attitudes and recommendations. We are not suggesting that we should again, as in the distant past, attempt to make the Conference action inviolate, but we are urging that more respect and attention be given in our local churches to Conference action. To bring to the present conference in a more definite way what we have in mind we offer the following observations. The conference meets and its several boards convene in their respective groups. Each plans for the department of church work delegated to its respective board. All boards make their reports and are accepted by the conference with or without changes. Now the local churches look over this action (many evidently failing to do so) and determine just what part of said action they desire to accept. Some are quite desirous of accepting the action of some boards and give their time and attention whole heartedly to the same, utterly ignoring the action of other departments of conference work. They make explanation of their action by saying that "We are a mission church" or that "We are a Sunday school Church." Until any individual local church has made an honest effort to secure the quota passed by general conference in every department of its church's activity all effort to secure an overbudgeting of other activities should not be allowed. Surely this suggestion tending to a unified effort of all church activities applies to district work as well as to our National programme. Just as we are a Whole Bible church we ought to likewise be a "United effort church" with respect to our accepted tasks. This leads us into one more observation which lies in this same field of thinking. There was a time when we were afraid of conference action and made our local congregation the determining factor in all lines of effort. This has been continued until we have great difficulty in establishing and maintaining a "Mother" church with any certain continuity of effort, or well defined plan of procedure. Our extreme congregational attitudes prevents uniformity of doctrinal aims and allows brethren unsound in the "faith" to not only expound their dangerous doctrines but to actually carry them into practice. All this may now be done while a general conference stands helplessly by and is unable to either stop the practice or seriously discourage the same. We are urging greater respect for general and district conference action and individually would be most happy if this action were made a matter of mandatory observance. We hasten to note however that we are not brave or foolish enough to make this as a recommendation. We most sincerely urge that we be not unmindful of the tenets of faith held by our fathers in the early days of our beloved fraternity, and that we strive to maintain those doctrines which in the past have made us a "Peculiar people unto the Lord."

### STRESS DISTINCTIVE DOCTRINES

This leads us to say further in this relation that we must not be unmindful that our only excuse for a separate existence as a denomination lies in those doctrines which are peculiar to us as a people. If these doctrines are cast aside or entirely disregarded then we will have constant difficulty in persuading those gloriously saved

in the Lord to establish a home within our borders. Our only hope in a growing future lies in our Brethren doctrines. We are speaking now of our future as a Brethren church. We therefore believe we could well afford to lay greater stress on our distinct doctrines and practices giving them larger place in our preaching and teaching endeavoring to make the ordinances of God's house rich in meaning and more vital in life to our people. Form may easily become formal and signs insignificant. We cannot be said to have a Whole Gospel unless our form are full of the Gospel. We must guard against their becoming empty and meaningless, and seek to keep them heavily freighted with the life-giving and life-enriching truth that the Lord Jesus imparted to them.

It is surely not the time nor place to enter into a certain definite discussion of these doctrines which have been precious to Brethren peoples since the days of their early organization. We have no desire to mention certain doctrines and principles and indicate in this manner the exclusion of other equally essential doctrines. What we may have to say at this time must not be taken as a resume of those doctrines which go to make up the sum total as an expression of our faith. With the open Bible as our guide this manner of procedure would not be in keeping with our expressed position relative to the same.

### PEACE AND WAR

However, surely our present day problems, problems which threaten the peace and safety not only of our beloved church but rather of our nation as well, should come in for a certain definite expression of position. The world will always be at war. War between nations must necessarily prevail as long as the Prince of Peace is not allowed to rule in the hearts and lives of those who dominate the world's activities. We need never hope for the time when war shall be no more until the Prince of Peace shall come. However, the line between the church and world must be more plainly marked. We are constantly confusing these two forces. Questions such as, "Is the World Growing Better?" indicates that terrible confusion in the minds of the people. We attempt to throw these two contending forces into one body and then are wondering as to the outcome. They cannot be united and man's puny efforts to do so would be laughable were they not so tragic.

If you are "one of the World" then you can with safety urge and favor war. You may argue it as the only solution for the world's national difficulties. War is the only solution known by the adversary of the souls of men. He must lead his people into battle with carnal weapons, he has no other method to settle the strife between his forces.

But the church! That is entirely another matter. It has no relation to one strife just referred to. You cannot discuss the problems of the world and then in the same breath talk about the Church. They are so far removed that no contact nor approach will be found in common. Whatever conclusions are found in the one must at once be discarded when you regard the other. There can be but one position for the Child of Christ. It is easily found in the words of the Master. No ability as a student of the Book is required to ascertain Christ's position and our required acceptance. When Peter, all aglow with righteous fervor, cut off the ear of the one who came to assist in taking Jesus, the answer came from the lips of Jesus and should never need a single additional word to make plain. Why argue about a matter as evident as our relation as a church to the matter of War? May we again go on record as a people but above all, do more than



just "go on record." May we continue to teach our position as a people until this needless perplexing problem will be no more within our borders as a church. May there be no more "Ear cutting" among Brethren peoples! Yes, peace will come to this poor old sin-racked world. Yes, at last every house will be a house of prayer. But, my brother, first we must see him in the clouds and then find him here to rule, with Satan bound in the pit.

### PROHIBITION—18TH AMENDMENT

Rather recently we were embarrassed and chagrined as we listened to men who had gathered at Chicago for the purpose of planning platforms and securing men to lead America out of its present unfortunate dilemma. Our greatest men were presumed to have gathered there. All have recognized the tremendous need of some kind of adjustment that will allow hungry people to be fed in a land of plenty. Food is rotting on the farm and cannot be marketed for want of any adequate price. Children are hungry in our cities and cannot be fed for want of these same foods. Surely some wise mind is needed to lead us out of the wilderness! When these same "wise men" met at Chicago, there seemed to be but one thought in the minds of many. This thought was "beer." As we listened day after day we were again made conscious that the child of God had no place or possibility of service in a convention such as had gathered there. We haven't a word to say relative to the convention referred to, as a place when men of the world meet and attempt to plan their programs. It was altogether in keeping with the "Wisdom of the World." But for the church to take a definite hand in such a program is, we believe, altogether unseemly. What then is our place and duty in the struggle before us? Have we a part and a task? We surely have. Temperance is one of our first and outstanding tenets of faith. But we must approach the problem through our relation to the church. And the church was not organized to go into politics. When will we Christians learn that our most potent power will be found and exercised when we individually, practice and talk temperance. Today many so-called Christians are ready propagandists for the "wets." We carry around their ideas and vote with them at the polls. When all Christians stand for absolute temperance for themselves and likewise for others under their influence the "powers that be" will soon be conscious that we cannot be swayed and controlled by their conniving. Certainly we are to be pitied when we are confused by their arguments and led to serve them in their purposes. We are well aware that conditions today are not as they should be. We have no defense for the lax law observance of our present time. Whether it is the result of the 18th amendment or not, we have little concern. What we have always stood for as a church is definite law enforcement. If this were done, all of our troubles would disappear and prosperity would again return. Brethren, let us not be duped by those who may wish to use us as pawns in their game for greed. Let us remember that "We be Brethren" and that Christ taught respect for law. When we are led far afield in our thinking then it is that we become confused in our purposes.

### "BE YE SEPARATE"

Here is a well recognized position but one in which great difficulty has been found in its observance. We feel quite sure that when our fathers found this principle and attempted to observe the same, that error crept in and did harm to the principle of separation. Then when many of us recognized the error that had been practiced in an attempt at observance, we cast the thought of

separation entirely aside. The Word still stands! We must be a "separate" people or we are not his. We may differ as to the application of this principle but if we differ as to the truth of same, then tremendous harm will have come to us as a Church. After all, is not our separation found in the use of a standard for measuring our actions and thoughts? We must not think, act or be moved as is the world. Our standard is not the same. In England the metre is the standard measure for length. In America we use the yard. Were we to use the metre for measurement while still holding the "yard" standard there would be a constant discrepancy in our findings. Our "separateness" must be found in the standard by which we measure our conduct. We seemingly, have interchanged the two measuring sticks until we have largely lost any definite sense of positive findings. What I

*(Continued on page 16)*

## Studies in the Book of Revelation

By R. I. Humbert

### Study Number Five

In our former study we saw Christ in the midst of the candlesticks and holding seven stars in his hand. The candlesticks represent the churches and evidently the stars represent the pastors. If this is true, what a picture we have. Christ walks in the midst of his churches but the pastors have a relation to him that the other members do not have. They are the jewels of his right hand. He holds them as a man holds that which is his highest treasure. These messages are directly to the pastors. They partake directly of Christ's authority and are responsible to him directly. A church with all power in the hands of the members is wrong for the pastor is its chief guardian, watchman and undershepherd.

The pastor is to hear for the church and is responsible to Christ himself. It is no uncommon thing in our day for a few people to tire of their pastor and begin to pick faults but Christ addressed these pastors as if the whole estate of the church was bound up in them and they alone are responsible. If a pastor keeps himself in his true sphere, to hear him is to hear Christ and no power on earth can disturb this relationship without insurrection to God.

### The Pastor's Authority

"Obey them that have the rule over you, and submit yourself; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you" (Heb. 13:17). That is, if the pastor is faithful and some member is disobedient, that member will be a loser in the day of rewards.

Where light is needed there must be darkness, and truly the only light this dark old world has is what it receives through the candlesticks (church) and the stars (pastors). The churches are light holders while the pastors are light givers.

### The Terrible Glory

Some people trust in their own good works to make themselves acceptable with God but here we see that even the beloved disciple could not keep his poise in the presence of him whose dwelling is in "a light which no man can approach unto" (1 Tim. 6:16).

The human form robed in garments of honor and dignity, walking majestically in the midst of the golden candlesticks; his snow white hair reflecting the very purity of heaven; his eyes ablaze with divine intelligence; his feet aglow with the splendor of molten brass; the

words of his mouth like a sharp sword, carrying their own execution with them; his right hand lit with starry jewels; the whole scene as glorious as the noon-day sun, undid John's strength and he fell as one dead.

### Words of Comfort

But! Listen! What is that? Ah, it is the word of comfort again, "Fear Not." Others will cringe and cry out in terror when they behold this glory but to his own, it is "Fear Not." For they will be presented before the presence of that glory with exceeding joy" (Jude 24).

The church is to be sifted; saints are to be crowned; thrones are to be set; seals are to be broken; the anti-christ is to overrun the earth; peace is to be taken from humanity; famine and pestilence are to take their fearful toll of human life; trumpets are to be blown; heaven and earth are to be affected; the bottomless pit is to be opened; the hoards of hell are to overrun the earth; vials of God's wrath are to be poured out upon a blaspheming humanity; waters will turn to blood; the fowls will be gathered to the great supper of God Almighty and gorge themselves with the flesh of kings and mighty men, rich men and poor men, bondmen and free; terrible things are just ahead but, Fear Not little flock, Fear Not. I have conquered your enemy, Death, and am alive for evermore "and have the keys of hell (hades) and of death."

### Death a Conquered Foe

Before the cross, the righteous dead went to the Paradise side of hades (the abode of the dead) and were kept captives until Christ, through his death, overcame Satan and snatching the keys he unlocked the Paradise side of hades, preached deliverance to the captives and ascended leading them (the righteous dead) with him to the third heaven. (Heb. 2:14; Luke 4:18; Eph. 4:8; 2 Cor. 12).

The gates of Hades will not prevail (or close upon) a Christian for our Lord has the keys. A Christian is absent from the body and immediately present with the Lord.

Martinsburg, Pennsylvania.

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## SIGNIFICANT NEWS AND VIEWS

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### NO STRADDLING

The Gospel Messenger carries the following item:

There is no straddling of the issue, much less a wet plank, in the rules which the Blue Motor Coach Lines publish for the information of passengers. In part, No. 10 reads as follows: "For the benefit of its passengers the company reserves the right to refuse or terminate conveyance to anyone whose conduct is improper or obnoxious through the use of profane language or intoxicants."

We need political parties and enforcement officers with that kind of courage. And we believe they would find it profitable, too. More people are decent than otherwise.

### THE BIBLE IN SPAIN

From the Quarterly Review of the New York Bible Society we take an interesting item concerning demand for Bibles in Spain:

The following article was recently handed to us by the American representative of a large Bible publishing house in Scotland:

"Since the Spanish Republic declared for religious freedom, Spaniards have taken to reading the Bible (says Reuter's Madrid Correspondent).

"So many packets of Bibles now reach Madrid from Britain that the small handcart in which they were carried from the local station to the offices of the Bible Society has had to be replaced by a motor-van. The figures of 190,544 Bibles and New Testaments sold in 1931 as compared with 130,554 sold in 1930, clearly show the considerable increase in sales.

"Two of Spain's present Cabinet Ministers, it seems, were educated in Protestant schools, and the Republican Government is

more favorable toward spreading the use of the Bible.

"Learning that the film 'Ben-Hur' was being shown in Mollet, a colporteur rushed to the village with a big stock of Bibles and took his stand outside the door of the local cinema. Everyone of his copies was sold."—The Evangelical-Messenger.

### THE POPULATION OF THE WORLD

Though there are yet vast stretches of land entirely unoccupied, the population of the world is steadily gaining, which indicates that some time the inhabitants will jostle each other very badly. The Department of Commerce, Washington, D. C., from a study of the statistics, supplied by 103 countries, finds that approximately 2,000,000,000 people live on the earth now. That gives thirty-nine and two-tenths persons for every square mile of land surface. It might also indicate that the race is not as old as some historians believe. Does it not also suggest that the question of how to get enough to eat will sometime become acute? Perhaps after all that questions of what to eat, how and how much are bigger than most scientific themes. It is indicated that this world census compilation is the first actual one of the kind ever undertaken.—The Christian Evangelist.

### A GROWING INTEREST IN PREACHING

One of the best signs of the times is a growing interest in preaching. This is seen in several ways. One is the unfavorable criticism upon preachers. A prominent man in the East said, "Preachers talk too much." The prominent citizen of course felt the prick of the barbed arrow under his skin. Many today are saying the preacher ought to refrain from preaching politics. That, of course, is only "seasonal interest" as the railroad people say. It comes about every four years at presidential elections and from politicians or their friends who feel that throwing the light on their party doctrines would be embarrassing. Another good sign is that the preachers themselves are taking their pulpits more seriously. When that really comes to pass fully we can look out for a great fire in the pulpit. They tell us also that attendance at church is increasing and that attention is better, both of which are signs of the things of the gospel. These are great signs, shining like the morning star. The better the preaching the better the people.—The Christian Evangelist.

### WAR AND GREED AS CAUSES OF DEPRESSION

"Child of war and greed"—this was the designation of the depression by Prof. Clair Wilcox, Swarthmore economist. "If the war is responsible for initiating the depression, America's international economic policy has been chiefly responsible for its duration and intensity," he declared. "If we would offer to reduce our arms, cancel the debts owed us, and reduce our tariffs, we could easily persuade the other major powers to cut tariffs and armaments and abolish reparations. For every dollar of debt that we insist on getting (and don't), we are losing \$100 a year."

Prof. Thomas Nixon Carver, Harvard economist, ridiculed those who argue that we might end the depression by legalizing beer. "They do not point to England, Germany, Austria, or any other beer-using country as an illustration of the prosperity which beer is supposed to bring. They do not show how people can buy more beer without buying fewer things, or how it will help other industries to have the people's spending money diverted to the drink trade."—The Christian Century.

### Carriion-minded People and How Made

(Continued from page 4)

of school children? How can we expect children to grow up pure and strong when evil suggestions are being daily offered through the movies, the dance and improper pictures and magazines and newspaper recitals. In a thousand ways the young lives growing into manhood and womanhood are being made carriion-minded by the miserably ill-suggestive and outright vicious materials that we are forcing upon plastic brains. No, movies and magazines are not merely satisfying the carriion-mindedness of people, they are making people with that kind of tastes. No tastes are so uncontrollable and willing to pay so high a price to be satisfied as the vicious; the creation of that kind of public taste is profitable to the interests that feed them.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Ecclesiastes

The book of Ecclesiastes is one of the strangest books of the entire Hebrew Bible. To the casual reader it seems a bundle of absolute contradictions, but to the spiritual man it is only a rehearsal of the collective experiences of the natural man's life. It is not surprising to witness men like Voltaire and Volney embracing its counsels, or even to learn that Schopenhauer and Thomas Hardy, two chief pessimists of all the pessimists, found delightful reading within its pages. It is a book of pessimism—the product of natural thinking, natural feelings, and natural living.

#### The Author

The writer has certain convictions concerning the writer of this book. He could not have been the robust and vigorous David, nor his wife, for neither of them had nervous prostration brought on by being labeled geniuses in their youth; neither of them had time to dissipate enough to have jaded sensibilities or even melancholic dispositions, a condition which rendered them unable to ask foolish questions of themselves. But Solomon, their son, is a strong applicant for the authorship of the book. The author had to be a wise man who investigated everything "under the sun" and endeavored to seek happiness and satisfaction in the world without God. This Solomon did and the book seems to be an autobiography of his experiences during the period in which he neglected the God "above the sun."

Jesus on one occasion said: "Whoso drinketh of this water shall thirst again." This book is one grand and extended comment on the foregoing words of the Savior. The woman to whom the immortal sentence was spoken tried less husbands than Solomon did wives, and both found little happiness in life. It was only when she saw the Perfect Man that the fountains of her spirit were opened and her soul was refreshed.

#### What Is Revealed

A cursory examination of the contents of Ecclesiastes reveals that the words "under the sun" occur nearly thirty times; "vanity" occurs thirty-seven times; "upon the earth" occurs seven times; "under the heaven" occurs three times; nearly forty times does the Spirit of God name the earth and the things pertaining to it, and only in the last chapter does the author get "above the sun."

Obviously, life viewed apart from God is the real secret of the book. It is thus an insoluble problem. It is a mighty experiment that is found to result in direful disaster. Note that the "Preacher" "Assembler" or "Debater" tries science and wisdom and philosophy and pleasure and materialism and fatalism and deism and religion minus God and wealth and morality. All these do not make him happy. He concludes, "All is vanity." Verily! The world apart from God cannot meet man's need.

#### Scientific Facts

Dr. A. T. Panson, a contemporary Bible teacher with Dwight L. Moody, finds things of scientific interest in this book: "There is a danger" he warns "in pressing the words in the Bible into a positive announcement of scientific fact, so marvellous are some of these correspondencies. But it is certainly a curious fact that Solomon should use language entirely consistent with discoveries as evaporation and storm currents (1:6, 7). Some have boldly said that Redfield's theory of storms is here explicitly stated. Without taking such ground, we ask, who taught Solomon to use terms that readily accommodate facts that the movements of the winds which seem to be so lawless and uncertain are ruled by laws as positive as those which rule the growth of the plant; and that by evaporation, the waters that fall on the earth are continually rising again, so that the sea never overflows!"

Continuing the interesting expositor writes: "12:6 is a poetic description of death. How that the 'silver cord' describes the spinal marrow, the 'golden bowl' the basin which holds the brain,

the "pitcher" the lungs, and the "wheel" the heart. Without claiming that Solomon was inspired to foretell the circulation of the blood, twenty-six centuries before Harvey announced it, is it not remarkable that the language he uses exactly suits the fact—a wheel pumping up through one pipe to discharge through another?"

#### I. THE HISTORY OF THE BOOK

1. Author. Solomon. Chap. 1:1.
2. When and Where Written. Around 1000 B. C. in Palestine.
3. To Whom Addressed. To Israel.
4. Object or Purpose. To show the futility of seeking happiness and satisfaction outside of God on the earth.
5. Authenticity. It is supposed that Solomon wrote the book of Ecclesiastes in his old age.

#### II. THE OUTLINE OF THE BOOK

Theme: "All is Vanity" or "The Vanity of Materialism."

1. The Theme Stated. 1:1-3.
2. The Theme Developed. 1:4-3:22.
3. The Theme Elaborated. 4:1-10:20.
4. The Theme Concluded. 11:1-12:14.

#### III. THE NATURE OF THE BOOK

To Martin Luther we owe the sub-title of this book, namely, "The Preacher." This to the mind of the writer is a misleading rendition. Dr. Plumptre has argued at great length in favor of another translation of the Hebrew word *Kohleth* and allows it to signify "The Debater." This view permits us to believe that we do not have essentially a sermon here, a mere teaching, but rather a discussion. A general proposition is stated in the beginning of the argument and is fortified with proof colossal. Then he gives a corrective for his expostulations, and concludes that life lived under God is not mere emptiness, nothingness, vanity, or vapor.

#### IV. THE CHARACTERISTICS OF THE BOOK.

1. Key Words. Vanity, Under the Sun, etc.
2. Key Verses. 2:11; 3:1-8; 5:1; 10:1; 11:1; 12:1, 13, 14.
3. Key Chapters. 12 and 11.
4. Key Ideas. Life's key is an enthroned God. Life's unhappiness consists in a dethroned Jehovah.

#### V. THE VALUE OF THE BOOK

The book of Ecclesiastes is a revelation of and yet a warning against the life lived in a purely natural way. "It is the mirror of man under the sun held up by the Wisest of men, and its last and best Conclusion is still that of the natural man," so Dr. W. J. Erdman avers. It contains admonitions against the Epicurean and mud philosophies of the centuries:

"What is man

If his chief good and market of his time

Be but to sleep and feed? A beast, no more."

#### VI. THE CHRIST OF THE BOOK

Christ is not seen directly in Ecclesiastes. Absolute New Testament quotations from this writing are not to be found and the allusions are of rather doubtful application. When we compare chapter two with Romans seven, however, we see nothing but failure in the human "I" or ego. In Solomon's writing it is used thirty-six times. When the little "I" of human experience is submerged and glorified in the big "I" of God and Christ, (both in the Old and New Testaments), then we begin to understand something of the abject wretchedness of the materialists and pessimists. Read Romans eight where Paul looks at Christ. Then note the change. The little self is lost in the Greater Self, and "no condemnation" exists, and we become "more than conquerors" in him. Christ is "greater than Solomon."

#### VII. THE MESSAGE OF THE BOOK

1. Where man ends God begins.
2. "The just shall live by faith." "By the deeds of the law shall flesh be justified in the sight of God."
3. The natural men of all ages count the Gospel "foolishness": Assyrians, Persians, Egyptians, Greeks, Romans, Europeans, Americans, etc.
4. "Trust in the Lord with all thine heart,  
And lean not upon thine own understanding.  
In all thy ways acknowledge him,  
And he shall direct thy paths."

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASSN.

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## The Need of the Church Today

By the Rev. Charles L. Goodell, D. D., New York

If one were sailing leisurely over a smooth sea, resting at his ease in a cushioned deck chair on the deck of the Corsair, or amid the elegance of any other multi-millionaire's yacht, and some ocean steamer should come along and the Captain cry frantically, "Dive into the sea and we will pick you up!" one would probably answer, "Thank you, but I am very comfortable where I am, and see no reason to risk life or limb or clothes in such an episode." If, on the other hand, you had been drifting for days clinging to a slippery mast, famished and thirsty, likely to drop at any moment into the buffeting sea, you would use every power of your feeble breath to claim attention of the passing ship that you might yet be saved.

If, as some tell us, the sense of sin as well as the fact of it, has disappeared, and sin itself is only righteousness in the making; that good men are not as good as they think they are, and the bad men are not as bad as they might be, there seems little reason why one should concern himself about him of whom it was said, "His name shall be called Jesus for he shall save his people from their sins."

Were the old affirmations which were thundered from the pulpits in our boyhood false alarms? We do not hear as much as we once did from our preachers concerning the dread reality of sin. Indeed Matthew Arnold years ago took Emerson to task because he paid little attention to that great fact in human life, which, by whatever name you call it, is the mightiest thing in moving human life and effort. But if the pulpit has ceased to dwell upon sin, its place has been taken by other agencies which one would think might be less seriously concerned. Scientists have been showing us that sin is an ancient heritage which must be fought by tooth and nail. One so-called "modernist" has affirmed that "novelists have written no great novel that does not swirl around some central sin." And now the psychologists dig down into the unremembered thoughts of men to bring into the light the origins of our spiritual miseries in frustrated and suppressed desire.

We do not need artificially to conjure up a sense of sin. All we need is to open our eyes to facts. Since sin is the most ubiquitous thing in the universe and has lost none of its power or venom since Cain saw it crouching like a wild beast at his door; since Oedipus and Samson realized the ruin it wrought, and since the last man who sinned against "the nature of things," which is another name for God, cried out, "Oh, wretched man that I am, who shall deliver me from the body of this death," it would rather look as though the biggest thing with which the Church should concern itself would be the eradication of this terrific catastrophe and the salvation of those who are its victims.

Men are not satisfied with platitudes. Cold theologies are not enough. Jesus said,

"The words that I speak unto you, they are spirit and they are life." And it is for that Spirit and Life that people are waiting.

In his latest book, "Pathways to Certainty," Professor William Adams Brown has a chapter on "The Christian Way of Dealing with Sin." He says, "By its success in dealing with evil every religion must in the last analysis be judged. The great religions have been religions of redemption. It is in the cross that Christians of every age have found the ground of their brightest hope, for in the cross they have seen God dealing with evil and overcoming it."

### The Evangel of Christ

The Evangel of the Son of God has long been proclaimed to the world. It is the Good News of salvation from sin and, as good news, it is as true now as it ever was. It is a comfort to know that amid all human mutations there are great abiding facts and experiences which never change. Over against a religion that some men strive night and day to bring "up-to-date," there is another Religion that is changeless as its Author, Who is "the same yesterday, today and forever." The same power that conquered sin in Caesar's time conquers it now. The evangelism of Jesus Christ that bears fruit in changed lives. Those persistent convictions which have recurred from age to age mark its evangel as a vital experience.

We need to realize that the word Evangelism connotes something more than an emotional experience. Home training, Christian education—all that help make character—are a part of evangelism.

We talk about "applied religion." The first thing is to have some religion that can be applied. It is the changed heart that makes the changed life. It is the life from above which transforms the life which is "of the earth earthy," and makes it something divine and mighty for good. This is the message which must go forth from the pulpit. There are many things which ministers are discussing today which are interesting from a speculative standpoint but there is nothing at the end of them. The preacher marches up the hill and then marches down again, but there is no victory. There is no thrilling sense of spiritual triumph. There is no awakening of such impulses as moved out from the day of Pentecost until the whole world felt their power and Rome itself gave way before a force which she did not understand and which she could not overthrow.

We have been talking about truth but in academic fashion. The only kind of truth that amounts to anything is truth which lays hold upon the soul. That is something more than a speculation. It is a certainty and the world today is seeking religious certainty. When the man who knows most does the least, every sensible man says that, if necessary, he would better know less and do more. Because we have

not made truth evangelistic, because life is not struck through and dripping with spiritual power, we are lamenting the dearth of conversions in America, the paucity of both numerical and spiritual results. What is true in America is true around the world. It is only where the missionary accent is thrilling with the same power that the first missionaries knew that dark continents are enlightened and darkened souls behold him Who is the Light of the world. When it comes to mystic speculation, the religionists of the East are more than our match. In the midst of fears and questionings which fairly stagger the world, shall we fail to bring forth that blessed evangel of light and life which Jesus said would meet every human need and overthrow evils which had smitten the world for ages with a blasting force?

### The Message of the Pulpit

We must recast the message of the pulpit, and recast the life of the churches, if we are to lead our generation up to God. In the last few months I have seen a score of churches whose cost was in the aggregate more than a million dollars each. What is the value of ecclesiastical architecture if there is within it no Shekinah, if the fires upon those altars have gone out and men stand shivering in doubt and fear, whereas, by humbler altars, their fathers glowed with warmth in the triumphs of faith? When marble stands in the way of men, the marble must go. When form has become powerless, forms must go to the scrap heap.

We pass across England, we see the ruin of a stately cathedral. Its towers are crumbling, its roof has fallen in, its walls are mossgrown, and its rose window is emptied of beauty and color. Near by is a humble chapel. Its structure breaks all the laws of architecture and, as a building, it ministers to aesthetic mortification instead of satisfaction, but on its homely altars spiritual fires are ablaze; humble men and women on their knees catch there a new inspiration and from thence they go out to face the cares and denials and sorrows of life and to conquer them through a wisdom

(Continued on page 14)

### REPORT OF THE TREASURER OF THE NATIONAL SUNDAY SCHOOL ASSOCIATION OF THE BRETHREN CHURCH FOR THE YEAR ENDING JULY 31, 1932

On hand August 1, 1931:

A. B. and Sav. Co. ....	\$ 85.42
A. B. and L. Co. ....	4,977.37
Notes .....	600.00

#### Receipts:

White Gifts .....	\$2 186.13
Interest .....	244.46
Other receipts .....	80.50

Total .....

#### Expenditures:

Seminary of Ashland College ...	\$2,250.00
Foreign Board Educational Project .....	300.00
Shipshewana Y. P. Camp Conf. ....	161.65
S. S. Ass'n. Promotional work. ....	138.58
International Council (2 years) ..	200.00
Secretarial work .....	96.35
Printing .....	134.50
Books .....	82.10
Office Supplies and Miscellaneous ..	23.99

Total .....

Balance on Hand July 31, 1932:

A. B. & L. Co. ....	\$4,101.80
A. B. & S. Co. ....	84.21

Notes .....	600.00
	<u>\$4,786.71</u>
Total .....	\$8,173.88
Resources August 1, 1931:	
On Deposit .....	\$5,062.79
Notes .....	600.00
Total .....	\$5,662.79
Resources August 1, 1932:	
On Deposit .....	\$4,186.71
Notes .....	600.00
Total .....	\$4,786.71
Net Loss for Year .....	\$ 876.08
	Respectfully submitted,
	MILTON P. PUTERBAUGH,
	Treasurer.

I have examined the accounts as they appear on this statement and in my opinion they reflect the true financial condition of the Association. Signed.

R. A. HAZEN.

Date, August 18, 1932.

**STUDYING THE SUNDAY SCHOOL  
LESSON**  
at the  
**Family Altar**  
With  
**Thoburn C. Lyon**

**ISRAEL JOURNEYING TOWARD  
CANAAN**

Lesson Text: Num. 10:11-13, 29-36; Golden Text: Num. 10:29

**Daily Readings and Suggestions**

**MONDAY**

Israel Journeying Toward Canaan. Num. 10:11-13, 29-36

It would be well if we could always remember that we, like the Israelites, are but pilgrims passing through this land to another and better land which has been promised to us. On our journey we will meet many like Hobab, to whom we can offer the greatest of all blessings, and we should not fail to do this. If, as in the case of Hobab, the offered blessing does not win them, we should challenge them to service and perhaps they will then accompany us. Let us pray for wisdom that we may so present God's message to others that they must come with us, to be blessed themselves and to be a blessing to us and to others.

**TUESDAY**

Israel Divinely Led. Neh. 9:9-15

The Levites, in this eloquent prayer of praise, referred to the way in which God had so evidently led his people through the wilderness. They had but to follow where the pillar of cloud and of fire led the way. When God leads we need fear no obstacles; he led them through the Red Sea! How earnestly we should pray that God will make known his will unto us (John 7:17), and that he will give us grace and courage to follow whithersoever he leads, however impossible the way may seem!

**WEDNESDAY**

Israel and God's Providence. Deut. 11:1-7  
Many things had "happened" to the Israelites as they journeyed on to Canaan. These verses refer to just a few of those "happenings," but state positively that they were "acts of the Lord." Many of the hap-

penings in our own lives make us pause from time to time, and wonder; but too often we fail to see in them the very hand of God. We should be more sensitive to the providence of the God who notes even the sparrow's fall, more grateful to him for the loving care with which he watches over us every day of our lives. Should he withdraw his care for a single day, what might not "happen!"

**THURSDAY**

Israel Warned. Deut. 8:11-20

What an exact picture these verses present of the happenings in the earth today! Up to the days of '29, when prosperity was everywhere and even the charwomen were making fortunes in Wall Street; when we had eaten and were full; when our silver and gold and all that we had were multiplied, we had not yet entirely forgotten him who gave the power to get wealth. But when we forgot him whose hand holdeth all things, and trusted in the multiplicity of things, disaster befell. Even yet, our country might find grace if she would return unto the "God We Trust." Let us pray that she may learn from the fate of other nations and heed God's warning.

**FRIDAY**

Israel's Savior. Isa. 63:7-14

We do not read the many beautiful passages of Isaiah nearly as often as we should. There are few passages more filled with encouragement and promise than verses 7 to 9. He was indeed a mighty

Savior to them, and best of all, he saves today, and will be as mighty a Savior to us! But let us not forget that he may also become an enemy even to those he has saved. May we in no way rebel against so wonderful a Savior!

**SATURDAY**


God's Hand in History. Deut. 32:7-12

Volumes might be written on such a subject. It was God who, in the beginning set the bounds of the various peoples and nations (v. 8); it was God who continued to rule over his world; who led Israel from the wilderness into the promised land and dispossessed other nations that he might find a home for them. It was not favoritism that led God to do such things, but rather righteous judgment and reward. God's hand may be seen large in the history of nations today, and we look for the soon coming of the Lord to set things right in a world that has so largely forgotten him. What a "blessed hope!"

**SUNDAY**

God Our Protector. Ps. 34:1-8

This psalm of David might well have been a hymn of praise by the Israelites for all the mighty deeds and gracious blessings that God had bestowed upon them on their journey through the wilderness. It might as appropriately be our own song of thanksgiving. We sometimes say we do not how to pray; we might well learn from such passages as this. The Lord has delivered us; let us exalt his name together!

<p>E. M. RIDOLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>C. D. WHITMER, 217 E. DuSable Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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**Spiritual Coins and Counterfeits**

By C. D. Whitmer

XVI—"Sanctity vs. Sanctimony"

"He was the holiest man I ever knew. Why, I never saw him laugh in my life." So said a Christian minister once regarding a friend who had passed away. "Holy because he never laughed!" What a notion. More likely he had a guilty conscience. There is nothing in this world that will take the laugh out of a man like conscious sin, and there is nothing like genuine holiness to put the laugh into a man. True, he may not wear a perpetual hyena-grin, but his face will continually glow with heavenly joy.

Yet there are not a few Christians who gauge a man's spiritual condition wholly by the length of his face, and who think dyspeptics the only fit subjects for canonization. Where do they get this idea? Not from the Bible surely. Every picture of sainthood in the whole Bible gives the lie to such a theory.

Take a typical Old Testament saint—David for example. Anything melancholy or dyspeptic about him? Never, except when he fell into sin. Watch him on that most profoundly religious occasion when the Ark of the Covenant is being brought up to its permanent home in Jerusalem. See him as he leads the great procession, dancing and prancing while he sings those words of praise, joy, the inspiring motive of his act.

Happy as a boy just out of school. That was joy, overflowing, irrepressible. It was genuine sanctity. Sanctimonious Michal peeps through the shutters of her chamber window and is shocked. But God was not shocked.

Read the Psalms, those fountains of spiritual helpfulness. They are dreadfully unconventional in their tone and make up. David shouts, "Praise the Lord!" as often as a Methodist in a camp meeting. There is nothing sanctimonious in the entire book. Yet it has been the inspiration of truest Sainthood for many centuries.

Now turn to the New Testament and look at St. Paul. You couldn't picture him with a long face if you tried. The man who could write that epistle to the Philippians from amid the trials of a Roman prison, saying, "Rejoice in the Lord," half a dozen times in every chapter, must have been a pretty jubilant sort of a saint. He must have had a face that would have been attractive even to a wide awake boy.

No, No; sanctity does not imply a long face and a solemn demeanor. That is Sanctimony. True sainthood is just as appropriate to the exuberant vitality of youth as to the quieter habits of age. It reveals itself more often in smiles and laughter, than in sighs and tears. It enriches human



joy no less than it tempers human sorrow.

Sanctimony is a thin gilding that covers base metal. Sanctity is the pure gold of the heavenly kingdom, and the counterfeit is always struggling to usurp the place of the true. When sanctity dances and sings before the Lord, sanctimony prepares a curtain lecture in its chamber. When sanctity shouts "Hosanna!" to the world's Redeemer, sanctimony, horror stricken, cries "Master, rebuke the disciples!" And he who is the embodiment of perfect Sanctity replies: "If these should hold their peace, the very stones would cry out."

### IMPROVING THE SOCIETY'S MUSIC

By Harold Etling, Music Superintendent of the Ohio Christian Endeavor Union

Goal: A song-leader in every Christian Endeavor Society

It has been said that prayer is the very essence of worship. Young people's leaders must often begin where parents should have started twelve or thirteen years before, namely to help young people to understand that they live in a friendly world, that the heart of God is most wonderfully kind, and that the deep desires of the soul may be confidently expressed to him with whom the young may have a joyful fellowship. Prayer will thus come to mean listening and watching for God as much as it means speaking to him. Many Christians of the young people's groups are embarrassed when asked to pray in public, and so we are suggesting that perhaps some of this embarrassment could be overcome with prayer hymns.

Many of our greatest hymns are fervent prayers. So, too, with great musical compositions. A committee of young people (the music committee), with some music student as adviser, might undertake a study of the hymns contained in the hymnal, listing those which have outstanding prayer values such as joyful praise, deep penitence, quiet waiting before God.

A second committee may study the words of the hymns in a standard hymnal, selecting those that may be used instead of extemporaneous prayers. Such classifications as the following could probably be made: Gratitude loyalty to Jesus, penitence, concern for social justice. Let us consider "O Master, let me walk with thee." What formal prayers excels the worth of this beautiful hymn? When such use is to be made of hymns, the leader in a very few carefully chosen words should secure the prayerful interest of the group. As a variation the hymn may be read in unison instead of being sung. Vocal solos, duets, and quartettes are sometimes effective in inducing personal prayer.

Too often the music in a Christian Endeavor meeting does not have enough consideration by the music committee. The members of this committee should either suggest the type of music desired or name specifically the composition wanted. Do not just say, "Will you play something or sing something Sunday night?" If you ask some one to take part in your program of music, tell him the subject of your evening's discussion.

We are suggesting as another prayer hymn one written by the beloved Fanny J. Crosby. Get your hymn book and read the words of "Pass me not." The story is told of an earnest Christian pastor with anxiety for a young man of his congregation that was causing much disturbance in the class

of young men. Meeting him one day, the pastor urged the young man to attend a Christian Endeavor meeting and give himself for Christ and the church. The young man promised, and, true to his promise, several weeks later came to a meeting. During the meeting he asked that this beautiful hymn, "Pass me not," be sung. At the conclusion of the singing he stood up and told the story of his conversion. One eve-

ning, as the boat on which he was working passed another boat, he heard a group singing, "While on others thou art calling, do not pass me by." He wondered what would happen if the Lord should pass him by. Then and there he knelt in prayer, and dedicated his life to our Master.

Let us use this as a prayer hymn in our meetings for one month, and urge every one to learn it.—C. E. World.

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LOUIS S. BAUMAN  
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### Jungle Tales

By Mrs. Orville D. Jobson

(Seventh of a series of African Folk Stories collected by Mrs. Orville D. Jobson, missionary to French Equatorial Africa, and published in The Evangelist at intervals for the special benefit of our young readers.—EDITOR.)

A certain little bat was out flying one day and he came to a place where birds were busy at work. "O little bat, come help us work," they called to him.

"And why should I work with you?" asked the bat. "I am not a bird, look at my teeth. I am a rat." And he went on his way. Presently he came to a place where there were rats busy at work. "O little bat, come help us work," they called to him.

"And why should I work with you?" asked the bat. "Am I a rat? Look at my wings. Do you not see me flying? Indeed I am not a rat. I am a bird and he went on his way.

Another day he went out flying and found the birds busily eating. He was hungry and he cried, "O little birds, let me come and eat with you." "Oho!" twittered the birds, "are you a bird? No indeed, look at your teeth; you are a rat. Go therefore and eat where the rats are eating." So he left the birds and went to find the rats.

"O little rats," he cried, "I am hungry. Let me come and eat with you." "No indeed," cried the rats. "You are not a rat. Look at your wings! You are a bird, you can not eat with us."

So the bat went on his way pondering over this lesson.

\* \* \* \*

Once upon a time the tortoise built himself a village. But the hippo came and destroyed it. Again the tortoise built a village but this time the elephant came and destroyed it. He tried again and rebuilt the village but the hippo came again and destroyed it. Then said the tortoise, "This is too much! I am sick and tired of building!"

So he took a large wire cable and went to find the hippo in his home on the river. "Hello, Mr. Hippo," he said, "I have come to invite you to a pulling test. You will pull one end of this cable and I will pull the other and we will see who is the stronger."

"All right," said the hippo, "I agree. We will have the contest early tomorrow morning."

Then the tortoise went to the town of the elephant and said, "Mr. Elephant you have made me enough trouble and I am tired of rebuilding my town. Let us have a con-

test. You pull on one end of the cable and I will pull on the other and we will see who is the stronger."

"Agreed," said the elephant, "we will meet tomorrow morning early."

At dawn the next day the tortoise went to the hippo and said, "Now friend hippo, tie this cable tight around your body. Then I will go down the river and when you feel me pulling a little then you begin to pull with all your might, and we will see who will pull the harder."

Then the tortoise went and hid in the bank at a place half way between the elephant and hippo, and started to pull gently in both directions. The hippo felt the cable grow tight. "So the tortoise is beginning to pull," he exclaimed, and he snorted and puffed and pulled with all his might. At the other end of the cable the elephant felt the tug, and said, "So the tortoise is beginning to pull," and he began to bellow and trumpet and pull with all his might.

"I never dreamed the tortoise was so strong," sputtered the hippo; while at the other end the elephant was gasping, "Who ever would have thought that the tortoise was so strong!" And all the while the tortoise was peeping from his hiding place between the two, watching the cable strain and twist.

The fight went on. The morning wore away, and when the day was done both the hippo and the elephant were dead from sheer exhaustion, and the tortoise ran away and built his town.

### The Call

By Nancy Shank, in Christian Monitor

A consideration of "the call" presents five questions: What is a call? Why have a call? Who are called? When? How?

#### What Is a Call?

A call is a summons, a bidding, a divine prompting to special service or duty. Calls in general, issue from all avenues of activity—from the country, church, school and home,—soliciting workers for various kinds of service. The call that comes to our minds just now, issues from God, bidding his own "Go;" it re-echoes from the heathen, summoning "come."

We think of a call as being distinguished

from an impression. Impressions are numerous, they come and go, they may be from below as well as from above. Every impression from above has upon it the Divine stamp, meaning that all God-given impressions are Scriptural, right, providential, and reasonable. Hence, the impression that comes to the heart needs to be carefully analyzed and its source determined. If from God it will grip the heart and refuse to be cast off or laid aside; it will settle into a deep conviction, a persistent consciousness of God's will for us personally.

A call, therefore, is a vision of the need of souls, with a definite assurance that God bids me go to their rescue. Which is an honor, so the poet says,

"O matchless honor all unsought,  
High privilege surpassing thought,  
That thou shouldst call me, Lord to be  
Linked in work—fellowship with thee."

#### Why Have a Call?

The condition of souls in heathen lands requires it. The poet again expresses the thought;

"They are waiting in their sadness,  
They are helpless in their pain,  
For the idols they have fashioned  
Cannot answer them again;  
They are begging for a teacher,  
Their old customs laid aside,  
Is it nothing to you, Christian  
That the doors are open wide?"

Some one has said that Gen. 1:2 well describes the spiritual condition of the heathen—"And the earth was without form and void, and darkness was upon the face of the deep"—for they surely are in spiritual darkness. Many of them have no knowledge of the Savior, they cannot realize the Father's love, they live and die in their sins.

Does anyone still ask why God sends his ambassadors to represent him in many places, or why we say conditions in heathen lands require a call? There is yet another reason for a call—This comes from the standpoint of the workers themselves, the nature of the tests met in all places, but especially those of the foreign land, makes a definite call from God a necessity. There are difficulties of almost every kind, there are manifold hindrances from Satan, and therefore a positive assurance of being in our divinely appointed place is necessary,—for it is then that the soul may rest in him, knowing the Father is allowing only what is best.

As a full and settled experience of salvation is needful to the one who would resist the doubts of the enemy just so is this settled conviction of God's call necessary to one who would stand firm in the hour of reverses, of disappointments, of sickness, or loss of loved ones: it becomes the steady influence which keeps one in the path of duty.

#### Who Are Called?

Whom does the Lord send forth? One glance at those who have been called shows us the class of laborers that are of the most service to the Master in his vineyard. David was called from tending the sheep. Elijah was plowing when Elijah cast his mantle upon him; Peter and Andrew were fishing.

God calls the active into his service. Each has his own sphere of action that needs undivided attention. There are many who have more concern about what others should do, as Peter after he had received his commission, "Lord, and what shall this man do," in reference to John. Even so temp-

tation lurks in the path that curiosity travels. Jesus knows human nature; how ready one is to evade responsibility because of what others may or may not do, and how easily one becomes dissatisfied with one's own task by envying the opportunity of others. Therefore the stern reply of the Master "What is that to thee." There is a sense in which it is good advice to mind one's own affairs. Let us never look with envious eyes upon the call of others, or try to put the responsibility of our own on someone else. "Oh, may it all my powers engage to do my Master's will!"

God calls individuals having usable talents, then works through them to accomplish his purpose. He not only calls from all phases of work but also for all phases, using those he calls according to their gifts.

If, however, one who realizes that God's call is upon his heart, can recognize no special talent in his life, he should not listen to the devil's suggestion that he will be of no use in the Master's vineyard for God sees the end from the beginning and he knows

how he can use the instrument he has set aside for himself.

#### When

The When of God's call is closely connected with the Who and is about as varied. It takes but a brief search into this question to reveal the fact that his call has been received at many different periods of life. Truly our God moves in mysterious ways in calling his children into his service.

In our recent studies of Jeremiah we remember that God ordained him a prophet even before his birth. Samuel was definitely called when but a child. Paul was called when on the road to Damascus. These and many other such examples might be given to show that God marvelously calls his workers. But how about now?

When are we called? Our God is never limited in the time of a call. As in olden times, so it is now, there is a great difference in the time of calls received. He may speak when in secret communion with him, he may speak when about one's or

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## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



#### A LETTER OF APPRECIATION

Carleton, Nebraska.

Dear Brother Baer:

I have just finished reading the Evangelist under date of August 13th. I have often felt that one issue was well worth the price of a year's subscription. Brother Cashman's address, on "Standards of Progress for the Brethren Church" just at this time and under present conditions of our church makes me feel that it is worth still more to me. I am glad it was ordered published and wish it could be got into pamphlet form.

It is no trouble to tune in and listen to a very able speaker of the Federal Council of Churches of Christ in America, and I have also observed what some of our preachers are doing along that line, and the progress that is being made by those churches for Brethrenism. I fail to see how we can have any real progress by being silent on that unique Gospel truth that is the very foundation of all progress that has been made in the past two centuries of the Brethren Church. When we fail to teach and to live those ordinances progress stops.

We should join hands with the Church of the Brethren whenever distance will permit. Doctrinal sermons are what both branches of the Brethren church need most of all. If our ordinances mean nothing in the plan of salvation, we should know it. If they do, we should never be placed in a position where it would not be expedient to preach or teach them.

As long as we retain teachers in our Sunday school who do not attend our communion services because they or members of their family do not believe in feet washing, and they tell you so, there is something wrong or lacking somewhere.

I was baptized fifty years ago. Since then by the loyalty of a host of friends we have seen our College, Publishing House, the Home made what they are. The success of these depends on our continued loyalty to Brethren principles. Are we going to lose our identity, or are we with Brother

Cashman going to stand uncompromisingly on a verbally inspired Bible? Many churches have become weak and are struggling because they have wavered at this point.

E. E. LICHTY.

#### FLORA, INDIANA

Among some things that the average pastor seems to neglect is that of making regular reports to the Evangelist. We feel that it is time to give in part some account of the activities in this field. Since the last report the study of the Dispensations has been concluded. The Bible study class has been temporarily discontinued during the summer months. Mrs. Cecil Hendrix has been elected patroness of the Sisterhood girls to take the place of Mrs. Carl Flora, who resigned. The work is going along very well. The Quads, the young people's organization, is still active after more than a year since their organization. A special Mother's Day program was observed with profit to all who came. Not to be outdone, Father's Day was also observed later in the Sunday school. The Communion service showed an increase in attendance over the communion service of a year ago. We were asked by the American Legion to give the Memorial Address at the local cemetery, which we did without violating any Tunker principles. Thirty-five from this Sunday school and congregation attended the Northern Indiana Young People's Conference at Peru. Miss Esther Roskusi our Sunday School Superintendent, was elected Secretary. The regular Children's Day service was held with a splendid audience, as is usually customary for a service of this kind. The second Sunday in August has been set apart in the Sunday school for special recognition to the youth and is known as "Youths' Day." August and September, have been designated as Loyalty Months. The second quarter in Sunday school this year was a record breaker over a number of years. This present quarter, even though it is in the period in which the Summer

slump is supposed to appear, bids fair to surpass the past one. The attendance this summer I am told is the best it has been over a period of time. The church attendance has also been good, and we have not sacrificed a single service this summer. Every church in Flora has dispensed with their night services with the exception of the Church of the Brethren and the First Brethren. Our folks went there a recent Sunday night and I brought the message to a large congregation. They were our guests the past Sunday night and their pastor, Rev. R. O. Shank, brought the message to a large audience. The harmony between the churches is commendable.

We are now looking forward to National Conference, though it seems we are too close for many to attend. Plans are now being made to entertain the Indiana State conference here the first week in October. Starting the tenth of the same month, Brother R. Paul Miller will be with us in an evangelistic campaign. The prospects are good for a splendid meeting. About the only matter that seems to be slow and the cause of considerable discussion is the matter of finances. We are handicapped considerably but are hopeful of the future. We are interested in the various reports from the different sections of the brotherhood. FREEMAN ANKRUM, Pastor.

#### ACCIDENT, MARYLAND

The undersigned held his last service with the good brethren at this place on Saturday evening, August 13. It was a communion service with forty-three surrounding the tables. At the beginning of this service four new members which had been baptized the same afternoon were received into the church.

This is a country church which does not receive pastoral attention except when the Terra Alta—Grafton, West Virginia, undershepherd can give them some extra time. It seemed the Lord's leading that each summer I should hold services of some kind for them, although never on a Sunday. Most of them were held Saturday evenings, and there was faithful attendance. This seemed to be an excellent opportunity to preach the Word.

Although this was what would be called "extra work", yet there were seventeen confessions of Christ, all becoming members of the church, during my three summers with them. This number is higher than the same for my two regular charges. We praise the Lord for this evidence of blessing, and ask your prayers for this group of Christians, and especially the new, "babes in Christ."

Yours in Christ,  
L. E. LINDOWER.

#### THE CALL

(Continued from page 13)

dinary work. When God's call comes to a soul, that is his time and is the best time. It surely is a sad and serious condition, when one who knows God has called, refuses to respond or attempts to conceal the call.

As for a definite time when God will call an individual, it can no more be given than a definite manner of his work of grace in the heart. But that his vineyard requires workers we know assuredly. Happy then may we be, if our lives exemplify the statement concerning Abraham, "When he was called, he obeyed."

#### How

How is a call given, or received? This again reveals a variety of ways. Some have very distinct manifestations, God making evident his will in a vision, by voice, or in some other supernatural manner. Others receive their call more quietly and naturally. Because of the fact that an individual has had no wondrous manifestations does not prove he has had no call. However, we may rest assured, knowing that God does deal definitely with his children. No one need move out uncertainly, nor step before the Lord.

In considering therefore, the manner in which a call is given we must recognize that God's ways are above man's and that his dealings are divine. We know that he who gives peace and joy to the seeking soul, will also manifest his plan for that life in his own good time and way. Then how the call is given is almost lost sight of in the intense desire to be obedient to the heavenly vision.

Now we are made to think of the perplexities of the call.—The devil will hinder God's work wherever and whenever possible. God allows testings for the proving of his child. One of these perplexities is a closed door—closed because of health, financial circumstances, parents or friends. Another is a dimmed vision of God's call. These may confuse some who have been definitely called, and cause them to question "Have I a call?" Therefore it is well to keep clear before God, and move forward as he directs. Then when the way seems closed we may rest in knowing that God is all-powerful and that he will execute his purpose in spite of what seems to us insurmountable difficulties.

What more can be said then, but that every Christian has a call and carries an obligation to all non-Christians, which must be met,—by some in sympathy, love and prayer, others in the giving of their means, others by giving of their time. All are much needed both in the home and foreign fields.

Is our answer to the call "Whom shall I send, and who will go for us?" "Here am I, send me?" (Isa. 6:8).

Truly the poet must have experienced "the call" in order to express it as she has in the following,—

"As I pondered there came to me

A voice as from above;

It said to go—go out and serve

With spirit, faith and love.

A vision came—the sheep astray,

Hungry, athirst, and cold;

I hastened quick to bring them in

Unto the shepherd's fold.

I'm glad, so glad I listened

To that still voice so small;

Like those of old it leads me forth

To sound a victory call.

Yes, now I'll show his strength and power

And face new things to do.

Hark! listen close and you can hear

It's calling now for you."

Markham, Ontario.

#### GOOD AND PLEASANT

As the crowds walked together from many homes toward Jerusalem, they chanted this song, "Behold how good and how pleasant it is for brethren to dwell together in unity." We confess to a longing for a cordial and confident unity with fellow-Christians. The older we grow, the more we dislike and shrink from a discord and disagreement with people. Like others,

we have our prejudices, our likes and dislikes, which are usually without substantial basis. One instance taught us a lesson. For some reason we had a strange repulsion toward a certain person. We just could not abide him. We would have found it difficult to furnish a ground for our attitude which, we think, was reciprocated. Circumstances brought us to sit side by side at the same table for a considerable time. The result was that, in our heart, and we believe in his, an affectionate regard supplanted the spirit of animosity. Our pre-judgment was all wrong. Much divergence and contention are due to ignorance. This is particularly true in the church. Time and again we have had ill-feeling changed when we came to know a person more fully. It is impossible, indeed, to know everybody personally, but by the grace of Christ we may control our decision until we know more.

Ambition plays havoc with unity. "In honor preferring one another" is not practiced much by Christians, especially if they rise above the common level. A long time ago an elderly man of God who knew the church pretty well told us that he was amazed at the jealousy and bitterness between Christians of ability and real faith. If one does not seek the highest room for himself, he does seek it intensely for his "side." Most of us like honor and place and power, but really it is very fleeting and often brings more trouble than comfort. We doubt if any high seat in the church is worth making an enemy or hurting another to obtain.

Two cannot walk together comfortably unless they be agreed on some points. Some of us have decided views as to Christian doctrine and government. Others have different views, quite contrary to ours. This has the root of disunity, and if the difference be great enough, there will be a conflict. But even so, we can usually contend for a principle, and not cherish bitterness toward a person. In these days, when Christianity seems to have lost its power over vast numbers of people and stupendous forces are trying to blot out Christian belief and practice, it does appear to us that we must maintain unity in so far as it is possible. Find the points of agreement, and hold firmly to them, and let the world know the things upon which we are agreed.

Too often unity is broken by sharp practice and even false sayings or doings on one side or the other. Two persons perfectly fair with each other will come to agreement in spite of some divergence of view. We think this has always been the great cause of dissension among Christians. Most of us can get on with a perfectly honest person. Sometimes we are not fully conscious of our dissembling. How good and pleasant it is for us to cast out all that is unfair and untrue, and thereby find unity in integrity. There is such a thing as unity in diversity, but it is not possible, if one party is unduly ambitious or promotes that which maketh a lie.—The Presbyterian.

#### THE NEED OF THE CHURCH TODAY

(Continued from page 11)

and power greater than their own. The aesthetic may minister to the sense of beauty, but it ministers to the soul's development only when it is the shrine and mouthpiece of spiritual consecration.

Perhaps there was never a time when the ministry of America had a broader training

in human wisdom. It is familiar with history, philosophy and theology; but our schools of the prophets must be the center of a spiritual devotion if they are to make mighty the messages of human wisdom. Our ministers must be something other than "pickers-up of philosophic trifles," or expert promoters and organizers and money getters. Is it not time for the prophetic note which only can unfold the glorious evangel?

Long ago an earnest prophet cried, "Woe is me for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." When the prophet had seen that vision something was sure to happen. It was then that there came a touch of a live coal from off the altar and the voice of the Lord saying, "Whom shall I send, and who will go for us?" It would mean the bringing in of a new day if from every manse and from every pulpit the cry of a new devotion should thrill the lips of every pastor—"Here am I, send me." It is such a commitment on the part of the ministry and laity that will bring us the glorious evangel which the Church so needs today.—The Missionary Review of the World.

## OUR LITTLE READERS

### THE LAW OF THE MEADS AND THE PERSIANS

By Margaret T. Applegarth

*"A Persian fable says: One day  
A wanderer found a piece of clay  
So redolent of sweet perfume  
Its odor scented all the room.  
'What art thou was the quick demand,  
Art thou some gem from Samarcand?  
Or spikenard rare in rich disguise?  
Or other costly merchandise?'  
'Nay, I am but a piece of clay!'  
'Then whence this wondrous sweetness,  
pray?'  
'Friend, this the secret I disclose—  
I have been dwelling with a rose!'"*

—Selected.

Now, of course, you are raising your eyebrows and smiling in a superior fashion: "It should be spelled Medes!" you are saying to yourself.

But those Medes lived long, long ago, in the dim distant past and these Meads live today in a very real present. There is Doctor Mead and Mrs. Mead; and Junior Mead. Especially Junior Mead. Because he turned out to be quite a hero, to his own surprise. It happened like this:

On a day like any other day Junior went into the courtyard of their home in Persia to play with the little Persian playmate who came every morning with a polite little bow, all because he felt the tremendous honor of having been selected from all the other boys in the town to spend four hours with the only white boy (in the whole world, as far as he knew! Certainly, he had never seen any other).

But although Junior waited for a long while patiently, and for an even longer while impatiently, no "Jar of Milk and Honey" appeared. (For that, if you please, was what the playmate's name meant in English!)

All this time there was the gate, Junior

had watched it so eagerly that he went over to stand beside it. And when no small brown boy came through it, the first thing anyone knew one small white boy had darted outside that forbidden gate, hurrying secretly down two narrow lanes between dark houses, until he reached a certain doorway. It was like a dream to enter it and to call excitedly: "Jar of Milk and Honey, where are you?"

"Here!" came a strange weak voice. "Here," in bed! And presently Junior's eyes nearly popped out of his head as he saw the very strange sight of that brown head lying on seven loaves of flat bread.

"Is it a game?" asked Junior, laughing. "No, it's a medicine," sighed Jar of Milk and Honey.

"Medicine?" Junior repeated, and then, indeed, he looked severely at his playmate. And the playmate looked ashamed. "What kind of medicine do you call that? It's certainly not the Mead kind!"

"No, it's the Persian kind," sighed Jar of Milk and Honey. "You see, my mother says I have been bewitched. All on account of the sacred tree. I pulled off a branch of it to make a camel from it. How was I to remember it was a sacred tree, and that nobody dares to touch it? So when I became sick my mother said crossly that it was evil spirits, of course. She went right over and laid a sacrifice of meat in a little bowl in front of the tree. She tied calico on it, too—gay red calico, very jolly. All to put the spirits in a good humor. But, oh, what a pain they have given me. Here!" And he clapped his hand in a certain spot. "So I have slept on these seven loaves of bread in order that the evil spirits may enter the bread, then she will throw it out for the dogs to eat."

Junior looked at Jar of Milk and Honey severely. "What else have you done?"

"Well, she got a piece of paper with a verse from the sacred Koran written on it, and I had to chew it up and swallow it."

"Dear me!" said Junior solemnly. "I'd like to know what good it has done you to play with me day after day after day, you being the patient while I was the doctor. Didn't you realize I was doing everything right? Being a real Doctor Mead, just as my father is? Don't you think it would be fun if we kept on playing that I was doctor now?"

"I ache too much," sighed Jar of Milk and Honey feebly. "I ache terribly. I just couldn't play!"

"That settles it," said Junior firmly, "I'll go home and get a bottle, and I'll do the playing. You keep right on feeling as sick as you want to!" So he went back through the two lanes to his own gate; tipped indoors, found the familiar bottles for stomach aches and hurried back to his groaning patient.

"Now," said Junior, cheerfully "at last I have someone real to practice on! Put out your tongue and take this medicine, my boy!"

"Go away!" cried the patient, rudely, with a feeble kick.

The young Doctor Mead was delighted. "You're being a regular patient, hooray! Come on, put out your tongue—" And he forced the medicine between the poor parched lips. Then he produced his own thermometer. "Mercy on us!" he exclaimed. "You've got a regular temperature, too. I'll try a cold water compress on your head."

And the fact of the matter is, that by the time he reported the case to his father he

had done all the things a real doctor would have done, so that even the mother of Jar of Milk and Honey admitted this new treatment was far superior to seven loaves of bread. Which accounts for her giving up this law of the Persians in order to substitute from that time on the law of the Meads for all the family aches.—The Baptist.

## THE TIE THAT BINDS

WAGAMAN-BENSHOFF—Sunday afternoon, August 14, 1932, at the home of the bride, Waynesboro, Pa., occurred the marriage of Robert M. Wagaman and Edna L. Benshoff. The single ring ceremony was used and was performed by the undersigned in the presence of members of the immediate families.

Mr. Wagaman is a graduate of Shippensburg State Teachers' College, and has for the last few years been an instructor in the public schools of Franklin Co., Pa. The bride, since her attendance at high school and business colleges, has been with Letter Brothers, a local department store. These talented young people are very active in the work of the local church. Each is a teacher in the Sunday school, and for the last two years the groom has been director of the church choir.

After a two weeks' trip through neighboring states, this happy couple will reside in Waynesboro. They have the prayers and best wishes of their many friends for a long and happy wedded life. W. C. BENSHOFF.

## IN THE SHADOW

LINDOWER—Pearl Schrantz Lindower was born March 23, 1881, and passed out of this life June 7, 1932, aged 51 months, 11 days.

She was married to Frank B. Lindower on January 21, 1903. To this union were born three children: Dr. Leslie of Terra Alta, West Virginia, Vera and Ralph of the home, all of which, together with the husband remain to mourn the loss of a faithful wife and mother. Besides these of the immediate family, there remain to mourn their loss, the mother, Mrs. John Schrantz, two sisters, Mrs. J. A. Lebeau and Mrs. Ray Oberlin, all of North Canton, Ohio; two brothers, Grover Schrantz, Riverside, Calif., and Cland Schrantz, Akron, Ohio; one grandchild, John Lindower, and many other relatives and friends. The deceased spent her entire life in Stark County, Ohio. Mrs. Lindower had been a member of the First Brethren church of Canton, Ohio for more than eleven years, having been administered by Rev. Fred Vanator. Mrs. Lindower was the first to make a public confession in the ministry of Rev. Vanator. During all the time she was a member of the Canton, Ohio church she was faithful to her church duties, many times working beyond her strength. She had been a member of the Lord. She will be much missed in the church work and it is hoped that some one will volunteer to take up the work she laid down.

Funeral services were conducted from the home by the undersigned, Mrs. Lindower's pastor for the past three years, J. C. BEAL.

DAVIS—Mrs. Elizabeth Davis was born near Napoleon, Ohio, January 25, 1854, and died at the Brethren Home at Florida, July 24, 1932, aged 77 years, 7 months and 6 days. Her maiden name was DeLong. She is survived by two brothers, one daughter and seven grandchildren. She came to the Home from Huron, Ohio, where she was a member of the First Brethren church there. She had been an inmate of the home for several years. Services at the Home by the writer and burial in Maple Lawn cemetery. FREEMAN ANKNUM.

NEHER—John Adam Neher was born in Rockingham County, Virginia, October 19, 1845. He was the son of Henry and Catherine Neher and came to Indiana at the age of ten years. He died at his home in Cambria, August 11, 1932, aged 86 years, 9 months and 22 days. He was united in marriage to Susanna Hufford who, now an almost helpless invalid, survives his passing, with two children—A. J. Neher and Mrs. Earl Disinger, both of Cambria. Of these there are three grandchildren and two great-grandchildren. Funeral services were held in the Cambria Brethren church before a large audience. Burial was in Pleasant View Cemetery. He had been a member of the Cambria Brethren church for many years. Services by the writer. FREEMAN ANKNUM.

HARTER—Ida Catherine Harter, daughter of William and Delilah Huffer Miller, was born in Augusta County, Virginia, June 22, 1874, and died at this life at the St. Elizabeth Hospital, Lafayette, following a major operation. She was aged 58 years, 1 month and 22 days. At the age of six months she came with her parents to Indiana, living in the part of the state until her death. December 12, 1894 she was united in marriage to Frank Harter who preceded her in death May 22, 1926. To this union were born five children, two sons dying in infancy. Those surviving are Ruth Wise of Pryorville, Willis near Brimingham, and Edith Robertson of Florida. Besides these three are one brother, Charles Miller of Burlington and three grandchildren. She has been a member of the First Brethren church of Florida for over twenty years. She was faithful in attending its services when health permitted. Her last public service was a church service a few days before her death. Services were held in the First Brethren church before a large audience. The services were in charge of her pastor, the writer, assisted by her former pastor, Rev. Frank Coleman. Burial in Maple Lawn Cemetery. FREEMAN ANKNUM.

## Moderator's Address

(Continued from page 7)

put on my body will not make me a separate person but what I put in my heart will surely control my actions. Then my body will be entirely under control. We have no desire at this time to attempt any discussion of this matter, save to make plain our position as to a constant stand upon this vital question.

### MARRIAGE AND DIVORCE

Here again we approach an extremely difficult matter. A matter made difficult through the "hardness of your hearts." Our social order of today, when we consider that social structure composed of Christians and non-Christians, is shot through and through with a certain positive disregard for the sanctity of the marriage vow. "If it doesn't seem to work, throw it away. Make no serious attempt to maintain and perpetuate the vows made before God and man." So we seem to be saying today. Now, Brethren, again may I say: We have no position to offer to the world relative to this matter. Our Conference and our local churches are not suggesting a plan of procedure for the conduct of the world. They have their standards. They would never accept the one given by the church, were the church to offer the same. But what position does the church hold on this matter? Has the Book spoken? Did Christ express himself upon this subject? The answer to all of these inquiries are so evident that there need be no further discussion. The Lord hath Spoken! Why not follow his commands? Yet ye choose committees, and then new committees and still often in our continued contemplation of this subject we are "all at sea." Let the world have her position, let her judges and "other wise" men make their declarations and plan their attitudes. But we be Brethren! When we have forgotten this Home-foundation rock, then will we be forgotten by the Christ whom we were presumed to serve. Some one has said, "Yes, but this matter is not as simple as you may think it to be. Some terrible difficult situations arise which cannot be so easily set aside." Our answer can only be, "Yes, we realize these terrible situations. We know of what you speak. But these situations arise when our sons and daughters choose wives and husbands outside the church!" When homes have been thus established and trouble comes, then again we have that double standard of measurement of which we have been speaking. Surely when one attempts to settle marital difficulties one with one standard and the other with another standard, only positive difficulty lies ahead. But here the trouble lies not in the attempted solution but rather in the unfortunate alliance between the contracting parties. We should give more thought to the rail at the top of the cliff than to the hospital at its foot.

### MORE AGGRESSIVE IN EVANGELISM

We have been an evangelistic people and God has blessed our efforts. Would it be possible for us to be still more zealous along that line? I do not presume to say how it should be done, but if we could somehow launch a new and more aggressive movement of evangelism, one that would reach not only every congregation but every member of our faith, and would fire us all afresh with holy zeal for the more rapid promulgation of the Gospel and the winning of men in larger numbers to the saving grace of God and the building of them up in our most holy faith,—if that could be done, I am sure God would honor our effort and we should be more worthy of the high commission that is ours.

### A WARNING

Would you bear with me while I make use of this opportunity to give a warning that many of you, I am sure, have recognized the need of in these times? It is a warning to the churches against the temptation to sacrifice preaching in the interest of economy. I know that economizing must needs be done, but let us be wise in our economizing. We had better enter upon a program of sacrificing, to be entered into by both pastor and people, than to close our pulpits for the purpose of saving money. Moreover, let our sacrificing make its largest demands on our personal programs rather than on the program of the church. It is neither wise nor consistent to begin our enforced economy by cutting down on our support to the church and Kingdom interests. Such action proceeds on the assumption that the affairs of God are subordinate or incidental and that the interests of self should be regarded as life's major concern. From a purely business standpoint, it is stupid to decide to remain without a pastor for a time to save money. Dissipation and disintegration will set in and the church will soon find that it has lost more, even in a financial way, than it has saved.

As we come to a realization of the time element in this report we are made to recall the utter foolishness in an attempt to cover the field of our activity or to outline in any adequate way, our positions on all questions which have a "Thus Saith the Lord" background. It is not our purpose nor your desire that we should do so. However, it has seemed good to us that in this rather "key-note" speech of the conference, that some outstanding questions should come in for some consideration. We are led to believe that if we may take a united stand upon a few of our outstanding Brethren positions, we shall see more clearly to continue this united stand on matters which may be ours to determine when "led by the Spirit." May we continue in the deliberations of this FORTY-FOURTH GENERAL CONFERENCE OF THE BRETHREN CHURCHES not so much in the spirit of "History-Making," but rather in the spirit of faithfulness to our accepted positions upon Bible questions, which questions have made us a "peculiar people." May we not start blazing new paths but rather may we follow those paths over which others have passed in safety and accord. New paths are splendid for non-essentials but when we have to do with our immortal souls and the continuity of our church as a denomination, may we tread lightly and regard most sacredly our well established positions.

May we close our address by again requesting that further consideration and more careful study of matters referred to in same be found not in a special committee created for this purpose, but rather in our already well established boards and committees. Our Brethren are thinking and planning for the church's future as a denomination. Safe hands are handling our many problems. We have no desire to add to the machinery or to make more difficult this work. If we have awakened in our minds, attitudes and reactions relative to our necessary positions, then we have accomplished the task we had placed before us.

The future of the church is in the hands of God. Our denomination, as such, has been given over to us as we continue to work with him. May we all pray for continued guidance and then may we also pray for hearts willing to follow that same guidance and our conference will reflect honor to us as a people and glory to our Savior, Jesus Christ the Son of God.

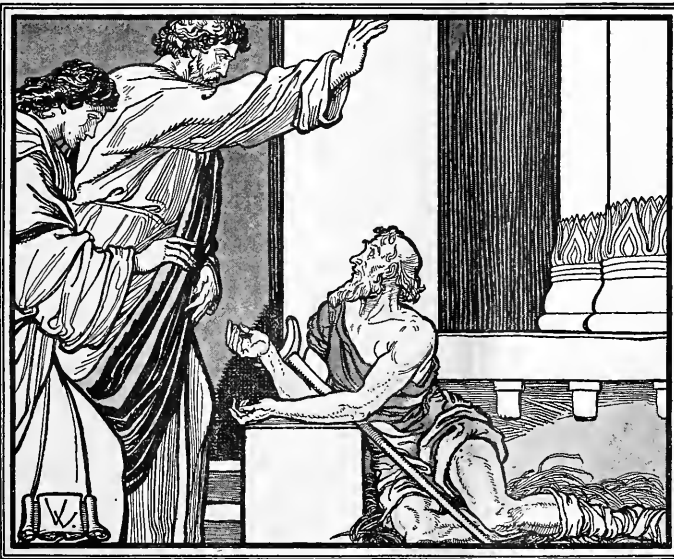
Goshen, Indiana.



VOL. LIV  
Number 35

September 10  
1932

# THE BRETHREN EVANGELIST



Inspiration  
and  
Service  
must go  
hand in hand

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CONFERENCE  
REPORT  
NUMBER

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## BOTH MOUNTAIN AND PLAIN

The dreamer takes to the mountains. There he beholds the land of promise. There he claims to see reality face to face. Something of the radiance of his countenance may be communicated to us. Moses received the law on Sinai's Mount, and the chosen people were guided by it for a thousand years. There the prophet harkened to the voice of God that he might communicate a message to his fellows. Deprive us of the mountain experience, and we lose our inspiration.

But we do not live in the mountains. We dream our dreams and see our visions there. To live, we come down to the plains. Here we build our homes and carry on the business of daily life. The poet gets his inspiration on the mountain top, but comes down to the level to share with his fellows the glory of his vision. The prophet receives his code of laws there, but descends that he may translate the same in terms of social needs. Jesus was transfigured in the mountain, but he came down to the plain to minister to a sick lad. To stay upon the mountains is to become visionary and to leave the people to their own idolatrous tendencies. To remain aloft is to fail to hear the still, sad music of humanity.

Murdock Mackinnon in "The Chorus of Life."

## Signs of the Times

by  
Alva J. McClain

### THE General Conference

This issue of the Evangelist will doubtless carry considerable in the way of material and comment concerning our recent Conference. Therefore, I shall confine my remarks to a personal testimony. The Brethren Church is not a perfect organization of members and ministers. We need constantly to examine ourselves and our ways in the clear and holy light of the Word of God; we need always to take heed lest we fall into the snare of self-confidence. But the late Conference was, to me, a testimony to the fact that, with all our imperfection, the Brethren Church in the main is doctrinally and spiritually sound. For this we should be thankful and remember that it is only by the Grace of God that we are what we are. As to the future:—

1. Let us continue to hold fast the Faith once for all delivered and refuse to surrender a single one of its Blessed Truths, but let us beware of being satisfied with a mere cold, lifeless and unspiritual orthodoxy.

2. Let us continue to strive for a practical and efficient organization of all our work, but let us guard against falling into dictatorial and political methods.

3. Let us have the freest possible discussion in matters which are debatable, but let us not descend to name-calling and that caustic criticism which destroys instead of building up.

4. Let us continue to uphold the very highest standards of faith and life for our ministry; let us be uncompromising in our demand for personal integrity and holiness; but let us shun the awful evil of gossip-mongering and character-assassination.

5. Let us seek to respect the rights of individual conscience, but let us not forget that the Church, unless apostate, is the very Body of Christ through which he speaks and acts, the final source of authority upon earth in its own affairs. (Matt. 18:17)

6. Let us support and respect these to whom the Church has delegated the high responsibility of elective office; but if they prove unworthy, let the Church without wavering supplant them by others who are worthy, the Church to decide who is or is not worthy.

7. Let us continue to urge upon our young men the need for the best possible educational preparation for the Church's ministers; but let us not forget that no accumulation of academic degrees can cover unholy living, or ever quench the folly of fools.

### THE Mosaics of St. Sophia

When the Moslem Turks captured the great Church of Saint Sophia in 1453, and turned it into a mosque, they covered all the beautiful mosaics with whitewash and paint. Whatever may be his short-comings, the Moslem is a fanatical opponent of idolatry. Therefore, no image of any sort is permitted in his place of worship. Now a group of experts are at work uncovering

these long hidden mosaics. Over the imperial door through which only the ancient emperor could enter, an exquisite mosaic of Christ has been uncovered. He is seated on a golden throne with an open book in his hands on which may be read the words: "I AM THE LIGHT AND PEACE OF THE WORLD." At his feet is the figure of an emperor.

It would be quite wonderful to see this uncovered mosaic. Perhaps none of those who read these lines will have the opportunity. But it will be ten thousand times more wonderful to see the Lord Himself unveiled at his Coming to bring Light and peace to the world. And every eye shall see him. The mosaic of Saint Sophia is prophetic.

### ANOTHER Indictment of the Theater

Not long ago an English clergyman, rector in the established church, was tried and found guilty of immoral conduct with a number of young women. Because of wide publicity given to the church trial, the rector acquired international notoriety. A London theater is capitalizing this notoriety by giving the unfrocked rector a place on its program.

Two things will occur to you: First, the theater will stop at nothing in its pursuit of commercial success. Second, the theater is able to do this because the people who attend it will pay for this sort of thing.

Thoughtful people will reflect, however that the immoral rector is perhaps no worse than others who stand behind the footlights. The theater is not interested in morals. It requires but one thing of its employees, that is, to attract and amuse the crowd.

Are you one of the crowd?

### THE End of Civilization

Newton D. Baker, former Secretary of War and one of the most intelligent men of the day, says: "If the white race ever permits itself to wage another world war with the improvements that have come to the weapons of war since the last one, the continuance of that most priceless possession of modern man, civilization, is at an end."

The late Marshall Foch said, "The next war will be a world war in the fullest sense of the word, and moreover it can not longer be isolated. Almost all countries will take part in it, and not only men but women and children will fight too. Poison gas bombs will spread deadly fumes which will penetrate any mask and produce death in a few minutes. Phosphorous bombs, impossible to extinguish, will burn the flesh to the bone within half a minute. Hundreds of tanks, each one able to shoot a thousand deadly bullets a minute, machine guns like automatic rifles, which in the hands of a million men, will shoot 100,000,000 bullets in a minute, will also be raging, and the heavens above will be darkened by a thousand airplanes pouring a rain of horror on the earth. Behind the lines, cities and villages will crumble in ruins under the destructive fire of the latest artillery. In the next war there will be no such things as front and rear. The whole nation will find itself on the firing line."

Impossible, you say. Then remember that the above utterances came from two of the soberest and greatest men of modern times. The one assembled the greatest national war-machine in the history of the world,

and the other was given supreme command of the mightiest allied army ever directed by one head. But if you do not credit the opinions, then read the book of Revelation chapters four to nineteen, and you will know certainly what is ahead for a world which has rejected the Christ of God.

### THE Theology of Antichrist

Godet, great Biblical teacher, says that the Antichrist's theological system will have three main points: First, there is no personal God without and above the universe. Second, man is himself his own god the god of this world. Third, I. (the Man of Sin) am the representative of humanity in worshipping no humanity worships itself.

The first two positions have appeared and are being well established in the world, with all the tremendous sanction of an anti-christian educational philosophy. The third and last will crown the godless system when the personal Antichrist appears to press his awful claims. "And all the world shall worship him, whose names are not written in the Book of Life."

### THE Factor of Savagery

Grantland Rice, noted writer in the world of sports, makes a startling statement about football as played today. He says: "Football is only a game, but when two well-coached teams meet, the determining factor is savagery. The coach who can work his team to white heat and keep it there wins ball games."

Unfortunately, every man who has ever played under the modern coaching system as it exists in the important schools of the country, knows that Rice speaks the truth.

Your likes and dislikes show what you are. If they do not show you as you ought to be, they can and should be changed.

Good measure, a little more than the law demands, is the rule of friendly living, and it always wins more than it costs.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Comments on Our Semi-Centennial Conference

It was a good conference. In some respects it was unusual. The nature of the program was unusual because of its semi-centenary character; the content and high quality of the lectures and sermons were unusual; and also the spirit of the conference seemed brotherly and devotional beyond the average. Satisfaction was expressed at almost every turn. This does not mean that everybody was satisfied with everything that was done, or gave consent to everything that was said, or that there were no points at which improvements might have been registered. That would have been permission beyond reason to expect. But it does mean that people were well pleased and felt repaid for coming, and that, taken as a whole, it was a most successful conference. It is with a desire to carry as much of the conference spirit and achievement back to the homes of the Evangelist family that we are devoting this paper almost entirely to conference reports and appreciations. If pastors and other church leaders who attended conference will try as faithfully to take back to their people the many good things they received at Winona, the brotherhood will be greatly benefited thereby.

### CONFERENCE ORGANIZATION

Everybody back home is interested in learning who's who in the conference organization, just as at the conference everybody was interested in determining who would be who. The most interesting and widely-attended business session, as has been the case in other years, was the Tuesday morning session when conference was organized, and officers elected. There was no "cut and dried" program for organization, and no electioneering, that we could observe. It was anybody's chance, who was thought to merit the honor and to be capable of the job. And there were a plenty of persons placed in nomination, particularly for the first two offices—that of moderator and vice moderator. Of course all could not be elected in the same year, so the delegates decided upon a very modest and unassuming, but highly worthy minister, both by reason of years of service and capability, for the moderatorship. He is Rev. William C. Benschoff, pastor of the Brethren church of Waynesboro, Pennsylvania, who showed himself a presiding officer of efficiency and becoming dignity. For vice moderator another modest but capable pastor was chosen, a man who has given himself to thorough training for his ministry and who is now the pastor of the First church of South Bend, Indiana, Rev. Robert F. Porte. He was a faithful assistant to Brother Benschoff. The

secretaryship of General Conference is a position that calls for real work, as well as responsibility, and the delegates were quite willing to continue in that position the man who has served them so faithfully for a number of years, Rev. Joseph L. Gingrich, pastor of the Third church of Johnstown, Pennsylvania. It was due to the industry of Brother Gingrich that the Minutes were made available for publication in this issue of the Evangelist. For assistant secretary, one of our younger ministers, capable and well-trained, was selected in the person of Rev. Leslie E. Lindower, the new pastor of the church at Warsaw, Indiana. For conference treasurer one of our responsible and devoted laymen was chosen; he is Brother Ira C. Wilcox, one of the pillars of the church at Pittsburgh, Pennsylvania. For statistician, a position that we imagine is about the least appreciated and most patience-trying of the General Conference officers, Rev. George E. Cone, tried

and proven in the work, was continued. Brother Cone has been pastor for seven years of the church at Milledgeville, Illinois. For the responsible committee on committees, the three men elected were Dr. Charles L. Anspach, talented layman and dean of Michigan state teachers' college at Ypsilanti, Michigan, Rev. L. G. Wood, devoted home missionary and pastor of the mission church at Fort Scott, Kansas, and Rev. G. W. Rench, D.D., veteran pastor and church builder, and present pastor of the church at New Paris, Indiana.

### THE ATTENDANCE AT CONFERENCE

The attendance was not quite up to normal, but it was good considering conditions. The people of our churches have never been quite so hard pressed financially as they are now, but the attendance was by no means the lowest, the official delegates numbering only fifteen less than last year's count. At the business session on Saturday morning 282 delegates were reported. Last year's total was 297; in 1930 it was 261; in 1929, 291; in 1928, the Ashland College Golden Jubilee conference, the attendance was 317; previous to that it had not reached the 300 mark since the close of the Bicentenary Movement. It might be of interest to know that we have had an average attendance of 289 over a period of sixteen years beginning with 1917, the first year of the Four Year Program when conference attendance took a jump of 32 above any previous record, reaching the figure of 271.

### RESOLUTIONS ADOPTED BY THE LATE GENERAL CONFERENCE

Inasmuch as our Heavenly Father has blessed the work of our church, so that there has been no retrenchment on our mission fields during the past year and that in the midst of economic depression our work as a whole has gone steadily forward,

Be it resolved:

(1) That we pledge and consecrate ourselves anew to our God-entrusted mission of heralding to the world, The Whole Gospel of the Son of God and the Whole Bible as the Word of God.

(2) That we express our appreciation to our Conference officers, Boards, Committees and all who have had a part in making this one of our outstanding conferences.

(3) That we appreciate the courtesies extended to us by the Winona Lake assembly and extend to them our thanks for this annual privilege.

(4) That this National Conference expresses its faith, confidence and appreciation to the various National Boards of the Church, including the College and Seminary, The Publishing House, the Foreign and Home Missionary Societies and all auxiliary organizations.

(5) That we appeal to our churches throughout the brotherhood in this time of economic chaos and political bewilderment, to make the Kingdom of God first consideration, that there may be no retrenchment on our mission fields, in evangelism, or local church programs.

(6) That in view of the political attitude toward the Eighteenth Amendment, we do protest against the modification of the Volstead Act, or repeal of the Eighteenth Amendment.

(7) That we more emphatically stress and teach the Word of God on the subject of marriage and divorce and protest against the growing divorce evil that is fast wrecking our homes and nation.

(8) That we again declare ourselves as opposed to war in the settling of national disputes, and that war in its every form is contrary to the teachings of Jesus Christ.

(9) That we welcome the day when there can be closer cooperation of the Dunkard fraternity of churches, that we stand ready to fellowship with those not only of the Dunkard fraternity, but all who take the Bible as God's inspired Message to man and stand true to the claims and teachings of the Lord Jesus Christ.

The Committee

Signed W. S. BELL, Chairman,  
A. B. COVER,  
JAMES COOK.

### GROWTH IN CHURCH MEMBERSHIP

The report of the statistician is always of interest, particularly that portion indicating the growth or decline in membership. Brother Cone reported a total of 2,479 new members added during the year, which speaks well for the evangelistic efforts of our churches, but this success is considerably counteracted by the rather serious loss of 919, leaving a net gain of 1,560. It is unfortunate that 160 active churches should be compelled to report over nine hundred members lost during the year. Perhaps we could afford to guard more carefully our losses and thus conserve our gains. But at that, our percentage gain for the year is 5.33, which is considerably above the gains of the other churches of the United States. And if we should take into account merely the membership gains, those added during the year, and ignore the losses, as seems to be the case with the figures offered by Dr. George L. Kiefer in the June number of the Christian Herald, our gain percentage would be 8.8. It may be of interest to recall that the Herald's annual statistics, which show the unusual gain for all churches in the United States for 1931 of 433,656 new members thirteen years of age or over, show the Dunker group of churches to have gained 7.25, the largest gain of any religious body of 100,000 or over, save the "Assemblies of God", for which the percentage gain is placed at 12.93. The next largest gain below the Dunkers is 4.22 for the Adventists. Next below them are the Mennonites with a percentage gain of 2.12; then the Lutherans, with 1.64 gain and then the Baptists with 1.56. It seems fair to conclude from Dr. Kiefer's statistics that the rate of the growth of churches is dependent primarily upon two things,—namely, the closeness of their adherence to the Word of God and the zeal with which they proclaim their message. On the first point Brethren peoples stand in the front rank, though some may excel us in certain types of zeal. Let us bear this in mind that God will prosper us in proportion as we honor his Word. God has called us to stand for his revealed Truth in such a time as this, and never were men more ready to receive the Truth than now, when they are being disillusioned as to the dependability and worth of things material.

### THE HOME MISSION CHALLENGE

Our church has been growing steadily more missionary in spirit year by year, and in this year of depression the demonstration of its missionary zeal has been all the more marked by reason of the sacrifices under which the people gave. The total amount of our gifts either to the Home or Foreign work did not reach the level of last year, but there are many evidences that it represented greater real sacrifices. The total of all receipts for the National Home Mission work of our church amounted to \$15,935.11, while that of last year reached the amount of \$17,306.20, the current year's decline being just \$1,371.09. Due to wise management on the part of the Board and the willing sacrifices of the devoted mission pastors no retrenchment was necessary in the work, and these same men stand ready to make still greater sacrifices during the coming year, and that fact is a challenge to still more heroic giving on the part of the membership of our churches. And good fruitage has been gathered from these mission pastorates. The general secretary, Brother R. Paul Miller, stated to Conference in his report: "All our growing churches under our Board have registered gains. An actual increase of three hundred and four members has come to us this year." So we are getting profitable returns on our investments, returns of the kind we anticipated when we made the investments—the salvation and building up of lost souls in Christ Jesus. And what should still further inspire us,—some of these churches are struggling manfully under heavy building debts, and by prayer and sacrifice, they are going to meet these obligations and through the splendid plants and strong churches that will eventually be made secure, the brotherhood will be greatly strengthened. As indicative of the determined faith that characterizes these courageous pastors, one is quoted as having said, "I will not let the church close so long as I have two hands to work to keep it going." Such a spirit is bound to be contagious and to spread among the members of these churches, and if it can be met with the same spirit on the part of the brotherhood, who can tell what God will do for us in the homeland this coming year?

### MAKING DISCIPLES OF ALL NATIONS

We have not stopped with evangelizing Jerusalem and Judea,

but have gone into the uttermost parts of the world and are making disciples of all nations. The Foreign Mission task has gripped the hearts of our people as nothing else has and God has moved them to give generously of life and of substance to carry the Gospel to distant parts. Not until this year of unparalleled depression was there any let up in our Foreign Mission advance. The gifts for this purpose shrank from the peak amount of \$47,652.72 in 1931 to \$38,805.23 this year. Nothing is so convincing of the severity of the depression among our people as this slump of \$9,347.49 in Foreign Mission gifts. But because this work lays so heavily on the hearts of our people, there is strong hope that the Foreign Board will not be compelled to take any backward steps, but rather that still greater sacrifices will be made to hold the present lines of advance. We will not fail to be encouraged by the fact that already the membership of our church on foreign soil has reached the number of 1,829, according to the statistician's report, and that there is being trained a native leadership that will so greatly increase the impact of our forces on the powers of sin and darkness as to give promise of a much greater harvest of souls. We must stand by the gains thus achieved, and not fail to realize on the promise of the future through the lack of any sacrifice that we might have made.

Both mission fields were represented at General Conference, the South American in the person of Rev. Percy L. Yett and the African in the person of Dr. Florence N. Gribble. And both were full of eagerness to get back to their fields of labor. The case of Dr. Gribble was especially appealing and challenging. In the midst of her anxiety to return to disease-ridden, superstition-bound Africa, where her medical skill is so much needed both by missionaries and by natives, but where tropical fevers have repeatedly made such inroads on her health, she was unable to pass favorably a medical examination. Being a physician, she well understood the physical weakness of her own heart, and how inadvisable, from a purely human standpoint, for her to make the venture. Would she go, and run the risk? Nay, she would not "run a risk", but she would go; there is no risk with God. She felt she could not do else than go. A divine compulsion was upon her. But who would send her? It is a grave responsibility to send a missionary to a foreign field, in the face of an adverse medical examination. The Foreign Board know full well their responsibility and exercise the greatest care. They could not, therefore, send her. But, in view of her deep desire to go, and the great need of the missionaries there of just such service as she alone is able to render, and in view of the further fact that she was willing and offered to assume full responsibility for whatever might happen, they had concluded, after much prayer, that they might consent to her going, if those for whom they act were also willing. What would the entire Foreign Missionary Society say? All those present were given an opportunity to express their mind by ballot. Who could say "No" to such an entreaty? Who could deny her the privilege of doing

*(Continued on page 8)*

Brother Floyd Sibert, Masontown, Pennsylvania, informs us that he will be at liberty to do some evangelistic work during the year. Those interested should write him at the above address.

We are informed that Brother Frank Gehman, recently pastor at Krypton, Kentucky, has accepted a call to the pastorate of the mission church at Osceola, Indiana.

A program of a Sunday School Institute came to hand as we were going to press. We can now only announce date and place: Mount Pleasant, Pa., Sept. 15th. Shall be glad for a report of it.

As the rays of the sun bring beauty of color and vigor of life to foliage and flower, so the shining of the love of God into the hearts of men imparts to them all the loveliness of virtue and the joy of vitality of which the soul is capable.

### A PRAYER REQUEST FOR THIS WEEK—

The Brethren at Jones' Mill church in Pennsylvania, request prayer for a revival which will begin October 19, with the pastor, Brother William Gray, doing the preaching.

Pray for a safe journey for Sister Florence N. Gribble, who sails September 14th to resume missionary work in Africa.

## The Moderator's View of Conference

By W. C. Benshoff



REV. C. W. BENSHOFF  
The New Moderator of  
General Conference

The 1932 conference of the Brethren Church will be remembered as one of the best in the history of the denomination. Not the largest in attendance but significant in its point of emphasis and actual accomplishment. A great program had been prepared. The speakers without exception gave their best. There was unanimity of thought. Not a false note was sounded. It is a question if any conference of the Brethren Church ever listened to a series of sermons and addresses, the thought of which is more closely related to the things for which we stand. After fifty years the Brethren Church reaffirms her position as a whole Gospel Church. Nor was the effort lost. The truth was well received, accepted with unanimous approval. The Brethren Church has placed herself on record before the world in no uncertain terms.

This was a busy conference. It seems to the writer that he has never seen at this gathering so many people working at the task. The various auxiliaries, boards, committees, etc., spent many hours, forgetful of time. Work was done willingly, none refusing. Nor did this conference work aimlessly, but definitely, constructively led of the Holy Spirit. To the extent that the church at large catches the spirit of aggressiveness, and conforms to the divine purpose will the Brethren church go forward.

At this conference was manifested the true Christian spirit. The spirit of brotherly love was shown. Men were tested, and they gave evidence of being filled with the Spirit. A most significant thing was accomplished, the influence of which will be far-reaching.

This was a conference of Christian fellowship. There was the fellowship of praise and worship. Most earnestly did brethren lead us to the throne of grace through prayers. The worship of song under the direction of Dr. Chas. A. Bame was soul-inspiring and prepared the audience for the message to follow. There was the fellowship of social intercourse. Brethren people like to visit. The conference affords an opportunity to renew acquaintances and cultivate new ones. And what is more fruitful of good than the fellowship of the saints! "Behold how good and how pleasant it is for brethren to dwell together in unity."

### The Spirit of the Conference of 1932

By J. L. Bowman

Much has been said and written of the spirit of '76 and of '61. Whether the writers and speakers always understood well their subject is not a matter for discussion in this brief paper. I feel that the members of the conference of 1932 understand and appreciate full well the fine spirit that characterized the conference of '32. In point of attendance, I have seen it as large or larger, though the conference was very well attended. The music was good. The addresses were of a high order, not a poor address delivered. Skill and ability were marked in the preparation and delivery. The constructive work of this conference spoke well for those who planned and executed the programme. In my judgment the very climax

of the conference was reached in the beautiful spirit that marked the conference from its beginning to its close. Without this spirit the other fine features would have failed, in part at least.

Some one has said, "The spirit is the highest form of matter in which we act." If this be true then the conference of 1932 acted on a very high plane. Would it be too much to say, on the highest plane possible? Some of the most difficult problems that ever faced us as a people were before us for solution and I am rejoiced to say that they were settled in the most Christlike spirit. Again and again we saw the exemplification of the statement of the Psalmist when he said, "Behold how good and how pleasant it is for Brethren to dwell together in unity."

This fine spirit was due to the fact that all over the brotherhood were groups of Brethren people praying for the leading and guiding of the Holy Spirit in all our deliberations. Brethren, your prayers were more than answered. Some of these problems would have been incapable of solution if we had trusted to man's wisdom. There were problems real and difficult in mission work and in other matters that in the years to come will read like modern acts of the apostles. In years to come when we look back on this famous conference, we will be glad that we suffered the spirit to perform his office work in this conference. Generations unborn will rise and call us blessed and say they builded better than they knew. It will all be due to the fact that we allowed the spirit to soften our hearts and shape our policies and control our wills and to see good in everybody, even though they differ with us. May we always exercise that brotherly love and forbearance that ought to characterize God's children.

Linwood, Maryland.

### 1932 Conference Impressions

By Freeman Ankrum

Since Conference is now over, and as we are some distance away from it, perhaps it may loom up clearer. A person who is obliged to sit upon one of the several boards is somewhat handicapped when it comes to attending sessions. Perhaps any opinion expressed would be somewhat general. One thing that impressed me was that there was no sign of surrender among the men in a very difficult time. Conditions are not good in a number of the congregations but there is a grim determination to win out. While there were a variety of messages a listener was privileged to take his choice, which many did. Some splendid messages full of fire and optimism were given. The place of the Brethren Church in this present age was clearly pointed out. The trials that had been passed through and some that were brought to a successful culmination at Conference seemed to have the beneficial effect of binding the leaders together. The spirit of fellowship that prevailed in the Conference was so marked that a friend who attended, though a member of another denomination, remarked that he had "never seen such a fine spirit in any Conference of his own church." Surely a Conference that enthruses an outsider who may



happen to visit it ought to cause those who constitute its personnel to appreciate it the more.

Flora, Indiana.

## Impressions of the 1932 National Conference

By Florence Newberry Gribble, M.D.

Our editor has kindly asked me to write my impressions of our conference. There are many elements which enter into the complex impressions left upon one's mind by a National Conference. Perhaps the most outstanding of these is the renewal of friendship. Faces of friends long known and loved pass as in a panorama before the vision of the missionary who is privileged, as a rule, to renew these friendships but once in a period of years. Sometimes in meeting these faces at Winona Lake, familiar as they are, we have had difficulty in immediately recalling the names which should be equally familiar. But, it is not because in any sense we have forgotten you, or your prayers, or your gifts, or your intercession, or your labor of love. The sad part has come in the parting, and in the sure knowledge that these friendships thus renewed must so soon be severed, so far as earthly presence is concerned. But, yet, even here there has been joy in the assurance that we shall certainly meet again.

Another vivid impression which this National Conference has left with me, is that of fellowship. Fellowship is sweet indeed, while it remains unbroken. The sadness of broken fellowship wherever it has crept into our brotherhood, has been experienced, during the years that are past, but it seems to me that at this Conference the clouds have been dissipated, misunderstandings have been clarified, love has been deepened, and fellowship cemented. Together, we have been able to say

"Friendship with Jesus, Fellowship Divine,  
Oh, what Blessed Sweet Communion  
Jesus is a Friend of Mine."

To a missionary who is called to leave home, friends, and loved ones, and to go to the uttermost parts of the earth for the gospel's sake, there comes a sense of deep desire that our church and our brotherhood might have a deepened vision of the need of those who have not yet heard. If the term "Foreign Missions" seems in any sense to oppose that other term, equally dear to us, "Home Missions", this is not the fulfillment of our desire. Our desire is simply this, that as a brotherhood, we might arise with renewed interest, increased zeal, and deepened determination to share the knowledge of the Son of God with those who know him not. It matters not to us where they may be located geographically. To this end we rejoice in all those Conference addresses, which touched upon the sharing of the knowledge of redemption with those not only yet unredeemed, but in ignorance of the Redeemer.

The slogan of the Conference "The Foundation of God Standeth Sure" was happily developed along the line of that sure and extensive building which includes the heathen also. All of the Bible studies, all of the histor-

ical messages, all of the memorial services, all of the doctrinal sermons pointed as truly as the missionary addresses themselves to that glorious consummation when the church shall have been completed, when the last members shall have been called out from heathen lands, when our Lord shall have come to claim his bride, and we shall be forever with him.

This is as it should be. As we look back over fifty years, we may say that the Brethren Church has builded well, but we may also say that we have not yet discharged our missionary responsibility. We have not yet claimed that full vision of the future which should be ours. We have not yet done our part in the evangelization of the world.

All of the adjunct societies, whether the Women's Missionary Society, the Sisterhood of Mary and Martha, or the various ministerial and board meetings, gave emphasis to this one paramount idea, extensive building upon our sure foundation.

To me this Conference will always be an outstanding one, because of the circumstances surrounding the continuance of my missionary service. To the conference members who were present on Saturday morning, August 27th during the Foreign Missionary hour, we must needs express our tender appreciation of their vote of willingness to return to the foreign field one whose career is evidently so nearly spent. That we might finish our course with joy and that, if it be the Lord's will, we might finish it upon the mission field, has long been our prayer. And so, we go forth again, sustained we believe by an increased volume of prayer, which we doubt not will be abundantly answered by him who is exceedingly able.

To the members of the Foreign Board, we would express at this time our hearty gratitude for an unvarying kindness and courtesy in every dealing. It has been a pleasure to share in some of the sessions of the meetings with the Foreign Board. It has been a joy to discuss problems with those so deeply interested, and so vitally connected with the work. We believe that the Conference of 1932 has been a red-letter Conference for Missions. We believe that the heathen will benefit by the results of the deliberations of the Boards and of Conference. We believe that volunteers in waiting will be speedily prepared, and when prepared as speedily thrust forth to meet the dire need of dark Africa and neglected South America, as well as the needs of our so-called Home Mission fields.

We believe the funds will be increasingly forthcoming to send out these candidates, in order that no worthy candidate may ever in the history of the Brethren Church be detained at home for lack of funds to finance his or her going forth.

We believe that men, young men among the pastors and laymen as well, have at this Conference caught a vision of the necessity of placing their lives in the place of greatest need.

We believe that there are many among our white haired fathers and mothers, as well as among our younger people, who will, because of the direct and indirect influences of the 1932 Conference, be enrolled as intercessors, holding before God in the arms of prayer those who in heathen lands are constantly falling over the precipice of ignorance into the abyss of despair.

Just as the name Moravian has long stood for the preaching of the Gospel to the uttermost parts of the earth, so may the name Brethren, through the direct and indirect influences of this truly great Conference, become



DR. FLORENCE N. GRIBBLE who is to sail on Sept. 14th to begin her fourth term of service as medical missionary to French Equatorial Africa.

synonymous with the passion to share the Gospel to those in ignorance, whether near or far.

For, in these last days, we must run fast if we would bring back our Lord, fast indeed, not delaying because of the flood of depression, not stayed by the tide of human affections, though both the flood and the tide well nigh overwhelm us, as we cry with Peter, "Lord save, or I perish", not resting in any sense upon that which we may have accomplished in the past, we must run fast if we would bring back our Lord again.

And we must run far, far away in the depths of heathen ignorance, or into the utmost recesses of the darkness of remote and unevangelized districts of our own land, far away from building upon another man's foundation, far away from all incentives of competition, human interest, or pride; far away from all that would withhold us and our message from those in heathen darkness, we must speed, cost what it will.

And so we close this little article and our impressions of the 1932 Conference. It is indeed a tribute but it cannot be a eulogy. Not he that commendeth himself is approved, but whom the Lord commendeth, and therefore, as we run fast and far, we must run looking forward, not backward, upward not downward, looking unto Jesus who has so certainly been the author of our faith, looking unto Jesus who desires to be the finisher thereof.

Therefore, we will not stand, we will run. We will not gaze, nay not even into Heaven. We will look unto Jesus, and more extensively than ever before, we will occupy till he comes.

Dearborn, Michigan.

## Impressions of the Semi-Centenary Conference

By Homer A. Kent

Now that the Semi-centenary Conference is history, we can look back upon it and appraise its values for the Brethren Church.

First, through the carefully prepared messages on the history of the Church we have been able to come to a better appreciation of the Church today. It is a happy fact that these presentations will be preserved in a special edition of the Brethren Annual. Our denomination needs such permanent records.

Second, through the detailed study of the distinctive doctrines of our church, we have been able to see anew the reason for our existence as a separate denomination. Should we not make more of these doctrines in these latter years than some of us have been doing?

Third, through the masterful treatments of a number of the fundamental doctrines of the Christian faith, we were enabled to appreciate anew the true nature of Christianity and the life it offers. Such doctrines cannot be emphasized too strongly in our Church or in any church. A review of them was much in keeping with our Semi-centennial celebration.

Fourth, it was a source of great interest and encouragement to have had at this Conference a review of all the mission interests of our church. This phase of our work has had a noble history. The extent of the growth of our Foreign Mission work in less than a quarter of a century gives us assurance that the blessing of God has been upon it and that success lies in the future. The present program of the Home Mission Board presents a worth while challenge. This Conference has taught us again the import of the Great Commission.

Fifth, this Semi-centenary Conference leaves us with

the impression that the ministry of our church is true to the faith once for all delivered unto the saints, and that there is a sincere desire, by a more careful examination of candidates, a better preparation through training of the ministry, and a more earnest endeavor in the separate fields of service, to raise the standard of our ministry to a higher level.

Finally, after this review which we have had of our church, of the things for which it stands, and of the fidelity of its ministry through the years to the truth of God's Word, we have been made to wonder why we have not made and are not making more advances in his Name. Should we not be shamed by our seeming lethargy? May God fill us with a holy enthusiasm for his cause. May he give us clear vision for where there is no vision the people perish.

Washington, D. C.

## A Conference that Was Better

By W. R. Deeter

For eighteen years we have been making annual journeys to beautiful Winona Lake, and the good we have attained cannot be put down on paper, for those blessed associations and the hearing of those spiritual messages have moulded into life those higher qualities that cannot be purchased with the material things of life. Conferences are all GOOD, but some are BETTER. The years come and go, and the Annual Conferences come and go, and the late one had its outstanding features.

The attendance was commendable, notwithstanding the notion entertained by many that the depression would hinder, more or less. No doubt it did. But, above all the negative hindrances, there was a positive assumption that the work of the Lord required attention. So, our people gathered from far and near, making up a noble band of workers and co-laborers together with God.

The messages from various speakers were commendable, helpful and spiritual. One brother who had driven in 125 miles on Wednesday, and had heard one message said it was worth all his time and effort to get there, even if he should not stay for any more. When it comes to delivering strictly Biblical messages on public platforms, the Brethren ministry stands second to none.

The association and fellowship was as good and sweet as any in our history. Of course, there were problems to be solved. In the Name of him who doeth all things well, they were all handled and solved to his glory and for the mutual helpfulness to all. With such fairness, who could go away and not feel the spirit of good will so graciously manifested one toward another?

The influence was up to the standard. We dare say that the larger percent of all in attendance were able to go back home helped and inspired to greater usefulness and blessedness, for which we praise his Name.

Carleton, Nebraska.

## Three Outstanding Notes

By Frank Gehman

One could have hardly attended National Conference without having been aware of certain outstanding notes. Of these I should like to call attention to three. Firstly, the clarity of emphasis upon the truths of the Word. Secondly, the note of reality and practicality in living. Thirdly, the deep spiritual fellowship evidenced.

There was no uncertainty of belief in the theological notes sounded from the platform. Even if divergences

of private opinion may possibly have been present, the hearer was left in no doubt as to the basis of man's only means of salvation. It is worse than useless to tell men that they are lost if there is no means of salvation to be made known to them. By the Word of God we know man is lost if without Christ. By that same Word, both written and personal, we know that there is a way of salvation through the faith of the believer in the finished work of our Lord. Our ministry would be one of Stygian hue were we to stop with the essential truth of the lost condition of the natural man, but—thanks be to God—there is another chapter, and that is the chapter of salvation in Jesus Christ, the Revealer of God and the Redeemer of the faithful. Then, too, we have given us the necessary things for our growth in the grace and admonition of the Lord. All these truths so dear to the Child of God graced the platform of National Conference.

If pure doctrine be necessary to eternal life, pure living is an essential proof of the purity of our doctrine. To separate life from doctrine is to display the earthly unwisdom of worldly desires, while to witness to pure doctrine with a pure life is to manifest the unearthly wisdom of heavenly pleasures. It is true that in many respects we have become a church of dominant theological beliefs. Likewise, our sister church has long been one standing forcibly for separatedness from the world. Let us combine their emphasis of separation from the world with our clarity of Biblical doctrine and there will be abundant reason under heaven, not only for our continuation as a church, but also for our special blessing as a profitable ministry under God. Did I not many times hear an implied, and sometimes direct plea for a workable and effective consistency of life and doctrine?

Even those who have attended many more annual conferences than have I will probably agree that there have been few occasions when good Christian fellowship flowed so freely. Brethren, the hand of the Lord is upon us and that to our own good if we abide in him. Nor scarce could we wish for a removal of that hand when such rich blessings be in store for them that love to do his bidding. But he knows what is best. Fellowship free, vast, generous, Christian,—an imperfect earnest of that to come when between Christians there shall be no more the heartache of misunderstanding. The experiences of the hard year—hard in many ways, blessed in others—have helped to soften us. Henceforth may there be less professionalism, more brotherhood. Perhaps we have not, as yet, realized our capacities for brotherhood. By and through and because of the overflowing grace of God, this conference helped to teach us the abundant mercies of God and the earnest longing of our Christian brethren to do what is right.

No life, no ministry, no instrument is a failure which sets forth the glories of the Righteous Father. In the light of this truth the conference just passed dare not be deemed a failure.

## A Few Conference Impressions

By Dr. G. C. Carpenter

1. **How strong the tie that binds our hearts in Christian love!** It is our firm conviction that never was that tie stronger than now. For this we ought to praise God from whom all blessings flow, for it assures united effort and cooperation in the Lord's work. It bespeaks united prayers and that means answered prayers which mean progress and success in the service of the King. It was evident throughout the conference that a common desire

prevailed on the part of both the laity and the ministry to please not self but the Lord Jesus Christ. May that beautiful Christian spirit prevail through the year in all the churches.

2. **The high tone of the sermons and addresses given during the week!** Surely it would have been profitable if all who remained at home could have been with us and have received the inspiration and the renewal of convictions and courage and hope. It is likely that many of the messages will be printed and all who can should read them prayerfully and meditate thereon. The souls of those present were enriched thereby and "Only those who are rich can enrich others." May we all be rich!

3. **The evidence that the missionary spirit is increasing in our churches!** Surely the church that lacks the passion for world-wide evangelization lacks a vital element that is essential in order to be a real Christian Church. Otherwise the church becomes no more than a lodge or club. If any preacher lacks that world-wide passion the laity who are on fire for souls ought to convert the preacher. And vice versa. Home Mission workers are encouraged and look forward to a good year. Dr. Chas. Anspach accepted the presidency of the Home Board, Rev. H. F. Stuckman, the former president, having insisted on being relieved. The Foreign Board is counting on the whole church to sacrifice in order that no workers need be recalled. The spirit of Dr. Florence Gribble is an inspiration to all. Though afflicted in body she chooses to return to the field trusting all to the Great Physician. May it be his will to touch her body with healing power and to give her many more years of service in that needy field. May our whole church realize more than ever that the continued progress of foreign missions is dependent upon the continued progress of home missions. May all look forward to a sacrificial offering for home work at Thanksgiving time!

Smithville, Ohio.

## Brotherly Love Manifested

By H. M. Oberholtzer

Our General Conference, recently held in Winona Lake, Indiana, was particularly notable because of the brotherly love, peace and harmony manifested, indicating the presence and power of the Holy Spirit. Some had come to the conference with almost fear and trembling, but their fears were turned to joy. There was a reason. For weeks and months many had definitely and earnestly prayed that God would undertake for us and help us to know and do his will. His answer was clear. His power was manifest. Serious misunderstandings were cleared and difficulties were surmounted. How wonderfully God works when we surrender to his will. Fervently we sang God's praise. Urgently the speakers pleaded his cause. All the addresses and sermons were of a high order. Loyalty to God, to his Word and to the church was the strong note. Love was the tie that bound all together. "Behold, how good and how pleasant it is for brethren to dwell together (and work and worship together) in unity."

Sidney, Indiana.

## Comments on Our Semi-Centennial Conference

(Continued from page 4)

what she felt God wanted her to do, even though it means danger and possibly death to undertake it? Well, no one did. It would have been a difficult thing to refuse, in the presence of such consecration, to give consent to what seemed to be the Lord's leading. So the membership of the Society, or nearly all the members pres-

ent, voted "willing." And, if the Lord is willing indeed, this noble woman of God will sail on September 14th, taking her life in her own hands, as the world would say, and returning to Africa. But that is not how she goes; she will go in the Lord's keeping. That is the true missionary's spirit. What a challenge to indifferent church members! What an appeal for the support of Foreign Missions! What a rebuke to selfishness and self-seeking! It is from God.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### The Song of Solomon

This is one of the most misunderstood books of the Bible. It to the opponent of the Christian religion, is a sordid love tale hardly worthy to be printed; it, to the lover of the truth of the Bible, is a rare gem of spirituality and an oasis of wondrous beauty. Whereas the saint finds spiritual communion of the highest sort in perusing its pages, the sinner only sees in it something equivalent to the latest filth and indecency of the sex novel.

#### Why is the Book Misunderstood?

1. It is an allegory, but not limited to allegorical interpretation.
2. It is a poem, not prose, bearing a hidden message.
3. It is a parable, concealing precious truth from the uninitiated, but revealing it to the instructed.
4. It is a song, not one among many, but essentially one of superlative force.
5. It is a drama, but lacks the orderly and logical movement which the Western mind requires; however, to the Oriental it is eminently satisfactory, decent, and chaste.
6. It is a pastoral, simple and appealing, but the smell of the fields and the enticements of the city are strangely linked together.
7. It is all these in combination and in unity of message. Its message has been variously summarized under three main interpretations, namely,

- (1) The Liturgical Interpretation: A True Oriental Love Story.
- (2) The Allegorical Interpretation: A Story of Jehovah and his People.
- (3) The Typical view: Solomon and his Bride are Types of Christ and his Church.

Which is the true interpretation? To the mind of the writer it is impossible to accept the conclusions of any one group of interpreters; all three have elements of truth in them; none completely exhausts the truth and each contains difficulties. It must be remembered, too, that each view has been modified at various times and has been subjected to all sorts of controversy and misinterpretation.

Dr. G. Campbell Morgan approaches the true key to the interpretation of this Song when he observes:

"The songs should be treated thus, first as simple and yet sublime songs of human affection. When they are thus understood, reverently the thoughts may be lifted into the higher value of setting forth the joys of the communion between the spirit of man and the Spirit of God, and ultimately between the Church and Christ."

#### Jewish and Christian Opinion

The Jews sang this Song on the eighth day of the Passover feast. To them it had great significance, pointing of course to the Passover Lamb of the first century. They reckoned it to be a veritable holy of holies and compared "Proverbs to the outer court of the Temple, Ecclesiastes to the Holy Place, and the Song of Solomon to the Holiest of all."

Dr. Schaff writes: "The Song of Solomon presents the Hebrew ideal of pure bridal and conjugal love in a series of monologues and dialogues by different persons: a lover, King Solomon, a maiden named Shulamith, and a chorus of virgins, daughters of Jerusalem. The poem is full of the fragrance of spring, the beauty of flowers, and the loveliness of love." Then, it might be

added, it rises into the sphere of the spiritual where love is the ruling motive and Christ is the lovely Bridegroom.

#### I. THE HISTORY OF THE BOOK

1. Author. Solomon.
2. When and Where Written. Around 1000 B. C. in Palestine.
3. To Whom Addressed. To Israel.
4. Why Written? To give a spiritual interpretation to human love.
5. Authenticity. Accepted from the earliest times by the Jews as a canonical book.

#### II. THE OUTLINE OF THE BOOK (Dr. Ginsburg)

1. The Shulamite Separated to the King's Court. 1:1-11.
2. The Shulamite and Her Beloved Together. 1:12-2:7.
3. The Shulamite and Her Beloved Apart. 2:8-3:5.
4. The Shulamite and Her Beloved Together. 3:6-5:1.
5. The Shulamite and Her Beloved Apart. 5:2-8:4.
6. The Shulamite Restored to Her Beloved and Home. 8:5-14.

#### III. THE THEME OF THE BOOK

Love is the theme of the Song of Solomon. Note the following interesting excerpts and the truth they convey concerning the stages and progress of love:

1. "My Beloved is mine, and I am his." (2:16).  
(1) Possession and Pleasure.
2. "I am my Beloved's, and my Beloved is mine." (6:3).  
(2) Ownership and Relationship.
3. "I am my Beloved's, and his desire is toward me." (7:10).  
(3) Perfect Assurance and Perfect Satisfaction.

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Love. Beloved.
2. Key Verses. 8:6; 6:3.
3. Key Chapters. 2 and 8.
4. Key Ideas. Human Love and Religious Experience.

#### V. THE VALUE OF THE BOOK

The Song of Solomon shows forth the value of true love among humans and then between God and Man as that love is evinced in Christ and his Church. Love is a precious thing, not to be trifled with, or spoiled, or damaged by misconduct. It is part and parcel of the Divine and not mere animal emotion. It is a spiritual and not a "natural" thing. Christianity only knows what love is; heathenism fails to comprehend. Hence the monogamous Christian and the polygamous heathen are birds of a different feather.

#### VI. THE CHRIST OF THE BOOK

1. Christ is the Beloved Bridegroom and the Church is his Bride.
2. Israel is the earthly wife of Jehovah (Hosea) and the Church is the heavenly bride of the Son of God. Though loved by the Shepherd-King-Prophet, yet Israel has refused his love. Some day she will receive him as "The Lily of the Valley" and "The Bright and Morning Star." Then he will be "the chiefest of ten thousand" to her soul.

#### VII. THE TEACHING OF THE BOOK (Moorehead)

"The teaching of the Song we hold is the following:

1. The bridegroom is the Messiah, the Redeemer.
2. The bride, his people.
3. The daughters of Jerusalem, are the friends of both. Jno. 3:29.
4. The Song describes the love which exists between them. The fountain of all love for Christ is his love to us. To know his love is to love him in return. 1 Jno. 4:19.
5. The time when the Song has its fulfillment is always. But it is believed that it will have a peculiar accomplishment in that day when the Jews are again restored to God's favor and fellowship—and for the second time the marriage bond is ratified and sealed, never again to be violated. Hos. 1:2; Rom. 11:26-29.
6. Traits of Christ's love. It is unconditional, chap. 1:2-6; comp. Rom. 5:8. Irresistible, 2:8; comp. 1 John 4:10. Intense, 2:9, 10; comp. John 14:1-3. Sheltering and protective, 2:14, 15; comp. Ps. 91:106. Exactness, 5:2; comp. Eph. 5:1, 2. Jealous, 5:6; comp. Rev. 3:20.
7. Traits of a believer's love. It is self-depreciating, 1:5. Eager for communion, 2:1-7. Sometimes interrupted, 3:1. Sorrowful, 5:6, 7. Intermittent, 5:1, 2. Self-sacrificing, 3:2, 3.

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## A Program of Evangelism

By Dr. W. E. Biederwolf

The winning of men and women to Jesus Christ is quite the biggest business in the world. We will have no dispute about this. If it were given heaven to do angels would vie with archangels in hurrying earthward to undertake it. But this is not an angel's job. It has been given to you and to me, this high privilege, this great honor, this great responsibility. If we should fail, so far as we know God has no other plan. He is depending upon us.

As I think of this subject I find three words slipping into my mind with a minimum of mental effort. The words are (1) Problem, (2) Purpose, (3) Program.

**I. Problem.** The church is face to face with a new and trying situation. Of this every thoughtful preacher and honestly observant individual is profoundly convinced.

Crime of every sort stalks among us with impudent, defying air. We have about one murder for every hour of the day and night.

Social immorality flourishes like a green bay tree and marriage to an alarming extent has become a mere passing indulgence. Freudianism, Psycho-analysis, Free-love and sexual looseness is general have found place in the University curriculum until the stench of it smells to heaven.

Worldliness has bored its way like a putrefying abscess into the very vitals of the Church.

The University has become a slaughter-house of faith. There is no use to wink at the results of Professor James H. Leuba's questionnaire. He took 1,000 names out of a book of 5,500 scientists, most of them teachers in our schools, and addressed them personally, and over half of them doubted or denied the existence of a personal God. He wrote to 1,000 students in nine different colleges and his answers prove that an alarming proportion of them after entering college "gradually abandon the cardinal Christian beliefs."

These institutions are full of textbooks that ridicule the Christian belief. Think of a book like Parmelee's "Criminology" urged by a college professor upon the immature minds of our student youth! On page 109 he says, "It would be difficult to find a more anti-social and immoral religious doctrine than the Christian doctrine of the forgiveness of sins."

Do you remember what Clarence Darrow said when he was defending young Leopold, the brilliant student and dastardly murderer of the Franks boy? He said, "If this boy is to blame, where did he get it? Your honor, it is hardly fair to hang a nineteen-year-old boy for the philosophy that was taught in the university. It does not meet my ideas of justice and fairness to visit upon his head the philosophy that has been taught by university men for twenty-five years."

Is it any wonder in the face of all this that we find ourselves thinking that the church will need a special baptism of wisdom, and a devotion deeper, it may be, than

we have ever known before, if she is to meet the crisis now before her and turn it to account for the glory of God?

**II. Purpose.** I am not an adept with the French language. I have quite enough difficulties with my own. I can perhaps make out as well as the American who had a smashing wreck with his automobile in Paris, and when the French policeman asked him, "Parlez vous Français?" he said, "No, Chevrolet coupe!" But anyway, the French have an expression that is spelled this way: "Raison d'être." It means the reason of a thing, why it exists. Evangelism is the "raison d'être" of the church. It is just as much the business of the church to win men and women to Christ as it is the business of an automobile factory to turn out automobiles.

Some one has said, "Evangelize or fossilize." The church must increase numerically or cease to exist.

It is right to point to our magnificent temples of worship that lift their spires above the city's noise and strife; it is all right to point to the cross-crowned spires of village and country road; it is all right to point with pride to our renowned preachers and confess to an intelligence and equipment such as the church of no other age has ever known; it is all right to meet in our mammoth conventions and assemblies and congratulate ourselves on our increasing influence in other respects; but we must not forget the plain, blunt truth that all this may be true and yet if the church does not increase numerically she will dwindle and die.

I know that the needs of the church are almost myriad, and I know that so multifarious are the demands made upon her that if she were that dragon fly with 1,000 eyes she could not see them all, and if she were Briareus with his huddled arms she could not reach them all. But at the same time there is serious danger lest in trying to grapple with these the church forget the one supreme thing she has been called to do, and in the successful doing of which the ultimate solution of all these other things must come if it ever comes at all.

I do not wish nor have I any desire to underestimate the duty of the church to social conditions and civic problems, nor do I forget her tremendous task in the edifying of the saints, but we must first have the saints to be edified, and after all is said, the first and fundamental duty of the church is evangelistic—the winning of the individual to Christ.

**III. Program.** The program is to be found of course, in evangelism—in an evangelistic ministry. But let us not think that such a ministry is to be expected only from the pulpit.

There are three kinds of evangelism about which we are hearing much in these days, and their importance cannot be overemphasized.

1. Personal, or Individual Evangelism.

This is really the normal sort. Not every Christian can become a great preacher and preach to a great congregation, but every Christian can become a personal worker, an individual evangelist, and perform a mighty ministry for Christ if his heart is set on doing it.

Henry Ward Beecher once said, "The longer I live the more confidence I have in those sermons where one man is the minister and one man is the congregation."

If every Protestant preacher in our land would win just one soul a month to Christ there would be brought into the church in one year 1,792,644 souls. Instead of this all the ministers and all the 27,000,000 church-members are doing this blessed service for but a little more than 500,000 souls each year. Oh, if only the Spirit of God could stir us to a sense of our responsibility, and touch us anew with the endowment of his mighty power, and send us out to the task which the church must either accomplish or leave to God's unfailing sufficiency to accomplish in some other way! And yet we find ourselves wondering if God has any other plan for the doing of this work.

2. Parental, or Domestic Evangelism. What this nation needs to learn is that the battle for its redemption, if it is ever deemed, must be pushed across the threshold of the American home.

You might as well expect flowers to grow under the snows of the Klondike as to expect a holy character to grow in the midst of the environment found in the average American home today. And this is true to a large extent of many of our so-called Christian homes.

An earnest-faced young man in Paris, Illinois, said to a friend of mine, "Neither my father nor my mother nor my sister have ever said one word to me about God, or about Christ, or about my soul's need of a Saviour." And the father was an elder in the church, the mother a teacher, and the sister the superintendent of the primary department in the Sunday School!

3. Parish, or Visitation Evangelism. This is personal evangelism organized, a going in groups of two throughout the community with the express purpose of leading others to Christ and into church-membership. It has been much praised and as much criticized. Its chief danger lies in bringing people into church-membership who have never really been converted. Sad examples of this are not wanting.

We would not disparage an effort of this kind, but it is exceedingly difficult to avoid the danger just mentioned. Say what you will, the average church-member is not fitted to lead others to Jesus Christ.

But if people who themselves really know Christ, who are properly trained to do this work, and who have a passion for the unsaved, can be found to undertake it, how truly wonderful the results of such a campaign would be!

It is timely just here to call attention to the main purpose of this article. That purpose is to stress the importance of two other forms of evangelistic endeavor, such as have been mentioned, find their real inspiration and their real promise of any large degree of success.

There can be little hope for much worthwhile effort about evangelistic lines apart from the preached Word of the living God. Nothing can ever take the place of this, and any attempt at substitution here will prove a dangerous experiment. This is



the method ordained of God, and God pity the church in so far as she belittles or neglects it, for here is the main source of all inspiration and spiritual passion for the holy task that is hers by divine commission.

1. The first of these is Pastoral Evangelism. This I consider the most important of all, and this too is the greatest need of the times. Paul told Timothy to "stir up the gift" that was within him. And there is more latent evangelistic ability in most ministers than doubtless they have even thought.

When Paul said, "Do the work of an evangelist," he was writing to a pastor. And he was not recommending to him that he leave his pulpit for the more public sort of evangelism it has been the writer's glorious privilege for so many years to enjoy. What Paul meant was that Timothy should stand at the head of his church and see to it that every phase of its varied activity was made a ministry of evangelism for the winning of men to Christ.

And what the church needs today, needs sadly, needs more than anything else, is, as the now glorified Dr. A. C. Dixon once put it, "pastors who have an evangelistic conscience, preach evangelistic sermons, pursue evangelistic methods, and magnify evangelistic experiences."

2. The second and other form is Professional, or Vocational Evangelism. What mighty spiritual awakenings have been witnessed in other days through this kind of evangelism!

Recent years have witnessed a sag in this particular form of evangelistic work. It is of easy explanation. Every indication points to a revival of interest in it. The church simply cannot thrive without it. The office of the evangelist is by divine appointment and the church will neglect it at her peril.

This kind of evangelism has always been more or less crude, although not a little of it has been remarkably sane and thorough and efficient, and with all that might be said adversely it is still true that it has brought to the church, as any candid investigator will cheerfully admit, a goodly proportion of her numerical increase across the years that have gone.

There is absolutely no excuse for the unreasonable prejudice of some pastors who will work to death a hundred good women at all sorts of questionable entertainments to raise enough money to buy a pipe-organ to the accompaniment of which a godless choir will sing heathen music in an unknown tongue and call that worship, but will not allow a man to stand in their pulpit who is notably successful for winning men and women to Christ, because, forsooth, he is an evangelist.

The value of this work cannot be over-estimated. It is simply tremendous. If I had a child of my own I would want that it should always love its Father in heaven more than its earthly parents; I would want that no sin should ever stain its life, but could I, in view of what human nature has become, reasonably hope for such a thing? And when by the grace of God the regenerating and transforming work of the Holy Spirit was to take place in that child's life I would earnestly pray that he, or any other one dear to me, might experience that change in the midst of a mighty spiritual revival when the church and the whole community was at an intense spiritual heat, and when out of a bro-

ken and a contrite heart, with deep and conscious guilt oppressed, he would come crying,

"Just as I am without one plea,  
But that Thy blood was shed for me;  
O Lamb of God, I come, I come."

For then I know that God could stamp the image of Christ upon his soul in such a way that it never could be effaced.

Brethren, pastors and evangelists, the hour is struck. Let us give ourselves together to the mighty task before us. Let us covet, each one for himself, any gift that will make us wise in winning souls, and let us thank God for that gift in every other man's experience, and thus as we go out into the field the harvest shall come when he that soweth and he that reapeth shall rejoice together and the Lord will come and rain righteousness upon us.

Above all let us not forget that methods are secondary; results are primary.

A young minister said to an evangelist one night at the close of a successful meeting:

"I was glad to see souls saved tonight, but I don't just like the way you ask them to rise and come forward."

"I don't either," replied the evangelist, "how do you do it?"

"Well," said the young minister, "I—I—don't do it at all."

"Well, then," said the evangelist, "I like the way I do it better than the way you do it."

Taken from: The King's Business.

**STUDYING THE SUNDAY SCHOOL  
LESSON**  
at the  
**Family Altar**  
With  
**Thoburn C. Lyon**

**THE REPORTS OF THE SPIES**

(Lesson for Sept. 18)

Lesson Text: Num. 13:1-3, 25-33; Golden Text, Ps. 27:1

**Daily Readings and Suggestions**

**MONDAY**

**The Report of the Spies. Num. 13:25-33**

On the one side the weak knees and faint hearts of men trusting in their own strength, and on the other side the courage, faith, and hope of those who put their trust in a God of power and might. What a difference in the two reports! But this is no ancient story; it is repeated many times in the experience of every congregation. There are always those who would hold back when the men of vision, yea, when God himself, urge that we go forward. May God help us ever to rightly divide in such matters and, with patience and charity, to follow his leading into the good land which he has promised.

**TUESDAY**

**Distrust and Confidence. Num. 14:1-10**

The distrust of the people was, in its last analysis, a distrust of God. Would a righteous God have led them forth from Egypt in such marvelous ways, promising them a good land for an inheritance, only to bring them to the borders of that land and there leave them to a hopeless struggle for a worthless land? What a beautiful contrast is the plea of Caleb and Joshua: However strong the enemy, we need not fear, for

the Lord is with us! And God honored their report with the glory of his presence. The same God has promised to seal our testimony with his presence if only we will go up into the land he has prepared for us. (Matt. 28:19, 20). Let us have courage to say, "If Jesus goes with me I'll go anywhere!"

**WEDNESDAY**

**The Courage of Faith. Josh. 1:1-9.**

Countless thousands have given their lives as martyrs of the Cross, firm in the belief that they were doing the will of God, and that God was with them and blessing their effort. Many of these were simple souls, backward and retiring by nature; without the assurance of God's presence they would never have had the courage to face such suffering. Today we have not yet resisted unto blood, but the end seems rapidly heading up, and already there are many situations arising which call for courage. Let us read v. 9 and go forth with all the courage of faith. And let us not forget to praise him for his blessed assurance.

**THURSDAY**

**The Strength of Faith. John 14:6-12**

Caleb's physical strength was remarkable, but it was less remarkable than the strength of faith that led him to pick such a task for himself at his time of life. He might well have pleaded for a better inheritance, one requiring less arduous fighting. How much is summed up in those simple phrases of v. 14: "Hebron therefore became the inheritance of Caleb.... because that he wholly followed the Lord God of Israel." Let us pray that we and all his professed followers may WHOLLY follow our God, and so shall we win the promised inheritance for ourselves, and glory for our God.

**FRIDAY**

**The Grounds of Faith. Ps. 91:1-16**

The grounds of faith are in Christ Jesus. Apart from him we have no hope or confidence, but we can do all things through Christ who strengtheneth us. However great and discouraging the task, or however dangerous the mission, we find in him our refuge and fortress. How blessed to dwell under the shadow of the Almighty and be ever conscious of his mighty strength rising up above our own weakness! Let us praise him for the precious faith he has given us.

**SATURDAY**

**"If God Be For Us." Rom. 8:31-39.**

God has already showed himself so strong in behalf of his people that we cannot understand how they could hold back in fear when he would have led them on. Caleb used almost these same words in urging the people forward. But we have tasted far more of the grace of God than Israel ever knew, and it is even stronger for us to say: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" O God, increase our faith in thy gracious and constant goodness to us all!

**SUNDAY**

**God's Gracious Care. Ps. 95:1-11**

"He is our God; and we are the people of his pasture, and the sheep of his hand." Is not this a wonderful picture of God's gracious care? Let us not harden our hearts against such a loving God, but let us sing unto the Lord, for he is a great God!

## Minutes of the Semi-Centennial Conference

### MINUTES OF THE FORTY-FOURTH GENERAL CONFERENCE OF THE BRETHREN CHURCH

The Forty-Fourth General Conference of the Brethren church which is the Semi-Centennial Celebration of the Brethren church, convened on Monday evening, August 22, 1932, at Winona Lake, Indiana. Moderator W. I. Duker officially declared the conference in session. The Conference music director, Chas. A. Bame, was presented who announced the opening song, "How Firm a Foundation." After a spirited song service the invocation of God's guidance upon the Conference was offered by Chas. A. Bame.

The period devoted to Bible exposition was occupied by Dr. J. C. Beal, who led in a study of the Book of Philippians. Conference joined in singing, "Savior More Than Life to Me." Miss Dorcas Bame in a pleasing manner sang a solo which was enjoyed by every one. The Vice Moderator, S. M. Whetstone, preached the evening sermon upon the subject, "The Supremacy of God's Word." Benediction was pronounced by A. V. Kimmell.

#### Tuesday Morning

The morning session opened with the singing of "Work for the Night Is Coming." The devotions were conducted by H. E. Eppley, who read the twelfth chapter of Romans and offering prayer. The initial report of the Credential Committee revealed the presence of 59 ministerial and 84 lay credentials totaling 143 delegates. This report was duly adopted. A motion prevailed that the chair appoint one member to the Committee on Rules and Organization. N. V. Leatherman was appointed.

Conference moved that the secretary be asked to cast the deciding ballot and thus elect all officers where only one name appears on the ballot. The result of the election is as follows: Moderator, W. C. Ben-shoff; Vice Moderator, Robert Porte; Secretary, J. L. Gingrich; Assistant Secretary, L. E. Lindower; Treasurer, Ira C. Wilcox; Statistician, Geo. Cone.

Committee on Committees: C. L. Anspach, L. G. Wood, G. W. Rench. The newly elected officers were officially presented and introduced to Conference.

The new Conference Executive Committee was next elected: Ohio, Dr. E. E. Jacobs, W. S. Crick; Southern California, Alva J. McClain; Northern California, J. Wesley Platt; Northwest, Willis Belcher; Southeast, Homer Kent, E. L. Miller; Illiokota, A. R. Staley; Midwest, L. G. Wood; Indiana, R. F. Porte, G. L. Maus; Pennsylvania, C. H. Ashman, W. E. Ronk.

Business session closed by singing, "Holy Ghost with Light Divine." Freeman Ankrum led the Conference to the Throne of Grace in prayer.

The first Bible lecture of the Conference was brought by R. F. Porte on one of the distinctive doctrinal themes, "Baptism and Confirmation."

#### Tuesday Afternoon

The afternoon session convened by singing, "My Jesus I Love Thee." Devotions were conducted by R. D. Barnard, who read Philippians 2:1-10 and offering of prayer. Conference united in singing "Till the Whole World Knows." A most interesting address was read by S. C. Henderson, entitled, "Brethren History From Germantown

to the Pacific Ocean." Very appropriately Conference sang "Onward Christian Soldiers."

The second address of the afternoon was delivered by R. D. Barnard stressing, "The Importance of Successful Home Missions in the Present Crisis of the Brethren Church." The benediction was pronounced by R. D. Barnard.

#### Tuesday Evening

Song service for the hour was opened by singing "Marching On to Zion." Invocation of God's guidance was asked by J. L. Bowman.

J. C. Beal brought his second Bible exposition of the Book of Philippians. The California Male Quartette rendered two soul stirring vocal selections which prepared the hearts for the second Bible lecture, "The Doctrine of God" by Alva J. McClain. The benediction for the day's work was asked by Alva J. McClain.

#### Wednesday Morning

Session properly convened by singing "Tis So Sweet to Trust in Jesus." God's guidance upon the evening session was petitioned by Bertram King. The second report of the Credential Committee revealed the presence of 77 ministerial and 152 lay credentials or a total of 229 delegates. Above report was adopted by proper vote. The minutes of the previous business session were read and approved.

The Committee on Committees submitted their report to Conference which was adopted and is as follows:

#### Report of Committee on Committees

Rules and Organization: J. Allen Miller, Chairman, C. A. Stewart, C. D. Whitmer. Sunday School Nominating Committee: Homer Kent, chairman, A. E. Whitted, Loren T. Black. C. E. Nominating Committee: H. E. Eppley, chairman, Frank Coleman, M. L. Sands. Finance Committee: Ira Wilcox, Chairman, Fred Franks, Clark White. Committee on Moderator's Address: Chas. A. Bame, Chairman, H. F. Stuckman, C. C. Grisso. Committee on Conference Membership: Robert Porte, Chairman, L. V. King, Grant McDonald, H. M. Oberholtzer, Delbert Flora. Committee on Resolutions: W. S. Bell, Chairman, A. B. Cover, Jas. Cook. Committee on Inter-Church Relations: Willis E. Ronk, Chairman, Martin Shively, G. C. Carpenter, S. M. Whetstone, Jos. Gingrich. Committee on Spiritual State of Churches: J. C. Beal, (Ohio) Chairman; Chas. W. Mayers (So. Cal.); E. L. Miller, (Southeastern); Claud Studebaker (Pennsylvania); Freeman Ankrum (Indiana); H. H. Rowsey (Mid-West); Miles Taber (Illiokota); Harold Fry (Northwest); J. Wesley Platt (Northern California); R. Paul Miller, Member at large. Committee on Boys' Work: Geo. H. Jones, Chairman, Paul Bauman, Wm. Steffler, R. R. Haun, Russell Barnard.

Board of Benevolence: F. C. Vanator, Chairman, G. L. Maus, Frank Roscoe. Committee on Education: E. E. Jacobs, Chairman, J. Raymond Schutz, R. A. Hazen. Committee on Church Organization and Administration: Alva J. McClain, Chairman, Chas. H. Ashman, Kenneth Monroe, A. V. Kimmell, L. S. Bauman.

Respectfully submitted,

G. W. RENCH,

L. G. WOOD,

C. L. ANSPACH, Chairman.

The following reports were read before Conference and adopted to be spread upon the minutes:

#### Report of the Committee on Brethren's Home-Benevolent Board Merger

In the matter of merging the two boards representing the interests of the Brethren Home and Benevolences the committee, composed of eleven members, appointed at the General Conference of 1931, wishes to make the following report:

1. During the past year the committee has been in correspondence relative to the advisability of such a merger, with the result, after having heard from every member of the committee, the consensus of opinion seemed to be that the time for such a merger was not opportune.

2. A number of recommendations have been made relative to the administration of the Benevolent interests, but none of such a nature that a common ground for merging could be found.

3. Therefore the committee asks for an extension of time until the Conference of 1933, in order that they may study further the problems relative to such action.

F. C. VANATOR.

(Editor's Note—National Sunday School financial report appeared in a previous issue of the Evangelist and is not here reproduced, but it will appear in the "Annual" in proper place.)

Motion prevailed that the moderator appoint a Fraternal Greetings Committee to convey Christian greetings to the Eel River Christian Conference in session. Brethren Wm. Beachler, Alva J. McClain and R. F. Porte were appointed in this capacity.

Conference emerged into the succeeding period which was devoted to Benevolence and the Brethren Home interests by singing, "The Solid Rock." J. Allen Miller presided over this period. Upon the recommendation of the Brethren Home Board, Conference reelected Brethren Ephraim Culp and Martin Shively as members of said Board. A financial report of the work of the Brethren Home was read and approved as follows:

#### Financial Report of the Brethren Publishing Company for the Fiscal Year Ending July 31, 1932

Gross Sales and Income	
Bank Balance, Aug. 1, 1931 .....	\$ 544.76
The Brethren Evangelist .....	3,710.84
Commission Goods .....	1,823.00
Job Work .....	7,881.42
Loans Secured .....	3,100.00
Miscellaneous .....	305.20
Publication Day Offering .....	391.22
Rents .....	1,105.10
Sunday School Literature .....	10,402.11
Tracts .....	31.95
Total .....	\$29,295.60

#### Resources

Current and Fixed Assets	
Bank Balance .....	334.20
Buildings and Grounds .....	45,000.00
Accounts Receivable .....	2,746.57
Paper Stock .....	880.00
Engravings and Electros .....	550.00
Furniture and Fixtures .....	650.00
Machinery and Equipment .....	17,250.00
Tracts .....	325.00
Stamps and Petty Cash .....	3.13
Total .....	\$67,738.90

Liabilities

Building Debt .....	\$ 9,500.00
Current Notes Payable .....	1,200.00
Accounts Payable .....	1,442.82
Tract Fund .....	200.00
Total .....	\$12,342.82
Total Resources .....	\$67,738.90
Total Liabilities .....	12,342.82

Net Resources .....\$55,396.08

Year's Expenditures

Advertising .....	\$ 42.03
Book Binding .....	144.61
Building Upkeep .....	67.40
Commission Goods .....	1,206.67
Current Supplies .....	38.25
Engravings .....	80.54
Equipment .....	80.40
Freight & Truck .....	179.91
Interest .....	657.02
Insurance .....	295.38
Ink .....	54.32
Incinerator .....	239.73
Labor .....	16,245.77
Light, Heat and Power .....	1,070.18
Miscellaneous .....	249.03
Paper Stock .....	2,589.46
Postage .....	722.30
Refunds .....	6.50
Repairs .....	268.56
Repaid Loans .....	3,300.00
Stencils, etc. ....	20.24
Stories .....	348.53
Taxes .....	388.40
Telephone Rent .....	59.60
Type Metal .....	10.22
Water Rent .....	108.76

Total .....\$28,481.81  
Bank Balance .....\$ 334.20

.....\$28,816.01  
Bank Balance, Aug. 1, 1931 ...\$ 544.76  
Cash Received During Year ...\$28,271.25

Total .....\$28,816.01  
We have this day checked the above report with the books of The Brethren Publishing Company, and find it correct according to the record of the year's business.

Signed,  
ANDREW MILLER, Accountant,  
J. L. HAMILTON.  
R. R. TEETER, Business Manager.

Annual Report of the Finances of the Missionary Board of the Brethren Church 1931-32

That this has been the most trying year our Mission work has ever experienced, hardly needs to be stated. We have experienced a reduction in our income of nearly twenty per cent. We have been faced with the most difficult problems in administration possible. In the midst of reorganizing our work to meet the tremendous needs of our denominational situation in America, nearly every conceivable difficulty and hindrance have arisen to prevent progress.

But our Board can truly say with Paul, "None of these things move us." We are not discouraged, but believe that these things have rather turned out to the furtherance of the gospel.

All our growing churches under our Board have registered gains. An actual net increase of three hundred and four members has come to us this year. The local expenses of each church have been kept paid so that there is less than \$100 in bills in all of them together. This means that sac-

rifice and good management have prevailed. There has not been one pastor to complain at conditions. Courage, faith, and cheerfulness prevail among our workers, and none feel the pinch of depression more than they. In fact, they have always "enjoyed" depression. One of our pastors wrote characteristically, "I will not let the church close so long as I have two hands to work to keep it going."

The work is great, the burdens are heavy, but "there is no depression in God" so we are going on, believing there are blessings from God for those who are faithful and true. We want to thank all who have prayed for us and the work this year, and

ELDER MARLIN RETRACTS STATEMENTS

and Apologizes Before National Ministerial Association of the Brethren Church in Open Session at Winona Lake, Indiana

"After hearing the testimony, I have been convinced that in my attempt to arouse the Brotherhood and promote the work of the Lord Jesus Christ I have been wrong in my method, too vigorous and outspoken in my language, and have in too many instances made insinuations and false statements based on, and provoked by much misinformation from many of my brethren, and have called my brethren by unchristian names.

"Furthermore, I am sorry for and greatly regret the injury done to the cause of Ashland College, Ashland Seminary, the Home Mission Board of the Brethren Church, the Foreign Mission Board, the work of the 1931 Conference, and church leaders in general.

"I now frankly, humbly and sincerely repent, retract and ask forgiveness for all offenses and promise to make the policy of the Postscript conservative, promoting harmony and peace in the Brotherhood, so far as the Postscript may deal with it.

"I do hereby promise to give full publicity to this statement through the pages of the Postscript.

"(Signed) H. C. MARLIN."

After Brother Marlin's apology had been unanimously accepted by the association of ministers, the following statement assuring him of their forgiveness was also unanimously adopted:

"It is understood and agreed by all members of the National Ministerial Association of the Brethren Church who have been offended by articles and terms used in the Postscript up to and including issue of August 15, 1932, that full and free forgiveness be extended Elder H. C. Marlin for all offenses made, following his apology and promise not to further offend in such manner, and we recommend such an attitude to all men and organizations of the Brethren Church."

Taking account of another factor of the situation the following resolution was presented: "Resolved: that it is the feeling of this Association that the action of the person or persons who have written unsigned defamatory articles for publication in the Postscript, or who have furnished untrue reports, be utterly condemned by this Association as both cowardly and malicious; and that if identified these persons shall be dealt with by this Association, as far as possible."

A motion to adopt the resolution carried without opposition.

for the sacrifices back of all the gifts to the work. May his abundant grace sustain every partaker.

The following are the points to which financial aid has been given by the Missionary Board of the Brethren church, during the year 1931-1932.

Location	W. M. S.	Home Bd.
Phila., Pa. (3rd) .....	\$ 100.00	\$ 200.00
Winchester, Va. ....		133.00
Roanoke, Va. ....	200.00	413.50
Grafton, W. Va. ....		300.00
Ellet, O. ....	200.00	100.00
Muncie, Ind. ....		200.00
Osceola, Ind. ....		215.00
Peru, Ind. ....	250.00	400.00
Ft. Wayne, Ind. ....	400.00	800.00
Ft. Scott, Kans. ....	400.00	690.00
Spokane, Wash. ....	100.00	*1014.70
Huntington, Ind. ....		439.73
Krypton, Ky. (C. E.)..		2575.57
Lost Creek, Ky. ....		371.95
Uniontown, Pa. ....	100.00	

Totals .....\$1,750.00 \$7,853.45  
C. E. ....\$123.00

\* This amount is greater than appropriation allowed. The need of paying off over \$1,000.00 local bills made necessary this aid. The extra advance is being refunded to the Board at the rate of \$10.00 per week.

Treasurer's Report

August 1, 1931-August 1, 1932  
General Fund

Balance on hand Aug. 1, 1931 ...\$ 319.77  
Received during the year ..... 15,912.86

.....\$16,232.63  
Disbursements during year .....14,607.92

Balance on hand Aug. 1, 1932 ..\$ 1,624.71  
Church Erection Fund

Balance on hand Aug. 1, 1931 ...\$ 360.05  
Received during year ..... 22.25

Balance on hand Aug. 1, 1932 ...\$ 382.30  
Muncie, Indiana, Building Fund

Properly in the fund .....\$ 1,593.95  
Transferred Gen. Fund, 1929 .... 1,500.00

Balance on hand Aug. 1, 1932 ...\$ 93.95  
Wheeler Estate Fund

Properly in the fund .....\$ 2,465.68  
Temporary transfer

General Fund, 1930 ..... 2,000.00

.....\$ 465.68  
Invested in Building & Loan ...\$ 465.68

Balance on hand Aug. 1, 1932 ...\$ .00  
Annuity Fund

Annuities received .....\$ 7,000.00  
Loaned to Osceola Mission .... 2,500.00

.....\$ 4,500.00  
Transferred to Gen. Fund on decrease of Annuitant .....\$ 500.00

.....\$ 4,000.00  
Temporary Transfer Gen. Fund ..\$ 2,500.00

.....\$ 1,500.00  
Interest accrued .....\$ 88.42

.....\$ 1,588.42  
Invested in Building & Loan ...\$ 1,588.42

......00  
Interest received during year ...\$ 96.47  
Transferred from Gen. Fund ...\$ 393.93

.....\$ 490.40  
Interest paid out during year ....\$ 490.40

Balance on hand Aug. 1, 1932 ... \$ .00

Total bal. on hand Aug. 1, 1932 \$ 2,100.96

#### Certificate of Auditing Committee

I hereby certify, that I have audited the books of the Missionary Board of the Brethren Church for the fiscal year ending July 31, 1932, and in my opinion, the foregoing statements of receipts and disbursements are correct statements for the period mentioned.

E. W. BAUMGARTNER,

Cashier, Bank of Berne, Berne, Indiana.

#### Gifts Designated for Kentucky Work

##### Receipts

National C. E. .... \$ 123.00  
Tuition and clothing room  
receipts, Krypton ..... 407.86  
Gifts designated for Kentucky ... 348.13  
Additional from General Fund ... 2,191.53  
Total ..... \$ 3,070.52

##### Disbursements

Lyda Carter ..... \$ 495.00  
Frank Gehman ..... 1,000.00  
Mrs. Elizabeth Bates ..... 229.32  
Bertha Banks ..... 332.50  
Current Expenses, Krypton ..... 420.00  
Notes pd. on property, Krypton ... 221.75  
Riverside Institute, ins., etc. .... 371.95  
Total—disbursed ..... \$ 3,070.52

##### Operating Expenses

Stationery and Printing ..... \$ 10.67  
3,000 Fin. reports, 1931 ..... 71.50

Total stationery and printing ... \$ 82.17  
Postage ..... \$ 84.00  
Office Rent ..... 123.10  
Office Secretary ..... 1170.00  
Secretary-Treasurer ..... 619.92

Total Operating Expenses ... \$ 2079.19

##### Literature

Brethren Witness magazine—1 yr.,  
total including cuts, etc. .... \$ 1,054.47  
Thanksgiving Offering Propa-  
ganda, Kansas ..... 281.08  
Total ..... \$ 1,335.55

##### Field Work

Field work (Secretary) ..... \$ 442.00  
Traveling Expenses ..... 177.50  
Total ..... 619.50  
Offerings received by Sec. .... \$ 142.00

Total ..... \$ 477.50

##### Miscellaneous

Insurance ..... \$ 39.96  
Board Meeting, Winona, 1931 ... 156.00  
Frank Gehman, Conf. exp. .... 25.00  
Executive Committee meeting ... 18.10  
C. C. Grisso, Revival, Ft.  
Scott, Kansas ..... 50.00  
Sundry expenses, such as office  
supplies, taxes on Kans. lots,  
telephone and telegrams, type-  
writer repairs, etc. .... 197.05  
Total ..... \$ 486.11

#### Report Showing Gain or Loss in Offerings According to Districts

	1930	1931	1931	1932
State				
Ohio	\$1915.92	\$2194.98	\$ 279.06	
Indiana	2035.45	1786.63	248.92	
Pennsylvania	2885.53	5199.72	(inc. Am.)	
			234.19	
Southeastern	1697.90	1269.10	428.80	
Illiokota	938.68	623.39	315.29	
Mid-West	605.96	413.15	192.81	

	No. California	171.10	104.27	66.83
So. California	3275.75	1230.59	2045.16	
Northwestern	271.78	261.65	10.13	

Totals \*\$13799.07 \*\*\$13083.38 715.69

† Increase. ‡ Decrease.

\*\$1500.00 in Annuities is included in this total.

\*\*\$3000.00 in Annuities is included in this total.

#### Receipts from Other Sources

	National W. M. S.	\$1250.00	\$1750.00
National C. E. So.	400.00	123.00	
An. Conf. offering	572.58	509.00	
Int. received	147.50	177.06	
Field work		142.00	
Sundry unclassified			
receipts	138.05	150.67	

Total ..... \$3508.12 \$2851.73  
Grand Total ..... \$17306.20 \$15935.11

#### The Leading Churches

##### Fiscal year offerings, 1931-1932

1. Dayton, O.	\$626.33
2. Washington, D. C.	367.59
3. 1st, Philadelphia, Pa.	385.00
4. Hagerstown, Md.	337.84
5. 3rd, Philadelphia, Pa.	332.57
6. 1st, Long Beach, Calif.	317.00
7. Berne, Ind.	287.62
8. 2nd, Los Angeles, Cal.	285.40
9. Waterloo, Iowa	242.49
10. First, Johnstown, Pa.	227.50

R. PAUL MILLER, Sec.-Treas.

#### Treasurer's Report of the Brethren Home

For the fiscal year—August 1, 1931 to July 31, 1932.

##### Receipts

Balance in General Treasury, Aug.  
1, 1931 ..... \$ 40.52  
Rent on Coin Property ..... 18.84  
Miss Lauderbaugh ..... 800.00  
Balance on Bond ..... 115.80  
Mrs. White ..... 62.50  
Bank Dividend ..... 106.34  
Byman Estate ..... 1,232.16  
Henry Rinehart ..... 1,000.00  
Henry Rinehart—Gift ..... 500.00  
From Churches ..... 651.85  
Rent and Sold Off Farm ..... 671.86  
From Individuals ..... 70.40

Total Receipts—General Treasury \$5,270.27

##### Disbursements

John T. Briggs, Superintendent ... \$ 616.30  
Cyrus Meyer, Superintendent ... 466.64  
Making New Rooms ..... 416.65  
Insurance ..... 126.38  
Annuities ..... 1,930.00  
Lafayette Loan Bank ..... 562.88  
Help for Matron ..... 200.00  
Tax on Nebraska Farm ..... 95.32  
Paid on Coin Property ..... 147.50  
Brooder Stove and Chicks ..... 32.05  
Roy Good, gas ..... 50.00  
John Briggs, for Hay ..... 47.00  
Northcutt Bros., for Ice ..... 45.00  
Voorhees Lumber Co., for lumber  
and glass ..... 42.24  
Ashbaugh & McCorkle, for feed ... 38.33  
John Oaks, for coal ..... 65.44  
Telephone and Lights ..... 118.38  
Two Hogs ..... 16.00  
Labor on Pearson farm ..... 62.50  
Incidentals ..... 121.41

Total Disbursements—General  
Treasury ..... \$5,245.02

#### Matron's Financial Report

Money received ..... \$591.95

Paid Out ..... 591.95

Balance in Treasury ..... \$ .00

##### Recapitulation

Money Received—  
By General Treasurer ..... \$5 270.27  
By Matron ..... 591.95

Total—All sources ..... \$5,862.22

Disbursements—  
By General Treasurer ..... \$5,245.02  
By Matron ..... 591.95

Total—All Sources ..... \$5,836.97

#### Cash Balance on Hand July

31, 1932 ..... \$ 25.25  
Amount in General Treasury ..... \$25.25  
Amount in Matron's Hands ..... \$ .00  
Outstanding Indebtedness July 31, 1932  
Budrow Hardware Company ..... \$ 54.34  
Flora Sawmill Co. ..... 12.00  
Roy Good, gas and oil ..... 125.23  
John Oaks, for Coal ..... 429.50  
Dr. Brubaker, medical service .... 190.00  
Unpaid Annuities ..... 75.75  
Cyrus Meyer, Superintendent ..... 116.66  
Mrs. C. A. Hendrix—Matron help ... 50.00  
Mrs. Jennie Hendrix—Matron help ... 50.00  
Funeral expenses ..... 267.50

Total Indebtedness ..... \$1,370.98

#### Estimated Value of Brethren Home

Farm Land ..... \$30,000.00  
Main Buildings ..... 35,000.00  
Furniture and Bedding ..... 2,000.00  
Other Improvements ..... 1,500.00  
Coin Property ..... 5,000.00  
Rinehart Property ..... 5,000.00  
Rinehart Farm, 120 acres ..... 9,000.00

Total ..... \$87,500.00

#### Estimated Value of Stock, Grain and Coal

Horses ..... \$ 225.00  
Cows ..... 175.00  
Farm Implements ..... 120.00  
Hogs ..... 120.00  
Oats, Corn and Hay ..... 200.00  
Auto ..... 50.00  
Poultry ..... 100.00  
Coal ..... 100.00

Total ..... \$1,090.00

For information as to Admission, Gifts, Bequests, Annuity Bonds or any matter pertaining to the Home write the Superintendent or any of the officers of the Board.

Send all money, gifts or donations for the Home to the Treasurer or the Superintendent.

Respectfully submitted,

HENRY RINEHART, Treas., Flora, Ind.

Martin Shively presented a brief summary of the origin and history of the project. A. V. Kimmell stressed the financial need of the Home. Fred Vanator presided over the time given to the Benevolence cause and referred to the dire need of greater cooperation in a financial way by the churches. A report of this work was rendered and received and follows:

#### Financial Report of Superannuated Ministers' Fund of the Brethren Church

September 1, 1931 to August 5, 1932

and

September 1 1931 to August 5, 1932

Indiana and Michigan

	1930-31	1931-32
Southern Ind., S. S. Assn.	\$ 29.00	
Brethren Church, Tiosa	4.00	2.80
Bethel Br. Ch., Berne	25.00	65.00
Fr. Br. Ch., Goshen	31.16	7.25

Corinth Br. Ch., Twelve Mile	11.50	2.50
Br. Ch., Flora	11.34	17.15
Br. Ch., College Corner	9.51	
Fr. Br. Ch., Muncie	15.00	15.00
Fr. Br. Ch., Elkhart	50.00	40.00
Fr. Br. Ch., Ardmore	5.00	5.00
Br. Ch., Mexico	20.00	10.00
Fr. Br. Ch., South Bend	10.15	14.30
Br. S. S., New Paris	25.00	46.01
Br. Ch., Roann	18.05	20.10
Br. Ch., Denver		2.42
Fr. Br. Ch., No. Manchester	70.00	73.40
Br. Ch., Oakville	7.85	8.25
Br. Ch., County Line, Lakeville		6.10
Br. S. S., Burlington	12.40	10.00
Fr. Br. Ch., Warsaw	5.75	
Fr. Br. Ch., Peru	8.25	10.80
Br. Ch., (Loree) Bunker Hill		15.79
Br. Ch., Roanoke	2.35	4.50
Br. Ch., (Campbell Lk. Odessa, Mich.	11.85	14.75
Br. Ch. (Center Chapel) Peru	5.70	
Fr. Br. Ch., Nappanee	19.76	29.19
Br. Ch., Teegarden		5.15
W. M. S., Ind. Dist. Con.		50.00
Br. Ch., North Liberty		6.85
<b>Total</b>	<b>\$379.62</b>	<b>\$511.31</b>

<b>Ohio</b>		
Fr. Br. Ch., Canton	\$ 25.00	\$ 25.00
Fr. Br. Ch., Bryan	5.00	28.11
Fr. Br. Ch., Ashland	40.00	76.20
Fr. Br. Ch., Fremont	5.50	16.42
Fr. Br. Ch., Dayton	59.30	116.19
Br. Ch., (Fairview) Washington C. H.		35.00
Br. Ch., Louisville	25.25	25.25
Br. Ch., New Lebanon	12.00	22.10
Br. Ch., Gretna Bellefontaine		7.63
Br. Ch., Glenford		2.00
W. M. S., Ashland		5.00
Fr. Br. Ch., Dayton, (add.)		101.65
Br. Ch., (Clayton) Brookville	2.75	4.00
Br. Ch., (Smithville-Sterling)	18.36	8.13
Fr. Br. Ch., Dayton (Ret. Ck.)		116.19
Br. Ch., West Alexandria	8.50	
Fair Haven Ch., West Salem	9.42	6.55
Br. Ch., Pleasant Hill	4.70	
W. M. S., Wooster	10.00	
Fr. Br. Ch., Mansfield	5.00	
<b>Total</b>	<b>\$216.26</b>	<b>\$595.42</b>

<b>Pennsylvania</b>		
Pennsylvania Dist Conf.	\$	\$200.00
Br. Ch., Martinsburg	21.25	21.95
Fr. Br. Ch., Berlin	16.25	39.40
Fr. Br. Ch., Conemaugh	29.38	41.13
Fr. Br. Ch., Pittsburg	90.00	88.86
Fr. Br. Ch., Meyersdale	40.00	125.00
Br. Ch., (Ragstown) Saxton		2.50
W. M. S. Penna Dist. Con.		25.00
Br. Ch., McKee	10.50	22.90
Third Br. Ch., Johnstown	12.50	20.88
Fr. Br. Ch., Philadelphia	150.00	131.00
W. M. S., Berlin		10.00
W. M. S. Summitt Mills		5.00
Br. Ch., Vandegrift	7.02	4.79
Fr. Br. Ch., Waynesboro	32.00	29.85
Fr. Br. Ch., Uniontown	22.23	30.00
Fr. Br. S. S., Johnstown	5.00	25.00
Br. Ch., Sergeantsville, N. J.	12.50	
Br. Ch., Calvary, N. J.	1.00	
Highland S. S., Marianna	3.60	
Br. Ch., Allentown	11.00	
Br. Ch., Lista	5.70	
Br. Ch., Masontown	10.00	
Jr. Dept., Pittsburg	5.00	
<b>Total</b>	<b>\$545.28</b>	<b>\$823.26</b>

<b>Illioikota</b>		
Fr. Br. Ch., Waterloo, Ia.	\$ 24.80	\$ 73.34
Br. Ch., Millidgeville, Ill.	32.19	37.93
Modern Marys Class Lan. Ill		9.70

W. M. S., Hudson, Ia.	5.00	
W. M. S., Waterloo. Ia.	5.00	
Br. Ch., N. E. Ia.	2.40	2.18
Fr. Br. Ch., Lanark, Ill.	15.75	10.00
<b>Total</b>	<b>\$93.24</b>	<b>\$143.15</b>
<b>Mid-West</b>		
Fr. Br. Ch., Morrill, Kans.	\$ 8.41	\$ 8.41
Br. S. S., Carleton, Nebr.	4.13	
W. M. S., Carleton, Nebr.	2.50	5.00
Fr. Br. Ch., Portis, Kans.	38.85	23.86
Br. Ch., Carleton, Nebr.	9.31	2.55
Fr. Br. Ch., Falls City, Nebr.	24.58	77.65
Br. S. S., McLouth, Kans.	3.00	
Br. Ch., Mulvane, Kans.	1.96	
Br. Ch., Hamlin, Kans.	11.67	
<b>Total</b>	<b>\$101.22</b>	<b>\$121.60</b>

<b>California and Washington</b>		
Fr. Ch., Los Angeles, Cal.	\$ 23.50	\$ 12.75
Fr. Br. Ch., Whittier, Cal.	50.00	69.84
Fr. Br. Ch., Laverne, Calif.	17.00	14.25
Fr. Br. Ch., So. Gate, Cal.	14.00	15.00
Women's Bible Class, Lav. Cal	5.00	
Br. Ch., Lathrop, Cal.	4.75	
Fr. Ch., Long Beach, Cal.	100.00	100.00
2nd. Ch., Long Beach, Cal.	5.00	
Fr. Ch., Sunnyside, Wash.	13.00	
2nd. Ch., Long Beach, Cal.	5.00	
<b>Total</b>	<b>\$235.00</b>	<b>\$221.59</b>

<b>Maryland-Virginia</b>		
Fr Br. Ch., Wash. D. C.	\$ 23.00	\$ 32.50
Fr. Br. S. S. Wash. D. C.	32.88	79.14
Fr. Br. Ch., Roanoke, Va.		5.00
B Ch. St. Jas. Fairplay, Md.	5.00	3.25
Br. Ch., Terra Alta, W. Va.		4.00
Br. Ch., (Lib) Quicksberge, V.		2.06
Br. Ch., (Lib) Quicksburg, V.		2.06
Br. Ch., (Trin) Pelton, Va.		2.05
Fr. Br. Ch., Hagerstown, Md.	30.31	16.10
Br. Miss. Soc. Oakhill, W. V.		3.54
<b>Total</b>	<b>\$120.69</b>	<b>\$147.64</b>

<b>Personal Gifts</b>		
	1931-32	
Mrs A. B. Cover, Los Angeles, Calif.	\$ 5.00	
J. N. Harrell, Flora, Ind	1.00	
Mrs. F. E. Clapper, Canton, Ohio	5.00	
Mrs. O. A. Horn, Cleveland, Ohio	1.00	
Mrs. Susan Cochran, Wash. C. H. O.	1.00	
Mr & Mrs. C. Himmler, Wash. C. H.	2.00	
Robert Himmler, Wash. C. H. O.	1.00	
Rev. L. G. Wood, Fort Scott, Kans.	2.00	
Mrs. Ema J. Devore, Aurelia, Ia.	5.00	
Miss Estella Myers, Williamsburg, Ia.	10.00	
Mrs. Harriet Kimmel, Falls City, Nebr.	25.00	
Seltha Dawson, Marion, Ind.	5.00	
John Zuschnitt, Clarksville, Mich.	2.00	
Mrs. Orpha Beekley and Eugene, Ashland, O.	3.00	
Miss Carrie M. Stoffer, Lost Creek, Ky.	1.00	
Mrs. Etta Studebaker, Mulberry Grove, Ill.	1.00	
Mrs. C. M. Beachy, Wichita, Kans.	15.00	
Mr. and Mrs. W. B. Taber and Rose, Long Beach	5.00	
Mary A. Snyder, Ranger, Texas	1.00	
D. B. Clum, Parsons, Kansas	10.00	
Mr and Mrs. W. W. Heltnan, Oakland, Cal.	20.00	
M Alice Ward, Long Beach, Cal.	5.00	
Jessie Eyman Estate	492.86	
Mrs. H. S. Enslow, Ottawa, Kansas	.40	
Mr. and Mrs. Jno. Shank, Hagerstown, Md.	3.00	
M. J. S. C. Spickerman, Maryville, Mo.	1.00	
Mr. and Mrs. J. L. Mast, Howe, Ind.	1.00	
Mrs. Chas. Himmiller,		

Washington C. H., Ohio	1.00
Mrs. E. G. Goode, Harrisonburg, Va.	1.00
Nell Zetty, Phoenix, Arizona	2.50
Scott Michael, Slippery Rock, Pa	1.00
Rev. J. W. Beer, Nickerson, Kans.	1.00
Donor Unknown, North Liberty, Ind.	1.00
Mr. and Mrs. Horace H. Merritt, Roann, Ind.	5.00
Mr. and Mrs. Chas. Anspach, Ypsilanti, Mich.	5.00
Seltha Dason, Marion, Ind.	5.00
Rev. and Mrs. L. G. Wood	
Fort Scott, Kansas.	1.00
<b>Total</b>	<b>\$647.76</b>

<b>General Summary</b>	
No. of Chs., S. S. & Soc. Cont.	86
No. of individuals cont.	37
Ch. making largest off. in Ind., North Manchester	\$ 73.40
Ch. making largest off. in Ohio Dayton	\$ 217.84
Ch. making largest off. in Pennsylvania, Fr. Ch. of Philadelphia	\$ 131.00
Ch. making largest off. in Illioikota Dist., Waterloo, Ia.	\$ 73.34
Ch. making largest off in Mid-West Dist., Falls City, Nebr.	\$ 77.65
Ch. making largest off. in Calif. & Wash., First Ch., Long Beach	\$ 100.00
Ch. Making largest off. in Maryland-Virg. Dist., Fr. Br. Ch. & S. S., Wash. D. C.	\$ 111.14
Largest indiv. cont. Jessie Eyman estate	\$ 492.86
<b>Total Amt contributed</b>	<b>\$3211.73</b>
<b>Tax on writing checks</b>	<b>.02</b>

Total amt paid to Frank Roscoe, Treas., Respectfully Submitted, G. L. MAUS, Sec'y.

**Superannuated Fund Treasurer's Report For Conference year beginning September 1, 1931**

Balance on hand	\$ 169.42
Received of G. L. Maus	\$3095.52
<b>Total</b>	<b>\$3264.94</b>
<b>Disbursements:</b>	
Rev. C. E. Glenn	\$ 300.00
Rev. J. E. Shope	300.00
Rev. Samuel Keihl	300.00
Rev. B. H. Flora	500.00
Florence N. Kimmel	300.00
Mrs. Orpha Beekley	150.00
Mrs. Sarah Keim	150.00
Mrs. J. F. Koontz	150.00
Mrs. W. C. Teeter	150.00
Mrs. Ethel Harley	150.00
Mrs. S. W. Wilt	150.00
Mrs. Mary Spanogle	150.00
Mrs. P. J. Brown	60.90
Eugene Beekley	60.00
Printing, postage, bonds	24.55

<b>Total</b>	<b>\$2392.55</b>
<b>Recapitulation:</b>	
Receipts	\$3264.94
Disbursements	2392.55

Balance \$ 372.39  
FRANK ROSCOE, Treas.

Conference joined in singing, "I Shall See the King" and was lead in prayer by E. A. Duker. Edward Coburn sang very pleasingly, "To Do Thy Will." Dr. L. S. Bauman presented his Bible lecture on the "Ordinance of Feet Washing." The closing prayer was offered by Dr. L. S. Bauman.  
Wednesday Afternoon  
The song "The Solid Rock" was sung as Conference reassembled for the program of



the afternoon. Devotions were conducted by Delbert Flora who read 1 John, 1:8-10; Psalm 2, and offered prayer. "Onward Christian Soldiers" was enthusiastically sung. Fraternal greetings were extended from the El River Christian Brethren. This committee included Judge O. W. Whitelock and C. C. Ryan. The latter did the speaking.

Charles A. Bame read an address on the history of printing in the Brethren church. A short business session was called. The Brethren Publishing Co. requested the election of Loren T. Black to membership of their board which was granted. Benediction was pronounced by C. D. Whitmer.

#### Wednesday Evening

Evening session of conference convened in the usual manner by a spirited song service. The prayer was offered by Jas. C. Cook. In the absence of the scheduled speaker, the program was devoted to missionary nature. Song, "Till the Whole World Knows". Once again Conference enjoyed hearing the California Male Quartette sing. An offering was received which amounted to \$45.51. Miss Iva Bauman pleased the Conference by singing "The Ninety and Nine." Dr. Florence Gribble, missionary on furlough from Africa, presented a very interesting message relative to their general work. The address was followed by a solo, "Forget Him, I'll Never Forget Him," by Edwin Colburn. The closing prayer was made by C. H. Ashman.

#### Thursday Morning—Business

Business session was opened by singing, "I Love to Tell the Story." Floyd Sibert offered the morning prayer. An additional report of the Credential Committee reveals a total presence of 82 ministerial and 179 lay, or 261 credentials in all. Above report was properly accepted. The minutes of the previous business session were read and approved. The financial report of Ashland College was submitted and adopted. It follows:

#### Ashland College, Ashland, Ohio

Following will be found the Bursar's report of the fiscal year 1931-32.

In the main the figures are satisfactory, notwithstanding the financial stress of this period. Our investments show no decline and the general income is satisfactory.

The enrollment is the largest in the history of the College, the past summer sessions being particularly well attended, and the outlook for the coming year is good.

Following are points to be remembered about the College:

Courses in the Arts and Sciences, Education, Music, and a Seminary in connection.

Ashland College is a member of the North Central Association of Colleges and Secondary Schools.

Also a member of the Ohio College Association and the Ohio Athletic Conference.

Flourishing Resident Saturday Courses. Total enrollment for the year well over 750 individual students.

Opening of Fall Semester, Tuesday, September 13, 1932.

The expense of attending Ashland College is less than for other schools of similar facilities and recognition.

EDWIN E. JACOBS, President.

Statement of Income and Expense, Year Ending July 31, 1932

Income  
Income from General Endowment  
Fund (Net) .....\$17,823.73

Tuition and fees ..... 63,073.07  
Book Store (Net) ..... 769.53  
Gifts:  
National Sunday School Assn. ....\$2,000.00  
Womans' Missionary Society .... 2,450.00  
Education Board ..... 6,847.11  
Bequest ..... 196.84  
Miscellaneous ..... 718.25

Total Gifts ..... 12,212.20  
Other Sources:  
Board—Dormitory .....\$ 5,048.23  
Commissions ..... 398.15  
Diplomas ..... 567.70  
Piano Rentals ..... 22.00  
Room Rentals ..... 2,541.50  
Miscellaneous ..... 79.05

Total Income from other sources ..... 8,656.63

Total Income from all sources ..\$102,535.16

#### Expense

Salaries—Administration and Instruction .....\$63,231.50  
Library Service ..... 2,444.10  
Fuel, Light and Water ..... 3,713.32  
Student Activities ..... 1,690.53  
Postage and Advertising ..... 1,128.58  
Dormitory Labor ..... 3,623.00  
College Labor ..... 2,911.10  
College Expense ..... 2,795.79  
Dormitory Expense ..... 1,820.86  
Janitor ..... 1,883.60  
Collegian ..... 785.36  
Insurance, Taxes and Interest.... 1,934.19  
Scholarships ..... 1,533.75  
Annual (Pine Whispers) ..... 829.33  
College Associations ..... 180.00  
Seminary House ..... 1,423.08  
Miscellaneous ..... 696.60

Total Expense .....92,624.69

Net Income for the year .....\$ 9,910.57

The apparent profit is entirely absorbed in the two items of Increased valuation, and Accounts Receivable.

#### Balance Sheet July 31, 1932

##### Assets

Current Assets:  
Cash:  
On Hand .....\$ 306.01  
In Banks ..... 4,020.55  
Due from Endowment Fund.... 763.93

Total Cash .....\$ 5,090.49  
Accounts Receivable ..... 7,318.90  
Notes Receivable ..... 47.25

Total Current Assets .....\$ 12,456.64  
Fixed Assets:  
Buildings and Grounds .....\$450,647.01  
College Equipment ..... 12,938.88  
Dormitory Equipment ..... 10,995.33  
Library Equipment ..... 19,374.06  
Laboratory Equipment ..... 23,743.02  
Domestic Science Equipment .. 594.59  
Pianos ..... 1,745.00  
Typewriters ..... 702.75

Total Fixed Assets ..... 520,740.64

Total Assets .....\$533,197.28

##### Liabilities and Capital

Current Liabilities:  
Notes Payable .....\$ 22,101.37  
Accounts Payable ..... 1,396.86

Total Current Liabilities .....\$ 23,498.23

Capital:  
1931 Capital ..... 449,788.58  
1932 Net Profit ..... 9,910.57

Total Capital ..... 509,699.15

Total Liabilities and Capital ..\$533,197.28  
Balance Sheet, Permanent Endowment

July 31, 1932.

##### Assets

Cash:  
In Banks .....\$ 450.32  
Due from Operating Account .. 1,049.39

Total Cash ..... 1,499.71  
Notes Receivable ..... 45,858.21  
Investments ..... 364,211.90

Total Assets .....\$411,569.82

##### Liabilities and Capital

Accounts Payable .....\$ 763.93  
Scholarship ..... 1,000.00  
Annuities ..... 51,831.00  
Permanent Endowment ..... 357,974.89

Total Liabilities and Capital ..\$411,569.82

MARTIN SHIVELY, Bursar.

R. A. HAZEN, Auditor.

(To be continued)

JOS. L. GINGRICH, Sec'y.

#### "FANATICS AND EXTREMISTS"

One of the most interesting phases of the present supreme effort of the wets to undermine confidence in the Eighteenth Amendment, is to be found in the cartooning of those who stand for prohibition and the word pictures painted of so-called "extreme dries" who are represented as bigoted, prejudiced, narrow, intolerant and unyielding fanatics who have no speaking acquaintance with reason and common sense.

A vast amount of space in the wet metropolitan press is devoted to what is intended for consumption as "sanity" which insists that "sound judgment" and "common sense" should rule in the matter of liquor control and that the people and the government should not be influenced by that type of impractical idealism which is represented as being characteristic of leaders of temperance, prohibition and social service organizations, and for that matter, of government officials who believe in prohibition, and of prohibition enforcement officers.

This "fanaticism" of the dries when stripped of its wet rhetorical decorations, appears to consist in the preposterous effort of these extremists to preserve, defend and protect an article of the Constitution of the United States.

What an interesting theory is thus being promulgated and emphasized by the most unprecedented propaganda in the history of the republic, that citizens and government officials who dare lift their voices or register their convictions in an effort to preserve the Constitution or any part thereof, are thereby necessarily extremists, fanatics, and impractical idealists; while sanity, common sense and patriotic devotion belong only to those who by ridicule, by defiance of government and law, or by insidious suggestion, attempt to persuade the people that any part of the established charter of the government is in substance a mere "scrap of paper."

ERNEST H. CHERRINGTON.

Faith is a noble thing; it soars high; it can read love in God's heart even when his face appears to frown.—James Renwick.

VOL. LIV  
Number 36

September 17  
1932

# THE BRETHREN EVANGELIST

## "A Prayer for the Village Church" and for All Churches as they build through the New Church year

(Which the Lord pitched, and not man.—Heb. 8:2)

Board upon board the little church is building,  
Far down the street we hear the hammers  
ring.

Lord, let the work go forward sweetly, kindly,  
Marred by no envies, no discordant thing.

Lift Thou Thy hands above each room in  
blessing;

Hallow these floors to weary, wayward feet.  
As sunshine through the panes, let truth il-  
lumine

All those who gather, make their coming  
sweet.

Bless him who comes, the bread and wine di-  
viding;

In hungry souls let fears and doubtings  
cease;

Faith, hope and love, take here their gracious  
dwelling,

Till this shall be in truth a House of Peace.

Humble and small, yet fair and pure and  
comely,

Fit for Thy presence—part of Thy great  
plan,

So all who gather here shall know it surely  
Is the Lord's pitching, not the work of man.

Bertha Gerneaux Woods In The Congregationalist.



## That Retiring Disposition

A Contributed Editorial in "The Congregationalist"

*(The Editor of our esteemed contemporary publication introduces his splendid article thus—"Editor's Note: The following article was not offered for the editorial columns, but its importance and the strength and clearness of its statement, suggest its use here. Though, for obvious reasons, anonymous, its author is well known to the Editor and to our fellowship. He has accurately described his situation at the time of his retirement." Then the "Congregationalist" editor invites discussion of the matter and proposes to have something to say himself in his next week's issue. Among our own people, too, there might be some desire to express opinion. It is welcome.—Editor.)*

To the minister who is thinking of retiring from the active work of the pastorate I have a single word of serious advice to offer: Don't. I would give the same advice to the man in another profession or in business, but just at present I am concerned only with those who are in my own calling. Before going on, however, there is one exception to be noted, whether for the minister or the man engaged in any other occupation. If there is something else that you want to do, something making a stronger appeal or seeming to be worth while, then to retire from your present calling, if you can do it honorably and without shirking a responsibility, may be advisable. In such a case you would still have occupation for your time and abilities, something to live for. But to retire without further aim in life, with the notion that your work is done and that it is time now to rest, that is a mistake, and one that can rarely be retrieved.

I know, for I did it. No matter why I did it, only to say that it was not necessary. In sound health and full physical vigor, so far as I am aware, with mental powers unimpaired, I retired. At first there was an exhilarating sense of freedom: I could do what I wanted to do, and there was no compelling urge to the thousand and one things that I did not want to do, and which had fretted me more or less for forty years of active service. But I soon began to miss my accustomed bonds. The reality of freedom was not all that imagination had pictured it. The things I had thought I wanted to do had lost their alluring charm. There came days when I had the feeling that I was "all dressed up with nowhere to go."

And yet I have been more fortunate than most retired men, for the years of retirement have not been empty nor idle. In at least one of those years I preached more times than in any other year of my life. I have traveled widely, both in our own land and abroad, and in no instance for mere pleasure, but in the course of some service to the churches. I always wanted to travel—when I couldn't do it; when I could do it I found it irksome and longed for the settled service, where I could "stay put." When the opportunity came to exercise a ministry at large, I wanted my own church and my own people. The joy of the ministry is in the settled pastorate. Which is to say, I suppose, that the happiness of every man is found in his own job.

So I say to the minister thinking of retiring, Don't. It is not necessary—or it ought not to be. The man who has put his life into the church has some vested rights,

which once were recognized, and should be again. If waning powers or the weight of years forbid the full service, call in younger men to take the burden partially from your shoulders, and stay where you belong, doing what you are able to do. I say, stay where you belong. One of the hardships of the ministry is that upon retiring the minister must go away from his parish and his friends. That may not always be necessary but always it is advisable, and for reasons which need no telling. In these rolling-stone days of the church the minister has become something of a respectable vagabond at best. He is constantly reminded that "Here we have no continuing city." This is a bitter thing for the man of advanced years when old friendships are precious and new ones difficult to form. The retired minister does not belong anywhere.

Nor is he needed anywhere. That is the final bitterness of it. The satisfactions of life are not in getting what you want or doing as you please—not for the minister, anyway. They are rather in the feeling that you are needed, and therefore important; in doing what is demanded of you because you can do it better than anybody else. Unemployment on any terms is repugnant; it seems to imply that one is a part of the redundant population, if not even a cumber of the ground. It is not important that he should go anywhere; only that he shall keep out of other people's way. The situation is not one to be coveted.

And don't think that you have earned your rest, for you haven't. What you have earned is the ability to do some things better than you ever did them before—it is to be hoped you have won that much out of the experience of the years. The proper reward of service is continued employment or, perhaps, a better job.

To retire is to go out to meet death halfway. If death is repugnant and long life desirable, that is a foolish thing to do.

So I say to ministers and to all men. Don't retire. Keep the assurance, or the illusion, that you are important to God and the world as long as you can. Continue to belong somewhere. And, in conclusion read with attention, and pointed application to yourself Tennyson's Ulysses, sometimes called the greatest poem of the nineteenth century.

## The Sunday School Editor and Conference

The Sunday School Editor had a fine time at Conference even though he was very busy. He was glad for some new contacts with folks who use the literature which he tries to make Brethren and keep breathing the Brethren spirit.

He was made glad many times with the encouragements that came to him and were voluntarily offered him. He is glad to say that with every major piece of the several issues, we are still ahead of former issues. Modestly he says that, because if we can increase in times when most publications are fighting for their existence or losing, it shows an appreciation by those who are using the literature that ought to argue for others to do the same thing. The Brethren Teacher took a slump in the last quarter. It is the most Brethren of all our publica-

tions—therefore—what is the conclusion? I leave you to draw it. All others show gains save the Primary Bible Stories. Yet the Brethren teacher helps teach these lessons. Despite that fact, several have told me that they discontinued other Teacher Helps since the Brethren Teacher fills the bill so well, isn't that funny? Well, my conclusion is that we must use Brethren Literature. No other will make Brethren. If that does not, it can not be done. Brethren, be serious! If ours is not good enough, go after the editor and tell him how to make it.

CHARLES A. BAME.

## THE ANSWER TO MATERIALISM

In a time when the missionary enterprise is undergoing a fire of criticism and its friends are as eager to accommodate as its enemies, we say without qualification that, however important these matters may be, we need to remember again that "the world is our parish," that "there is none other Name under heaven among men whereby we must be saved." The only power adequate to the hard, high mountains of human sin and need, in a big world suddenly compacted into a single neighborhood, is the Gospel of peace.

Most of all when science philosophy, and even theology are alike so uncertain about the nature and person of God as to raise questions about his existence, we need, untroubled, to lift our heads, look into the faces of the wisest, most skeptical, and most scornful of mankind, and confidently remember how Jesus said, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

Criticism, materialism, humanism, behaviorism, secularism, nationalism—there is only one answer, the answer of the New Testament. We say it simply, but say it straight and strongly, the answer is a life, the life hid with Christ in God.—The Editor—The Missionary Voice.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## A Time for Penitence and Prayer

The most fundamental need of our time is a revival of real religion. Leaders in many walks of life are becoming conscious of it. Outstanding business leaders are feeling and voicing it. Leaders in the affairs of state are recognizing it. Leaders in great moral reform movements are seeing and urging the necessity of it. But most of all do leaders of the church understand the importance of such a revival and earnestly are they appealing to their fellow Christians to cooperate in a serious effort to bring it about. They know better than any other group of people that the distress, suffering and hardship of this old world are due to godlessness and sin, and that there is no way out except through him who declared himself to be "the way, the truth, and the life." Men must repent and turn to God, and acknowledge him as both Lord and Savior. The members of the church must themselves first of all fall upon their knees in penitence, confessing their all-too-prevalent indifference, worldliness and carnality, and, having gotten right with God, must pray earnestly and persistently that men far and wide will turn to God and will walk in his ways. That is the first step—penitence and prayer on the part of professedly Christian people. And Christian people of every name are being challenged to do that very thing.

Officials of many churches have united in calling upon their people to make the week October 2 to 8 a time for special penitence and prayer to Almighty God, with the hope that it will be the beginning of a great movement of repentance and turning to God and to prayer. The Presbyterian General Assembly for 1932 originated the proposal that the churches observe "a special period of penitence and prayer", and many other churches recognized the worth of the proposal and entered into it. The plan adopted was drafted by Dr. Lewis S. Mudge, stated clerk of the General Assembly; Dr. Frederick H. Knubel, president of the United Lutheran Church of America, and Dr. Charles E. Schaeffer, secretary of the Board of Home Missions of the Reformed Church in the U. S. A. Representatives of twenty-six denominations have cooperated in an appeal and agreed to the following program, by means of which they hope to secure the spirit of fellowship in united intercession. It is suggested that pastors and people shall search their hearts and conduct, and by personal dedication and public services appointed to meet the need of the hour, discover for themselves and bring to the attention of all people the way to peace and power. The daily topics suggested are: October 2, "The Examined Life"; 3, "Penitence"; 4, "Confession"; 5, "God's Sovereignty"; 6, "Prayer"; 7, "Consecration"; 8, "Discipleship." These topics might be made the themes for meditation and prayer in individual or family devotions, and in public services. In many churches it might be practicable to have an entire week of public prayer services, while in others the various themes might of necessity be considered and united prayer offered to those ends in a fewer number of public services. But whether in home worship circles or in public meetings, our people could well afford to be urged to give themselves to penitence and prayer. And the following paragraphs, from the united appeal of these representative church leaders, can well be made the basis of our challenge to our people for humbly and penitently seeking God for cleansing and power:

We address you on urgent business. The Church and the nation face a grave and serious situation. There is on every hand physical and mental suffering. This condition has long continued and no one can point the way of escape. Our best men are powerless before the devastating effects of commercial distrust and moral confusion. While we long for the return of prosperity, we pray rather for the correction of those causes of distress without which prosperity may prove to be other than a blessing.

In many areas within the Church there is urgent desire for a religious awakening. On every hand thoughtful Christians feel that the root of our trouble is moral and spiritual. All laws are moral laws and, while we cannot trace their working, of one thing

we are sure, that out of the past has come the present. We reap what we sow.

We have worshiped at the shrines of false gods—the false god of mammon, money, things; the false god of power, production, bigness; the false god of nationalism, individualism, social injustice; the false god of pleasure, amusement, disregard for things sacred; the false god of success, high living, careless thinking; the false god of magic, reaping where we had not sowed, profiting where we had not toiled.

The Church dares not stand aside and whisper peace either to itself or to the nation when there is no peace. Only a national turning to God in repentance and moral restitution, seeking his divine forgiveness, will restore the spiritual health of our people. We have looked for signs of repentance and the fruits thereof. We have not seen them. On every hand there is a demand for prosperity but little evident desire to return to the ways of faith and prayer. The times are giving us moral discipline. God waits on man's response. No social or political revival can come out of spiritual destitution, and no national awakening can arise out of religious indifference. The only adequate way is the way of Christ and the cross.

## The Kind of Rally Day to Have

There are Rally Days and Rally Days, and practically every church has one kind or another. Some Rally Days are mere occasions for the launching of special programs, and, no criticism on it, there are some churches that may need nothing more than that. They maintain a good spiritual state continually and do not need a time of special reviving and rallying of forces. For such Rally Day can almost be said to be an end in itself.

Other Rally Days are times for calling together scattered forces from vacation season and setting them to work again, much as school children are summoned from their summer play and started in for another period of study and mental development. And there are churches that need just that, and little more. Their people get considerably scattered during the hot weather months; the "summer slump" is a very real problem or malady (however one may view it), and there is much need of having a time for calling members together and into activity again. Happy is that church that needs nothing more than merely a time of mustering, or re-assembling of forces after a summer's vacation, to bring about a resumption of real spiritual activity and loyalty.

But other Rally Days are times of reviving and renewal of spiritual life. Members have become spiritually ill, and prayer and effort are used to bring about a restoring of spiritual health. Members have gotten out of touch with God and in some manner they must be brought again into a vital relation with him. Other members have grown weary, or indolent, or discouraged or indifferent, and something must be done to re-energize, or revive, or encourage them and to re-enlist them with zeal in the service of Christ and the church. When a church is depleted in spirituality and in power, when it is lacking in a sense of responsibility and the spirit of aggressiveness, then there is nothing more heartening than one day to be able to say of it, It is rallying, showing signs of improvement, growing stronger. For such a church Rally Day is not an end, but a beginning; not so much a particular time as a new state or condition of life, a state of convalescence, or recuperation. It is a time when the church is being renewed with vitality and recharged with power. That kind of a Rally Day is cause for encouragement and rejoicing. And more churches are in need of that kind than any other.

## What the Political Parties Say on Prohibition

No real believer in Prohibition is satisfied with what either of the major political parties has pledged itself to do. However, they have not both said the same thing. One has lamely yielded to the "wet" propaganda to the extent that it thought was necessary to

political success and has offered to re-submit Prohibition to a vote of the people along with a constructive substitute, while the other has, influenced by the same desire for political success, set itself avowedly to destroy Prohibition, with no promise of a substitute. Following the suggestion of *The Presbyterian Advance*, we are placing the two planks in parallel columns to enable our readers to see exactly how they compare. It is worth while to observe that the Republican platform, in addition to promising a constructive substitute and enforcement of the law, says nothing about modifying the Volstead Act or the licensing of beer and other alcoholic beverages, while the Democratic platform, in addition to favoring outright repeal of Prohibition, and immediate modification to legalize manufacture and sale of beer and other alcoholic beverages, makes no promise to enforce the present Prohibition law.

#### Democratic

"We favor the repeal of the Eighteenth Amendment."

"To effect such repeal, we demand that the Congress immediately propose a constitutional amendment to purely representative conventions in the states, called to act solely on that proposal."

"We urge the enactment of such measures by the several states as will actually promote temperance, effectively prevent the return of the saloon and bring the liquor traffic into the open under complete supervision and control by the states."

"Pending repeal, we favor the immediate modification of the Volstead Act to legalize the manufacture and sale of beer and other beverages of such alcoholic content as is permissible under the Constitution and to provide therefrom a proper and needed revenue."

#### Republican

"We do not favor a resubmission limited to the issue of retention or repeal."

"We believe that the people should have an opportunity to pass upon a proposed amendment the provisions of which, while retaining in the Federal Government power to preserve the gains already made in dealing with the evils inherent in the liquor traffic—"

"Shall allow states to deal with the problem as their citizens may determine, but subject always to the power of the Federal Government to protect those states where prohibition may exist and safeguard our citizens everywhere from the return of the saloon and attendant abuses."

"The duty of the President of the United States and of the officers of the law is clear. The law must be enforced as they find it enacted by the people. To these courses of action we pledge our nominees. . . . Nullification by non-observance by individuals or state action threatens the stability of government."

lications at Conference time, but more important as evidence of general appreciation of his work is the increased use of the lesson quarterlies. The Evangelist has stoutly insisted all along, and now does, that Brethren people can find no better literature for Brethren Sunday schools than that made by our own Publishing House. It is good; it is safe; it is Brethren. That is what you want to make good Brethren church members, and no other literature will do that.

Brother E. L. Miller, of Maurertown, Virginia, recently assisted the pastor and people of Mathias, West Virginia, in a revival meeting of two weeks resulting in "several additions" to the church. The meetings closed with a well-attended and deeply spiritual communion service, according to the report of Brother Arthur Snider, who also remarks about the high appreciation of the evangelist's services and of the helpfulness of two of his daughters.

Brother E. M. Riddle, president of the Brethren Christian Endeavor Union, writes of the activities of the young people at General Conference. Our youth groups were much in evidence, and they contributed not a little to the sum total of Conference zeal and optimism. Brother Riddle has just gotten located in Waterloo, Iowa, as pastor of the Brethren church of that city. He says he is pleased with the outlook, but will report later.

Our correspondent from Roanoke, Virginia, writes that the Lord's work at that place is moving forward under the efficient and highly appreciated leadership of Brother and Sister Herman Koontz. This little group of zealous souls is faced with a great challenge, that of meeting a \$1,100 payment on their new church by the 20th of this month. They have already given nobly, and they are looking forward to meeting this obligation with sacrifice and faith in God that he will provide. They invite not only gifts from friends over the brotherhood, but also the purchase of some bonds, by which means those who may have money to invest may do so profitably and also help the church. Here is an opportunity both to help the Lord's work and to make a safe investment.

We are glad to reproduce this week a statement concerning the long and highly successful teaching record of Prof. G. W. Brumbaugh on the occasion of his retirement from public school service in the city of Dayton, Ohio. Forty-eight years is a long time to be privileged to instruct and to mould young life. What influence the faithful teacher must have wrought in that period on those under his care, and how fully also must the powers and qualities of his own life have been drawn out and developed in that time. Brother Brumbaugh is honored not merely because of his long and valued service in the field of education, but also because of his long and faithful service in the Dayton church, from which service he is not retiring. He has been for many years active in the work of the Ohio district and is a past moderator of its conference. And those who are regular attendants at National Conference will know that he is not an unfamiliar figure there. The Evangelist delights to honor him for the long and excellent service he has rendered the church and youth.

We have an interesting letter this week from Brother and Sister J. H. Foster, missionaries to French Equatorial Africa, recounting their pleasant experiences while on furlough in the States. They reached Kribi, West Africa, July 10th, when they were compelled to remain under quarantine for at least ten days because their boat had stopped at a port where there was smallpox. From there they wrote July 20th, expecting to leave the next day for Ubangui-Chari. It certainly must be a joy almost beyond parallel to be a returned missionary, with a blessed experience of light-bearing to tell about and with heart overflowing with zeal and love for the Lord Jesus, going about making and renewing friendships and binding men's hearts and prayers up with the work in which one is engaged. But if it is so, it is also a great source of blessing to meet returned missionaries, to hear the burning messages of their hearts and to be subjected to the contagion of their religious zeal and faith. Why should not such devotion more commonly characterize the Christians of the homeland? May God give us more of the missionary spirit in the home churches, and particularly on the part of their leadership.

#### PRAYER REQUEST FOR THIS WEEK—

Brother R. A. Foster writes: "We covet the continual prayer of our people that we may be very useful during this term of service."

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## EDITORIAL REVIEW

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Prof. M. A. Stuckey went East this week to take part in two Sunday school institutes, one at Mount Pleasant, Pennsylvania on the 15th and another at Philadelphia, First church, on the 16th.

Our little readers will enjoy Mrs. Jobson's story this week which answers according to African legend the question, "Why the lizard moves his head up and down." Would you trust Anansi, after what he did?

Brother G. E. Drushal's mother, Mrs. Mary Drushal, 87, resident of West Salem, Ohio, passed away on September 10th at the home of her daughter, Mrs. Rose Leiby, from whose home the funeral was held. We extend sincerest sympathy to Brother Drushal on behalf of the Evangelist family in his sorrow.

A postcard from Brother John F. Locke, pastor of the churches at Mount Olive and Harrisonburg, Virginia, tells us that Dr. W. S. Bell recently appeared in his pulpit at the Mount Olive church and "brought a message most timely and helpful." He further says, "Our people were very happy to have him as he is always a most welcome visitor in our midst."

A good sister from Huntington, Indiana, writes a letter in "Our Readers' Views" department, urging the importance of winning souls as the first duty of the Christian. Indeed, that is putting first things first. We welcome other readers to write briefly their views in a constructive, helpful manner. That department is yours to use more often, if you wish it.

Dr. Charles A. Bame has a word to say in this issue about Sunday school lesson publications, of which he is the able editor. He received numerous personal expressions of appreciation of his pub-



## The Battle for Bread

### Or Present Unemployment in the Light of the Holy Scriptures

By Rev. C. H. Ashman

(A sermon preached by Rev. Charles H. Ashman and requested for publication by members of the congregation)

The unemployment situation is most serious. A plague is sweeping over the world. An economic blizzard is raging over the earth. We are fast coming to the point, —not just of poverty and destitution, but of famine of a peculiar type. There always have been and always will be "men out of work." The "poor we have always with us." But today there prevails a peculiar type of famine. The God-ordained law of life is, "man must earn his bread by the sweat of his brow." Paul's command was "he who will not work, shall not eat." These two laws of life ought to be executed. Unemployment is therefore the first step to famine. Attention has been called to the fact that none but the most wealthy of nations and that in a very high state of civilization can keep masses of unemployed fed and even they cannot do it over an extended period without a collapse of the social order. Today, unemployment is most acute in three of the most highly civilized and industrialized nations of the world, namely, England, Germany, and the United States.



Rev. C. H. Ashman,  
Pastor First Church of  
Johnstown, Pa.

Various explanations have been advanced to explain the present situation. Some claim that overpopulation is at fault. They claim that the density of population makes for both food scarcity and unemployment. They use this as an argument for their doctrine of birth control with which they are deceiving many Christians who are scattering their damnable literature of murder. It may be that there shall arise a situation that will fulfill 1 Timothy 4:3—"Forbidding to marry." But this does not explain the present situation. Others maintain that the machine age is at fault. The machine, the iron-man, is fast displacing the human man. The battle has been raging for half a century and the iron-man has won. He is supreme and is here to stay. He ought to prove a blessing instead of a curse. But, he is not an adequate explanation of present day conditions. The fact is, no human explanation of unemployment is satisfactory. Humanly, the causes defy analysis and are enshrouded in mystery. "Men's hearts are failing them for fear of looking after those things which are coming to pass upon the earth." We must look to the Word of God for an explanation.

In Zechariah 8:10, it is foretold, "For before these days, there was no hire for man, nor for beast." The Prophet is foretelling a time of great blessing for Israel which will come during the Kingdom reign of our Lord. But, before those days, there will come a period in which beast and man will be idle. "No hire." No work,—unemployment. The horse and man are idle today. The iron-man does their work.

Jesus foretold "famines and pestilences" in Matthew 24:7. He is answering the questions concerning the destruction of Jerusalem, the end of the age, and the signs of his Coming. He was foretelling the course and end of the present age. He foretells conditions as they prevail today.

In Revelation 6:5-6, there appears a black horse, whose rider holds a pair of balances. A measure of wheat is to be sold for a penny and three measures of barley for a penny. One quart of wheat for 24 cents or \$7.68 per bushel. Three quarts of barley for 24 cents or \$2.50 per bushel. The black horse follows the red. Red stands for war and black stands for famine. Now,—following the World War, there was unprecedented prosperity. Strange,—for usually there is famine. But the famine is on the way and is even at hand. It has been delayed, but it is coming. This Scripture will meet its complete fulfillment during the Tribulation period, but may have a partial fulfillment now. Note,—the "oil and the wine" are to be spared. The luxuries of life are excluded in this famine. Today,—the luxuries of life are largely excluded from the excessive taxes. Present day taxes hit

the poor man and largely spare the rich.

The Bible foretells a time when they will ration out the foodstuffs. Leviticus 26:26 tells, "When I have broken the staff of your bread, 10 women shall bake bread in one oven (community kitchens as in Russia) and they shall deliver you again your bread by weight (so much per in communism as during the Bonus Army sojourn in our city) and ye shall eat and not be satisfied." Primarily this has its application to Israel, but the principle prevails under similar conditions at other times. Someone has said, "The mass of humanity today is composed of men, women, and children, who can just about ward off hunger, cold, and nakedness."

The experiences of Jesus will aid us in understanding these conditions today in the "Battle for Bread." Jesus was plunged into starvation after his baptism. He was driven into the wilderness as many today are being driven with no choice as to where they live, what they eat, etc. He was tempted differently than were Adam and Eve. They were tempted with luscious fruit when they were full. Our Lord was tempted to turn stones into bread after a 40 days' fast. He could have done so, but he did not, to teach us a lesson of life which the world has ignored. "Driven into a foodless desert, in a treeless waste where his carpenter's tools were worthless; among wild beasts where money did not circulate and had no purchasing power; he was tempted to create his own food and thus declare his independence of God." Then he declares, "Man doth not live by bread alone, but by everything that proceedeth out of the mouth of God." He evidently quoted from Deuteronomy 7:3. God has taken the Chosen People out of wealthy Egypt, isolated them from food supplies, sent them into the desert sands, made them face unemployment and famine to teach them dependence upon him. "He suffered thee to hunger and fed thee with manna, that he might make thee to know that man doth not live by bread alone, but by everything that proceedeth out of the mouth of God." 2,000,000 souls were cared for by God under these conditions. He fed them by means and from sources so unaccountable that they said of the food, "Manna, what is it?" The only guarantee of its

continuance from day to day was the Word of the Lord. Might it be that God is permitting the present conditions to come to pass to teach us the same lesson?

The hour has come when we need to PRAY IN <sup>1</sup> that part of the OUR FATHER that we pray so thoughtlessly, "give us this day our daily bread." Since man is to earn his bread by the sweat of his brow, that prayer should be for employment. We need to learn dependence upon God. God feeds the ravens and is able to feed his prophets by means of ravens. "The young lions seek their meat from God", Psalms 54:21. It is said of George Muller that over 5,000 times he went to bed with no bread for himself and the orphans under him. Asked if he slept, he answered, "Every time." That was dependence on God and God never failed him.

The hour is here to meet the challenge God issues in 2 Chronicles 7:14—"If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven, and will forgive their sins and heal their land." Is the proud heart of man humbled by the Battle for Bread? Is he turning to God in prayer? Has church attendance increased during the depression? Are we seeking the face of the Lord? Are we turning from our wicked ways? There is a report that the governmental authorities have been solicited time and time again to issue a call for a day of fasting and prayer in America. They have refused on the ground that it would unnecessarily alarm the people. It would be poor psychology. They mean, it would be poor politics. Thus America goes on leading the world in divorce, drugs, crime, and murder. God is denied, the Bible is ignored, the church repudiated.

There are certain choices facing us today. It is either Panic or Prayer. It is the Church or Communism. It is Faith or Famine. Thomas Edison, blind for years as to spiritual verities, seems to have come to his senses before passing into eternity. I am not talking about his salvation, but his senses. He was visited by Roger Babson at Ft. Meyer Laboratory. Babson asked him, "What great radical new invention will come next?" He answered, "Babson, I do not pose as a preacher, but there is a God. He will not let us advance much further materially until we catch up spiritually. A great fundamental fact of science is that all forces must be kept in balance. When anybody or force goes off on a tangent, there is a smash." The smash has come! Are we catching up spiritually?

The Church today faces her supreme opportunity for years. God help us to see it! God can forgive us for even talking about "curtailing church activities." This is an hour when we ought to increase our zeal and service. Conditions will not change until hearts are changed. Let us repent, get right with God,—then God will "heal our land."

Johnstown, Pennsylvania.

## My Impression of National Conference

By James S. Cook

This forty-fourth annual conference of the Brethren Church that has just closed will go down in history as one of the outstanding conferences in many ways.

This being the semi-centennial year of our church the program was planned to stress the doctrines and ordinances as set forth in the New Testament, and for which the Brethren Church stands.

These special addresses were of a very high order and in thus honoring the Word, they are certain to strengthen

the cause for which they were given. The "earnestly contending for the faith once delivered unto the saints" was Scripturally followed through the conference.

The reports at this conference were most encouraging. Despite the long continued depression our foreign mission work has gone forward, only now showing a shrinkage of funds. While many of the larger denominations are decreasing in membership, ours is steadily increasing.

The number of delegates present at this conference was another encouraging factor. No doubt the sacrifice on the part of most of its delegates and their churches added much to the true Christian spirit that prevailed in the sessions of this conference.

I doubt if any group of ministers more fully manifested the spirit of Christ, than did the ministers of the Brethren Church, as they dealt with some major problems within their body. Thus mutually the body was drawn closer together.

It seems to the writer that this conference, with its present human limitations did all we could ask, and perhaps surpassed much of our faith as it cleared away the mist and charted our course for this coming year.

Portis, Kansas.

## The Brethren Semi-Centennial Conference

By L. E. Lindower

Each year at National Conference it is the feeling of those present that we have had a better conference than we have ever had before. Each year also, we ask ourselves, "Can we possibly have a better conference next year?" So it was the case in 1931. But again we must say that the conference of 1932 is the best yet. The semi-centennial occasion was one of the reasons. It means a lot to belong with a group of Christians who for fifty years have preached and taught the Bible as the Word of God, AND WHICH TODAY IS MORE THAN EVER IN ITS HISTORY HOLDING TO THAT DIVINE TRUTH AND WORK.

In speaking of the conference to one of our young people who had been present at a similar gathering of another denomination, the criticism was made that the speakers of this gathering did not use the Scriptures to bolster up and prove their statements. THAT CRITICISM REPRESENTS THE CHIEF DIFFERENCE BETWEEN THE BRETHREN CHURCH AND OTHER DENOMINATIONS IN GENERAL. Every speaker on the conference program expressed themselves as staunch supporters of the two key doctrines of the Bible as the inspired Word of God, and of Christ as the virgin-born Son of God. The Foreign Missionary Society of the Brethren Church is supporting missionaries and mission stations which are preaching salvation by grace through the shed blood of Christ. The Home Mission board is supporting pastors and churches which are doing the same, and in which the young people of the Brethren Church are helping, through the Christian Endeavor Society. The National Sunday school board is encouraging in every way to have the Bible taught in its Sunday schools and to have more Christian people with a thorough preparation to teach it. The spiritual state of the churches is being emphasized and will be emphasized more and more. Statistics show a greater addition to the church than formerly, through confession of Jesus Christ as Savior. THE BRETHREN CHURCH, WITH ITS MESSAGE FROM THE WORD OF GOD IS GOING FOR-

WARD, AND WILL NOT GO BACKWARD AS LONG AS IT DOES NOT CHANGE ITS MESSAGE.

The criticism has been made that those who emphasize the orthodox doctrines of the Bible do not properly emphasize Christian living. This conference demonstrated the fruit of the Spirit in Christian character under special testing. Under the test of injured personal reputation and pride the spirit of kindness and forgiveness reigned supreme on the part of all concerned. There was also evident a great friendship and fellowship among those present, which is claimed by the residents of Winona Lake themselves, to be a particularly Brethren characteristic.

Such statements are not meant to puff us up with pride but to cause us to give thanks unto the Lord for his blessing and leading to this end. These conditions only prepare us the more to carry out his Great Commission of Good News to every man. This is his work, and may we be yielded to him as instruments of righteousness in his hands.

## Injurious Effects of Alcohol

By Rev. H. H. Smith

If prohibition is to win out in the face of the insidious propaganda of the liquor interests and the wets, we must teach the youth of today the disastrous effects of alcoholic liquor as a beverage. Those who lived in the days of the open saloon have a sorrowful recollection of the physical and mental wrecks caused by John Barleycorn. And some of J. B.'s victims of the old days are with us yet. Many of the liquor addicts of today were patrons of the saloon and acquired the habit under the license system. That is one of the great evils of the liquor habit, its far-reaching effects. Several years ago McClure's magazine published a remarkable article entitled, "The Story of an Alcohol Slave as Told by Himself." This victim of the drink habit made the following confession: "During thirty years as a hard drinker he spent \$17,000 for liquor; influenced twenty of his friends to drink, five of whom became slaves like himself; was discharged from twenty-four jobs in nineteen years; was once imprisoned for drunkenness, and he estimated the total cost of his slavery to alcohol at \$60,000." And this is the traffic some would promote under the plea of personal liberty.

The old theory that liquor promotes physical efficiency has been long exploded, but there are some who still labor under the old delusion. Military leaders do not call for alcohol stimulants for their soldiers, and athletes put themselves on a total abstinence pledge, when they enlist for the games. An eminent surgeon of the British army, observing the soldiers after a very severe test of forced marches, said: "The first who dropped out were not the tall men, nor the short men, nor the big men, nor the little men, but the drinkers. And they dropped out as clearly, as if they had been labeled with a big letter on their backs."

Scientific tests have shown that the use of alcohol retards the intellectual processes, and that brain workers are better off without liquor. Theodore Roosevelt was right, when he said, that there is not a single thought in a hoghead of beer. Where is the man who would claim that liquor has been the making of his career? But neither tongue nor pen can tell of the bright minds that have been wrecked by rum. Several years ago, Dr. Lorenz, an eminent Austrian surgeon, visited this country and attended a banquet given in his honor. Many of the guests drank liquor, as it was passed around the table,

but the principal guest pushed his wine aside and asked the waiter to bring him a cup of tea. When someone asked if he was a teetotaler, he replied: "I cannot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm and nerves steady. No man can take alcoholic liquor without blunting these physical powers, which I must keep on edge. As a surgeon I must not drink."

John Barleycorn is the world's greatest outlaw, for not a single word can be uttered in his behalf.

## Bible Reading in the Public Schools

By Rev. Walter M. Howlett

Secretary Department of Religious Education of the Greater New York Federation of Churches

Not only in the United States but in the whole world, wherever there is a democratic system of public education, the matter of Bible reading in the public schools is a live question. In Canada, the matter is fairly well settled. The Canadians have worked out a system which gives Religious Education standing room in the educational experience of the child. In England there is continual discussion. In Australia and New Zealand, this is also true and so it goes. In the United States, education is a matter of states' rights and in every state in the Union there has been agitation from the time of the beginning of the public school system.

It is familiar to all that private school systems, conducted principally by denominations, were the forerunners of the public schools in New York State. Schools were started particularly to teach the Bible and religion. Everybody knows this is true in New England and Virginia but it is not commonly known that it was true also in our own State. It is rather an interesting fact that when the Methodist Episcopal Church came to the place where it considered giving up its school system in New York City to the public authorities, it agreed to do so on condition that the Bible should be forever read in these public schools.

Our law provides that sectarianism can not be supported by public moneys. All right thinking people would agree to this. Our city charter provides that the Bible should be read each day in the public schools. This provision is fairly well carried out. Any one of three versions may be used—King James, Douay, or the American Translation. The King James is the most widely read and accepted edition of Protestantism; the Douay is the official edition of Catholicism; the American Translation is sometimes called the Jewish English translation.

A little group of Freethinkers have always contended that the Bible is a sectarian book but the courts of New York State have never upheld them in their contention. They never will as long as there are friends of the Bible to see that the matter is properly presented to the courts. Bible reading in public schools is required in eleven states and the District of Columbia. In five states it is specifically permitted by law and is construed as lawful in twenty of the remaining 32 states. In twelve of these remaining states, six have practically universally given up Bible reading in public schools and the other six have no information about how widespread Bible reading is. In all of these twelve states however the constitutions and states are silent on this specific question of Bible reading. It is to be noted that neither constitutions nor Superior Court decisions in any of these states render Bible reading unlawful though superintendents and states attorneys have given opinions that it is so.

The Greater New York Federation of Churches has a very good reference library on this matter and would be glad to put it at the disposal of anyone interested.—The Bible in New York.

## SIGNIFICANT NEWS AND VIEWS

### UNITE FOR CRUSADE OF EVANGELISM

The Disciples, Baptist and Methodist conferences have held their annual meetings already and the Presbyterians will assemble in San Diego this week. The reports in these various groups are very much alike. They show difficult conditions in the work due to the prevailing financial stringency, but a new confidence in the gospel message and a determination that the forces of lawlessness and godlessness shall not pass. There have been gains in attendance on church services, but as yet no marked gains in membership. The united Protestantism will join in a huge evangelistic crusade, beginning in special tabernacle meetings next Sunday. This is part of the movement known as the Olympiad of Religion which is to parallel the emphasis upon Olympic athletics and Olympic art exhibits and so on. Bishop Arthur J. Moore, one of the most brilliant and effective evangelists of the Methodist Church, south, will be the preacher in this union effort to commend the gospel to the people of southern California and also to the hundreds of thousands who have already begun to roll into our southland in every make of vehicle, not a few coming afoot.—Christian Century.

### ONLY A FIRE

The other day they had a fire at Coney Island, the amusement resort of New York City. It was estimated that it involved a loss of \$2,000,000. Investigation revealed that it started from some boys setting fire to a few old bits of trash under the boardwalk and that a large number of people watched the bonfire the boys created until it got so strong that the blaze seized upon the boardwalk and was beyond immediate control.

That is characteristic of our age. We have thrown away all the inhibitions about "playing with fire." We want to have experience. We want the thrill. We want to eat of the tree of knowledge of good and evil. We want to experiment with everything, whether it be machinery, gambling or the sexual powers. It is only a fire.

Had some good soul come along and warned those boys that the fire might get beyond control and burn valuable property he would have been scoffed at as a crabbed old fogey, and an opponent of personal liberty. Many a modern psychologist would have assured him that he must let these youngsters learn from experience. They would have paid no attention to the fact that he represented the judgment of the race, formed by experience. He would have been sidereed prejudiced.

The incident is typical of the modern situation.—Christian Standard.

### WHENCE OUR PRESIDENTS?

It is interesting this year of an election of President of the United States to look to the record to note the states from whence they came. For the first forty years (1789-1829), Virginia and Massachusetts had father and son (Adams) one term each, while Virginia had four (three in succession), two terms each. Harrison, Tyler and Wilson were born in Virginia, but were residents of other states when elected to the Presidency. Virginia takes the lead in being the native state of eight Presidents, but W. H. Harrison was a resident of Ohio, and Wilson of New Jersey, when elected. Ohio rivals Virginia, seven Presidents having been born there: Grant, Hayes, Garfield, Benjamin Harrison, McKinley, Taft, Harding; but Grant was of Illinois, Harrison of Indiana, and Taft of Connecticut, when elected. On the other hand, W. H. Harrison, though born elsewhere, was of Ohio when elected. Grant's residence was not a matter of state pride when elected, as he was more than any other the property of the nation rather than any state. New York has not fared so well, Van Buren and Roosevelt being the only New Yorkers who were native and residents when elected. Cleveland was a New York resident when elected, but was born in New Jersey. We omit Fillmore, who was of New

York by birth and residence, because he succeeded to, but was not elected President. Two elected Vice Presidents, but succeeding to the Presidency by the death of the President, were born in Vermont, but Arthur was a citizen of New York, and Coolidge of Massachusetts, when chosen. Coolidge was elected President. Jackson was born in North Carolina, but was of Tennessee when elected, and the same was true of President Polk. The great State of Pennsylvania has furnished but one President, and New Hampshire likewise one, viz., Buchanan and Pierce. Abraham Lincoln was born in Kentucky, but, like Grant, was elected from Illinois. President Hoover was born in Iowa and elected when a citizen of California, the only one to represent either state. Thirty-one men have been Presidents by election or succession, but only eleven states have had Presidents born within their boundaries, and only nine have had citizens elected Presidents. A person's location may have weight in nominating conventions, but it has little or no weight in election. We cannot imagine a citizen of the United States voting for a person because he happens to be a citizen of a certain state. As a native of New York, we did not vote in 1928 for a fellow-citizen of our own state in preference to one who is a citizen of California. To allow state lines to have weight would be folly superlative. We must look to the man, his qualities, party and policies, and vote as we prefer, whether he comes from Pennsylvania or Idaho. To do otherwise would be perilous.—The Presbyterian.

### WHY WORRY?

A great many people in democratic America do worry about their social status—not about whether they are good citizens or not, but whether they have the recognition which they should have by the socially worth while. A recent writer calls attention to the fact that the social registers of 14 of the largest American cities since the war in 1931 shows an increase of over 50,000 names since 1914. The conditions of being so registered are given, together with the manner of life of those registered. After reading it all, one wonders why any one should worry over not being included. Indeed, an honest, earnest, upright citizen would feel such registration to be a very doubtful distinction. There are plenty of very excellent people with whom to associate and plenty of most worthwhile things to do, to prevent any right-minded person from worrying about social recognition. The best people do not worry about such things.—The Presbyterian Advance.

### CHOOSING CONGRESSMEN

... we join our voice with other good citizens in warning electors of the great responsibility resting on them this year in the selection of the right kind of congressmen. We ask again as in our July issue, why are not men of high capacity and character drafted for that service? What legislative body in the world today can compare in potency for good or ill with our United States Senate and House of Representatives? And if that be true, can we excuse ourselves if we permit the least trustworthy elements of our citizenry to determine the complexion of those bodies?

The last session of the Congress should have furnished us an admonition sufficient for at least one generation, and if we repeat that folly we shall well deserve the penalty to follow. Alas, however, the penalty in such cases is visited upon our children unto the third and fourth generation.

The open saloon may not return in our day, but it will require the utmost vigilance on our part in choosing congressmen this fall, if it will not return to plague the infants now pressed at their mother's breasts. May God forbid!—Moody Monthly.

### THEY CAN'T DO IT

The Presidential candidates and their sponsors will be making many promises of what they will do to bring good times and create a just distribution of wealth. We may expect some most encouraging assurances of what a golden age is ahead of us.

But the discerning students know that most of this is pure buncombe. Absolutely all these politicians can do, whether they be Republican, Democratic, Socialist or Prohibition, is to ameliorate conditions.

Take the single item of taxes. Put a heavy tax upon the men of great wealth and one of two things results: The tax is either passed on to the public through increased prices or this wealth goes out of industry and into tax-free securities.

The essential fact is that you can't cure selfishness by laws, and selfishness is at the bottom of all human distress. Neither Hoover nor Roosevelt has the cure for the trouble, because the trouble is sin. It may be a matter of embarrassment that the platforms omitted reference to the Great Lakes-St. Lawrence waterway, but the genuine and fundamental embarrassment is that neither platform has a word to say about plain old human cus-nessness.

There is only one Candidate who says anything about that in his platform. And his campaign has been on for quite some time. —Christian Standard.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Isaiah

Isaiah is the greatest of the Old Testament prophets. To mention his name is to recall a host of historical facts surrounding the heads of some of the mighty in the days of the rule of men like Uzziah, Jotham, Ahaz, and Hezekiah. The latter were kings of Judah.

#### The Prophet Himself

The prophet was the son of Amoz, not Amos, (the confusion of names is quite common) a young noble prince of the educated class of Jerusalem, and withal, a man of splendid parts and extraordinary ability. He possessed literary and oratorical talents which men have held in the highest esteem ever since his golden-tongued persuasion was silenced by a martyr's death.

When the scholar Ambrose, and he was one of the very best in the early church, was approached by the repentant Augustine concerning the one book of the Old Testament which a novice should read, the mighty linguist replied: "Isaiah." Now why should a finished student and scholar suggest the very book that would at first blush seem perhaps among those which are the most difficult of understanding in the entire Jewish canon? The answer to that query is simple: this book is the book of grace in the Old Testament and at no other point in the ancient writings do we have anything which equals its clear presentation of the gospel of grace and truth as it is later objectively revealed in the person of the Lord Jesus Christ.

#### Great Exponents of Grace

When we remember that Paul, Augustine, Calvin, Luther, and a few other latter day heroes of the faith, are among the spiritually elite in the understanding of the Biblical doctrine of grace, we can readily appreciate the above remark of the Latin father. Little wonder is it that the work of the prophet Isaiah has been referred to as that of "The Prophet of Redemption," or "The Fifth Evangelist," or "The Gospel According to Isaiah." Isaiah truly is one of the first of a great line of prophets who, by prophetic insight and utterance, bridged the chasm between legalism and grace. Only Christ could completely fill up the gorge of roaring waters of law and judgment and establish in its place the river of life and peace.

Whatever else we may affirm or fail to affirm concerning Isaiah, let it be remembered that he was of royal blood, called directly by Jehovah, served the cause of righteousness with a strong and vigorous personality, became one of the world's outstanding statesmen, and wielded an everlasting influence over many individuals of his day. His writings are sublime and beautiful and couched in the language of poetry. His style is seldom excelled in or out of the Divine Library. A prophet who labors under the guiding influence of the Spirit of God may expect his words to abide forever although he himself may not fully understand them or even see them fulfilled in his generation.

#### I. THE HISTORY OF THE BOOK

1. Author. Isaiah.
2. When and Where Written. Between 630 and 590 B. C. in or around the environs of Jerusalem.

3. To Whom Addressed. To Jews and the Nations.
4. Purpose. To declare the will of God for his time and hour before the nations of mankind.
5. Authenticity. The work has been accepted as genuine throughout the centuries. Only recently has its authorship been questioned. It has stood the test of much discussion and painstaking investigation.

#### II. THE OUTLINE OF THE BOOK (Morgan).

1. Prophecies of Judgment. 1:35.
2. Historical Interlude. 36-39.
3. Prophecies of Peace. 40-66.

#### III. THE NATURE OF THE BOOK

It is interesting to note that the book Isaiah is a small Bible in itself. It has 66 chapters; so does the Bible. It is sometimes divided into two great divisions of 39 and 27 chapters respectively with a historical interlude appearing between the divisions. Such is also the case with the Scriptures.

If the book is divided into three sections, the first may be said to deal with cycles of judgment (1) Against Judah and Jerusalem, (2) Against the Nations and the World, and (3) Concerning the Selected and the World. The second section presents a historical interlude setting forth the trials, prayer, sickness, and mistake of Hezekiah. The last division evinces the great threefold nature of peace as to its (1) Object, (2) Leader, (3) Platform.

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Salvation. "Holy One"—Used 33 times.
2. Key Verses. 45:22; 53:7; 55:1.
3. Key Chapters. 6 and 53.
4. Key Topics. Government and Grace: Judgment and Peace.

#### V. THE VALUE OF THE BOOK

Aside from the literary, historical, and ethical value of the book of Isaiah, it is a compendium of general prophecy such as we do not find anywhere else in the Old Testament. It is true that other major and minor prophets exist, but none excell Isaiah in bold and direct outlining of significant future events. Some others are more specific, but none give a better bird's-eye view of the whole scheme of prophecy. In that fact and that fact alone resides the chief merit of the writing.

#### VI. THE CHRIST OF THE BOOK

Christ's name is literally written all over the pages of Isaiah's prophesying. Christ is the beginning, the spirit, and the goal of prophecy. Although many passages abound in the entire volume which have a very direct bearing on the coming future Messiah, we will select texts from the famous fifty-third chapter as an illustration. Where did Isaiah secure the following perfect picture of Christ's suffering for sin?

1. "He was wounded for our transgressions."
2. "He was bruised for our iniquities."
3. "The Lord hath laid on him the iniquity of us all."
4. "For the transgression of my people was the stroke upon him."
5. "Thou shalt make his soul an offering for sin."
6. "He shall bear their iniquities."
7. "He bare the sin of many."

Find me a man other than The Man of Galilee who ever did all this for humanity! Truly the ages have not witnessed his face.

#### VII. THE TEACHING OF THE BOOK

The book of Isaiah is especially rich in doctrinal teaching:

1. The Doctrine of the Trinity, including God, the Father, Christ, the Son, and the Holy Spirit, the Regenerator, appears in divers places.
2. Everlasting Things such as Judgment, Salvation, Light, Joy, Strength, Covenant, and Kindness are mentioned at no small length.
3. Jesus' Birth, Family, Anointing, Character, Simplicity, Gentleness, Death, Resurrection, and Final Reign as King of Kings and Lord of Lords are enumerated interestingly and almost logically.
4. Wrath and Condemnation are strangely mixed with Peace and Comfort, both in the life of the prophet and in his writing.
5. The Argument of Fulfilled Prophecy is as strong as any of the arguments of the best, if not all, logicians.



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## The Mystery and Romance of Israel

(An Address Delivered in Baltimore and Published in the Mediator.)

By Max Isaac Reich

The story of Israel is the most fascinating story that has ever been told. From whatever angle you approach the subject, you are face to face with the mystery of divine providence and redeeming activity. The story of Israel is like the vision that came to Moses in the desert—the phenomenon of a bush that burned and yet remained unconsumed. When Moses drew near to study this great sight, he heard the voice of Jehovah speaking to him.

The natural mind has busied itself with the "Jewish question" since the days of the ancient Pharaohs. The question is with us still. Unless we see the divine purpose in the calling and education and destiny of this people, we will never get to the end of the mystery. What a mess the Gentile governments have made of the Jewish question! Israel is, in her wonderful past, and no less in her strange present, as she will be in her predicted future—a witness to the reality of prophecy and miracle, a demonstration of what we usually call the supernatural. God has linked together three divine facts: the miraculous people, the miraculous Book, and the miraculous Person. Of each of these miracles, three miraculous facts may be predicted: a miraculous origin, a miraculous preservation (resurrection after death) and a miraculous future. Israel as the miraculously begotten, preserved, and guided people, was made the custodian of the Book which came by the breath of God.

### A Full History

Is it not strange that the Jewish people should have preserved a Book which is so unlike every other book? No history of any nation reads like the history which God inspired Israel to write. Their sins and backslidings, their disasters and defeats, and their shame and rebellion from century to century are all recorded there. Did any other nation ever write such an account of itself? God made no mistake when he selected the Jewish people as the custodians, and have handed on to the world that which the Book contains, unaltered and undiminished, with its marvelous witness to the one who is the light to lighten the Gentiles, and who will yet be the glory of his people, Israel.

### A Unique Nation

How remarkable also is the continued preservation of this people! The Jew is still with us—not as a mummy under glass, to be exhibited as a curiosity; but as a living factor, youthful and virile; with a race-consciousness which has persisted in defiance of all the laws governing the perpetuity of nations. The secret is that God has not yet done with the Jew. He used mighty nations as his rod to chastise his chosen people, and then threw the rod away. It has been said that every effort to get rid of the Jew has failed. Pharaoh tried in vain to drown him. Nebuchadnezzar

tried to burn him, but the Jew came out unscathed. Darius threw him to the lions, but the lions refused to devour him. Haman tried the gallows, but he was hung thereon himself. Neither annihilations nor assimilation nor medieval segregation have succeeded in ending the Jewish question. Nor, I am persuaded, will the modern attempt to repatriate him be successful. The only solution—the divine solution—is regeneration.

For let it be said, Israel is unique in this particular. God has declared: "This people have I formed for myself, they shall shew forth my praise." God will never drop this ideal for Israel. The Jew was meant for something else than a dealer in second-hand clothes. He was not intended to be the world's financier, or to shine as a comedian on the vaudeville stage. The Jew today is like Jonah, a runaway prophet. And the sea of the Gentiles is in uproar, because the Jew is not in his right place. You will never get the affairs of the nations settled till God has his first-born nation, as he called Israel to the king of Egypt, in harmony with his will. As long as Israel is at odds with God, he is like Jonah in the belly of the sea-monster, swallowed up among the Gentiles, an indigestible morsel, a source of continual distress.

### The Change Wrought by Regeneration

When a Jew becomes a believer in him of whom Moses wrote in the law and the prophets, he becomes a true child of his father, Abraham, who, while still in uncircumcision, believed God, and it was counted to him for righteousness. He then represents the natural branches which were never cut off their olive tree of privilege. The Gentile church represents the wild branches which have been detached from their pagan stock and grafted into the Israel of God, while the natural branches are broken off through unbelief.

Though the cutting off from their olive tree happened nearly two thousand years ago, and the cut-off branches are very dry indeed. "God is able to graft them in again." There have always been some who have been looking in faith for the fulfillment of the promise made to Abraham that the Messianic seed of this one man should be a blessing to all nations. This has already had an initial fulfillment in the Messiah, who is par excellence the seed of Abraham. It will have a yet richer fulfillment when the Messiah will be restored to his brethren according to the flesh. They will make a new start, in him and under his leadership. Apart from Christ, the Jew cannot fulfill his destiny in the world. Till the Jews see in him, as the sacrificial Lamb, the highest glory, they will continue to dwell in a desolate house. The Shekinah has departed from them, as the Spirit departed from King Saul. But the glory is waiting

to return. The One whom they have pierced is exalted to God's right hand to give repentance to Israel and remission of sins (Acts 5:31).

### The Coming Glory

As the history of this people began with glory, it will begin again with glory, in the light of which the nations will walk. The apostasy of the Jew gave opportunity for the present work of grace among the Gentiles. The rapidly increasing conversions of Jews and the final rebirth of the nations. With the restoration of Israel unto divine favor will be ushered in the day when the Messiah will have the nations for his inheritance and the uttermost parts of the earth for his possession (Psalm 2).

With Paul, apostle to the Gentiles though he was, breaking his tender heart over the apostasy of his people from Christ, we too, are beginning to sense the significance of the rapid coming to an end of the Gentile dispensation, and with him we exclaim: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).

### The Haunting Face

Max I. Reich

We see him still, the homeless Jew  
Awandering to and fro;  
Forever haunted by a face  
Out of the long ago.

The face of One whose tender heart  
Broke on the cross alone;  
Ah me! for two millenniums  
The Jew a cross has known!

Uncancelled stands the oath of God;  
He has a work to do;  
The world will marvel when it learns  
The mission of the Jew,

When penitent, he owns him Lord  
Whom long ago he spurned;  
The One for whom the Jewish heart  
In secret oft has yearned.

Jeshu ha-Nozri, unforgotten,  
Come back unto thine own;  
A stumblingblock thy name has been.  
Be our Foundation Stone!

Our suffering heart can understand  
Thy deep, mysterious woe;  
Shine on us, strange, appealing Face  
Out of the long ago!

—The King's Business.

STUDYING THE SUNDAY SCHOOL  
LESSON  
at the  
Family Altar  
with  
Thoburn C. Lyon

### REVIEW: MOSES HONORED IN HIS DEATH

(Lesson for September 25)

Lesson Text: Deut. 32:48-52; 34:5-8; Golden Text: Ps. 116:15

### Daily Readings and Suggestions MONDAY

Prospect and Retrospect. Deut. 32:48-52  
Because Moses, at one time, had not honored God as he ought (Num. 20:12), God had told him that neither he nor Aaron should enter the promised land. However, at this time of his death he so far honored

Moses as to permit him to behold the land he had so desired to reach. What must have been his feelings as he looked over that land! He could look back over a life of service such as few others have equalled, yet it was marred by human weakness, and he had fallen short of what he had hoped to attain. If we would not fall far short of God's will for us, and have only bitterness and disappointment as we come to the end of the way, we must place our trust in him and honor him in all our ways.

## TUESDAY

### The Burial of Moses. Deut. 34:5-8

The details of the burial of Moses must remain a mystery until we can ask him about it; however, his burial at the hands of God must be considered as a special and unusual honor. It was all "according to the word of the Lord." All things must ever be according to his word, whether of blessing or judgment; we shall even be judged by his word in the last day (John 12:48). But according to his word we hope for a day when none shall need burial, even at the hands of God (1 Cor. 15:51-55). Blessed hope!

## WEDNESDAY

### The True Perspective of Life. Ps. 90:1-12

All should read these words often. A realization of our own weakness and of God's all-sufficiency is necessary if we are to order our lives in wisdom. A self-centered life is centered in human weakness and failure. Moses failed to reach an earthly dwelling place, but he found something much better: a dwelling place not made with hands, the eternal God who is our dwelling place today. God grant that we may all obtain a true perspective of life!

## THURSDAY

### "Nunc Dimittis." Luke 2:22-32

"Nunc dimittis—"Now lettest thou thy servant depart in peace," sang the aged Simeon after he had seen the promised Redeemer. Moses might well have used the same words when he had beheld the promised land. Note that the promise to Simeon was also fulfilled "according to thy word" (v. 29). He is the covenant-keeping God and all his promises are yea and amen; surely we may trust him and believe his word in every detail. Let us praise such a gracious and faithful God!

## FRIDAY

### Talking With Jesus. Mark 8:1-8

This scene is one of the strongest refutations of the unscriptural teaching of "soul-sleeping." When God laid away Moses' body on Mount Nebo, his soul was not laid away with it. Moses was "absent from the body, present with the Lord," and his state was even more blessed than formerly. In this instance he was actually permitted to enter the promised land to commune with his Lord. The subject of Moses' talk with Jesus is of special interest and significance (Luke 9:31).

## SATURDAY

### Parting Counsel. 2 Tim. 4:1-8

This morning I heard a speaker say that next to Jesus he considered Moses and Paul the two greatest men the world had ever known. Certainly there was much in common in the difficult tasks of these two men, and many of the words of today's passage might have been spoken as fittingly by Moses. What satisfaction it is, when we


have reached the end of the way, if we can say that we have fought a good fight and have kept the faith! Let us so live, by God's grace, that we may know that henceforth there is laid up for us a crown of righteousness which fadeth not away.

## SUNDAY

### The Sacrifice of Thanksgiving. Ps. 116:12-19

Like Moses, we have all received many benefits at the hand of God. What shall

we render unto him for all his benefits? The Psalmist has well said that we can best thank him by accepting that which he has prepared for us. Eye hath not seen, and the mind of man has not understood the fullness of the wonderful things he has prepared, but we can take the cup of salvation, and offer the sacrifice of thanksgiving. Let us pray that all his people may pay their vows today, in the courts of the Lord's house.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>C. D. WHITMER, 217 E. Duell Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E. Canton, Ohio</p>
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## Brethren Young People at Conference

It occurs to the writer that there was an unusually fine group of young people on the grounds during the week of our recent conference. Their activities were largely marked in the following groupings: the meetings of the Sisterhood organization each morning which are no doubt reported by another; the Ashland College Banquet; the Vesper services at Hillside and the Annual Christian Endeavor luncheon.

It is of the last two named that I want to speak a bit. The plan of two years ago, that of having young men and young ladies in a joint vesper service is unique and most helpful. The type of discussions and the caliber of the leaders of these several sessions cannot be otherwise than helpful to our young people.

In the strictly Christian Endeavor sessions, the young people and their leaders were wide-awake. The annual luncheon, which was again held in the Brethren church of Warsaw, the uncertainty of the weather and the size of the mosquitoes making it most impossible to be outside, was attended by 131 people. They sang, prayed, and listened, were really fed physically and spiritually. The spirit of Christian Endeavor was very high. Suggestions were made for next year's work. A motto was presented by the Associate President which is to be finished by some individual or society.

The last session in charge of young people was the Sunday evening C. E. hour. The leader was Miss Donaldson of Washington, D. C. Her program was original and interesting from the beginning to the end. It in every sense was the kind of a C. E. session that will attract young people.

The future of the church is assured if we take care of our young people and plan that they shall be in goodly numbers at our annual conferences.

REV. E. M. RIDDLE,  
1117 Randolph, Waterloo, Iowa.

## WHAT TO ADVERTISE, AND HOW TO "BACK IT UP"

By Dorothy Rooker

Meetings. Of course we would think of that first. Probably our greatest activity is our weekly devotional meeting. So we can tell others, as well as our own members, about this meeting each week. They will need to know the time, date, and place.

They will want to know what the meeting is about—the topic, who are invited, and such things. And if the leader is well known, people will be interested in that too.

Some things we shall want to tell to outsiders, others to our own members. Our members know the cheerful atmosphere of the room, the friendly feeling of the young people, the inspiring music, the spiritual nature of the meeting; but even they need to be reminded of these things occasionally. Outsiders should be told more frequently.

The physical side of our attractions is useful to a certain extent as a basis of advertising appeals. But we want to be sure that people are made to realize that there are deeper values as well. We can tell them about comfortable seats, the cheerfully decorated room, the cozy feeling that people will find in our meeting place. These things make it easier for people to come and enjoy our meetings.

If we are advertising a good meeting, see that the meeting is good; if it is inspiring, cheerful, soul-stirring music, have the music committee prepare just that kind of music. If we advertise a friendly society, by all means see that we offer the folks companionship.

If we are advertising a society where you learn more about Christ, his love, and the Bible, see that the leaders have help in making the meeting 100 per cent. The Bible knowledge is one thing lacking in the lives of many people; we can help many of them to obtain more of it. Then there is the inspiration which young people will (or should) receive from association with Endeavorers, the inspiration to higher ideals, to better living. Also, advertise the part of the society in the community life and the opportunity it offers for community service.

Advertise the fact that the society offers training in stewardship and in financial training by discussing and working our budget system. If we can offer athletic events, social and recreational programs, these will be things to advertise, by posters, newspaper writeups, personal invitations, a friendly visit, an enthusiastic note, a chatty telephone call, or a word or two given by an Endeavorer from the platform in Sabbath school or midweek meeting.

The ideals of the church, of our young people's organization, of Christ, will give us many other things to tell to other people. Christian Endeavor special events, conventions, conferences, study-classes, debates sponsored by the branches, county unions, or State unions will give us plenty of material for advertising. The list is al-

most unlimited. Whatever we are doing, teaching, advocating, or endeavoring for the benefit of young people is worth telling to

the young people, as well as letting the older folks know of our activities.—The Keystone Endeavor.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

### A Reminiscence of a Furlough

It is just one year and three months today since the stately S. S. "Hamburg" sailed up the North River into New York harbor and brought us to the end of our long, long journey from Africa. As we passed the Statue of Liberty and again saw the great New York skyline, we could not help but think, "What great things the Lord had done for us," since last we had seen those familiar scenes. As the big ship drew up to the pier we saw the one well known to both of us, who had been permitted to come out to greet us. It was Mr. Foster's brother, Harry. Mr. and Mrs. Seitz had been compelled to wait outside of the pier for us. It was indeed good to see loved ones again, and to be in one's own country after so long an absence. We were rushed to Philadelphia in an automobile that seemed to be going about ninety miles an hour. And that very evening we met quite a few of our friends and loved ones at the home of Brother and Sister Seitz. From that very hour on it was one continuous series of meeting old friends and making new ones.

We enjoyed the fellowship of our own Brethren in both of the Philadelphia churches. Many pleasant hours were spent in the homes of our people. And every service that we were privileged to attend was a real source of inspiration and blessing; because the pastors are faithful in declaring the Word of God. We also had the great joy of meeting and greeting Mother Foster who since has gone to be with the Lord, also all the different members of our families.

Not only had we the pleasure of fellowshiping with those whom we formerly knew in Philadelphia. But in June the Lord opened the way for us to attend the Southeast District Conference that was being held at Hagerstown, Maryland. There we were taken into the hearts and homes of the people, and were greatly refreshed spiritually by the messages given throughout the Conference. We were also able to show by the pictures, how greatly the Lord has blessed our African work.

After the Conference closed we went to Waynesboro, Pennsylvania. There also we met Brethren whom we had not known before, and enjoyed fellowship in the Lord with them. We shall never forget the wonderful trip we had to Gettysburg with Brother and Sister Benshoff, and our picnic lunch on the Battlefield grounds. Especially did we enjoy the drive over the winding mountain roads. Where tall pines sent forth their peculiar fragrance, and where we were told to keep a watchful eye for any deer that might be loitering in the dense forest.

We were also privileged to visit our New Jersey churches, and to enjoy rich blessings with the pastor, his family and the people. These Brethren had been among the last to bid us farewell just before we

sailed for Africa, and among the first to welcome us back.

The love and friendship of our Brethren in Washington was all that one could wish. There we spent three wonderful days of blessing in the home of Brother and Sister Kent; also in visiting former friends. All of these blessings came to us during the beautiful month of June. During July we taught in the Daily Vacation Bible School in our Philadelphia church. And the first part of August we visited with our own dear ones, who had been waiting so patiently for our return.

The middle of August we left for Winona Lake, where the National Conference was to be held. En route we stopped at Fort Wayne and visited with Brother and Sister Adams who are members of our Philadelphia church. How wonderful it was to see them again! From there we went to Berne, Indiana, where our dear Brother and Sister Miller are now at home. It reminded us of former times when he was our much-loved pastor in Philadelphia. We thoroughly enjoyed every moment of our visit there. At last we found ourselves being whirled to Winona. There our souls feasted on the Bread of Life. The morning prayer meetings were all greatly enjoyed, and new strength in the Lord was derived from them. We felt that there was a spirit of unity and oneness throughout the business sessions that exceeded anything that we had formerly experienced. The Bible study hours had a great attraction for us, who had not had the opportunity of sitting and hearing the Word expounded. We were thrilled as we heard Christ exalted, and humbled as we anew realized what he has done and is doing for us. Old acquaintances were renewed and new friendships formed. No one can possibly realize what a Bible Conference means to a Missionary. We are so isolated here in Africa, and are constantly giving out; so that just to be able to sit and listen in itself is a real blessing.

After National Conference we had the opportunity of visiting with our Indiana Brethren. During September and October we held services in nearly every church in that State. Time and space would not permit us to tell of the many happy hours we spent with dear ones during these two months. But our cup of blessing was literally running over. The Indiana District Conference terminated our stay in that State, for almost immediately we left for Illinois, where we visited two of our churches; and again had much blessing in the homes of the dear ones we were privileged to associate with.

The beginning of November was spent in the southern part of Wisconsin, visiting and holding meetings in two United Brethren churches. We also held several services in school houses, showing our curios to the school children and telling them about Africa. On one occasion we had to ascend a

steep, rough, narrow road. It was so narrow that it was almost impossible to turn around with the car without going over the embankment. But in spite of the difficulties we endured in reaching the school, the children enjoyed the curios so much that we felt well repaid. We were a real curiosity to some of the folks; because they had never seen a real, live missionary before.

After leaving Wisconsin we crossed the Mississippi River and journeyed south toward Cedar Rapids, where we again found friends and held a service. We also enjoyed seeing the large plant of Brother Ronk, and to get some idea of the manufacturing of the "Speeder." We had planned to visit all of our churches in Iowa, but were hindered by bad roads and sickness. However, after resting one week with our dear Brother and Sister Early at Hudson, we were able to take part in the Young People's Conference held at Waterloo, which we enjoyed immensely. We spent Thanksgiving Day in the home of Sister Peek and her son, also ate of a bountiful dinner in the home of Brother and Sister Whetstone. To us it was a real day of thanksgiving, because the Lord had so abundantly blessed.

We had planned to go all the way to the West coast, but the Lord very definitely led otherwise, so we turned our faces East instead. In spite of our disappointment in not having the privilege of visiting our Brethren in the West, our blessings had not ended, because we were able to stop over at Ashland, the place we had so often longed to see. We were able to sit in the class rooms with the students, and to drink in the Truths from the Word of God. Especially did we enjoy Prof. McClain's classes, for it brought back to us memories of other days and other scenes when he was our pastor in Philadelphia. We also enjoyed the hospitality of these dear ones and of Prof. and Mrs. Stuckey in whose home we stayed part of the time, as well as that of others whom we met while at Ashland. We were very favorably impressed with our College and Seminary. In this day when so many young people are taught error, what a blessing it is to have a place where they are taught the TRUTH. We were very much pleased to see so many fine young men taking the Seminary course, because every teacher is well fitted for the high position that he occupies, both as a scholar and as a leader among those who come under their influence. The Seminary is going to produce pastors who are strictly Brethren. They will not only know the Word of God, but they will be fitted to preach and teach it. Every teacher is out and out for the Lord, and for the whole Bible and nothing but the Bible. They deserve the earnest prayers and support of the entire Brethren Church, for many are making a real sacrifice in holding the fort at our Christian institution.

Our last stop before reaching our native city was at Uniontown, Pennsylvania with Brother and Sister Clough. There too, we enjoyed the fellowship of our former colleagues in Philadelphia and had a splendid service. We arrived in Philadelphia just a few days before Christmas. There were many other places we would like to have visited, but time and strength did not permit.

We praise the Lord again for all the blessings we enjoyed, and for all the opportunities we had to show by word and picture the things God has brought to pass in the hearts and lives of many of our peo-

ple in this dark land. We pray earnestly that our people may realize their duty and opportunities as children of God. That it may be possible to proclaim the "Good Tidings" far and wide.

We realize that our church is passing through a crisis. but if all of us will con-

tinually look to the Lord and trust him; also render to him all things that are his, then will we be able to say with David, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Sincerely,

MR. AND MRS. J. H. FOSTER.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### MATHIAS, WEST VIRGINIA

The Brethren church at this place has experienced a two weeks' meeting. The meeting began on Sunday night, July 31st, by the writer, then on Monday night our good Brother E. L. Miller of Maurertown, Virginia, arrived to take charge of the meeting, which continued for two weeks, closing with a communion service.

From every point of view we consider it a most excellent meeting. Brother Miller gave us sermons of a high order, true to the Bible, convincing, logical and true to the needs of the people.

Our people are pleased, others, not of our particular faith, are pleased those not members of any church, who attended these meetings, seem to be very warm towards Brother Miller, and we hear it asked on every hand, "Will he come again?"

It seems to be the opinion of our people that his sermons were of that type which is needed.

The field has been well worked, yet we had several additions and others are expected to unite with us.

The Communion service was one long to be remembered. It was our privilege to enjoy the presence of Brother Miller's two youngest daughters, who were with him the two weeks. They helped in the preparation of the meals as well as in the work of the meeting, and when the time of their departure neared, it seemed hard to see them go, but we have the assurance that they will come again.

Our prayers go with this useful and good family, and our appreciation to the Maurertown congregation for the services rendered.

ARTHUR SNIDER. Pastor.

### ROANOKE, VIRGINIA

We have been appearing in the Evangelist quite often in the past several months but we know that a number of people over the brotherhood are interested in the work here at Roanoke and therefore we feel it our duty to keep you informed.

We want to express our gratitude to the mission board for inducing Brother Herman Koontz to take up the pastorate at Roanoke. He is one of the most energetic, sacrificing, spiritual young men it has been our privilege to know, and the manner in which he has handled the financial situation here could only have been done by a person who is guided by the Holy Spirit. I am quite sure I bespeak the sentiment of the entire membership when I say that we are very much pleased with the leadership of Brother Koontz and have a very high regard for him. We know that if we members will do our part this church will go on to great victory for our Lord and Savior Jesus Christ.

We also want to say that we are very fortunate indeed to have such a fine, capable, spiritual person as Mrs. Koontz in our midst. She is always ready to do anything she is called upon to do (and that is quite often) and the cheerful, efficient manner in which she does it really means much to the church. Among the many things she does is to conduct a teachers' training class each Wednesday evening after prayer meeting which is certainly instructive and inspiring.

We want to ask the entire brotherhood to pray that in some way we may be able to meet our financial obligations in September. It will be necessary for us to raise \$1100 by September 20, 1932, from gifts and sale of bonds, which has to be paid on our new church. This seems an impossibility from a human standpoint, considering our small membership, that a number of our members are out of work and we have already had so many obligations to meet, but we know that anything is possible with God. If it is his will that the work shall continue at this place he will lay it upon the hearts of people to support it. If any of you who read this article have some money you would like to invest at 6% interest and at the same time help a good cause we shall be glad to hear from you and will explain the matter of bonds we have for sale in detail.

We are glad to report that we have not had a "summer slump" but our activities have increased. A "Men's Evangelistic Club" has been organized and they conduct prayer services in different homes each Tuesday evening. They hope to enlarge their work a little later by holding services in jails, convict camps and wherever they have opportunity to spread the Gospel. Brother and Sister Koontz also conduct a Bible class each Friday afternoon in our old church building. Brother Koontz has charge of the adults and uses as a theme "Seeing Christ in the Bible," and Sister Koontz teaches the children and the attendance at these classes has been good.

We want to give God all the glory for everything that has been accomplished, for we know without his help we could not accomplish anything.

We believe there is a great opportunity for the Brethren church here in Roanoke and again we ask you to remember us in your prayers.

MRS. J. HAROLD PUTT, Secretary.

### G. W. BRUMBAUGH RETIRES

After Teaching 48 Years

The following is a clipping from the Dayton Daily News telling of the splendid teaching record of Brother Brumbaugh:

Granville W. Brumbaugh, a teacher in the Dayton schools for 36 years and in

schools within Montgomery county for a total of 48 years, submitted his resignation to the board of education. He is retiring under the state teachers' retirement system.

Eighteen of Prof. Brumbaugh's years as a Dayton school teacher were spent as principal of Garfield elementary school and the remaining 18 at Parker and Col. White junior high schools. He has been an instructor in mathematics at Col. White for the past few years.

Although Brumbaugh has not reached the age when retirement becomes mandatory, he began teaching as long ago as 1882, when he was but a very young man. Of the subsequent 50 years he taught 48, teaching thousands of boys and girls.

He was graduated from Juniata college, Huntingdon, Pennsylvania, in 1887, with a degree of Bachelor of English. He received his master's degree at the same institution two years later. In 1895 Brumbaugh founded Randolph township high school.

Since coming to Dayton he has attended summer sessions in the University of Chicago, Pennsylvania summer school at Juniata college, and has taken a number of university extension courses given under the auspices of Miami university, Wittenberg college and a number of local institutions.

Brumbaugh served on the Montgomery county board of school examiners from 1895 to 1901, and has been widely and favorably known among the teachers of the county and city.

His interest in his profession is evidenced by membership in a number of educational associations for many years. He has been a member of the National Education association since 1896 and has attended a number of its summer sessions. He is also a member of the Central Ohio Teachers' Association, Ohio State Teachers' association, Dayton Schoolmasters' club, Dayton Teachers' club and has been active in each of these organizations.

Brumbaugh served on the executive committee of the Southwestern Ohio Teachers' association for several years and was president for the 1905-1906 term. He was secretary of the Dayton Teachers' Relief association for 24 years.

Wednesday he said: "While my active service in the schools will terminate at this time, I always will be interested in the welfare and continued success of the Dayton public schools."—Dayton Daily News.

### MINUTES OF THE FORTY-FOURTH GENERAL CONFERENCE OF THE BRETHREN CHURCH

(Continued from last week)

Geo E. Cone, National Statistician, submitted a careful and detailed report which was adopted. It follows:

#### Statistician's Annual Report

Dear Brethren Greetings:

On this Semi-Centenary Celebration Year the District and National Statisticians have done all they could to have a full report of the Brethren churches in the United States of North America.

Long and patiently have we worked and now we give you the results of our labor.

There were 160\* active churches reporting and 4\* inactive totaling 164\*

There were 160\* Church Houses valued at \$2,404,472.76\*.

Union houses, Halls and School Houses used 16\* making a total of 176\* places of worship reported.

Interest in Union Houses is valued at \$1,850.00.\*

There are 64\* Parsonages valued at \$225,600.00\*.

Other properties reported 14\* valued at \$70,200.00\*.

Total Property Valuations is \$2,710,122.76.\*

There were 99\* churches reporting prayer meetings with 3,021\* attendants per week.

Elders numbering 212\* reported with Pastors' Salaries at \$146,229.01†.

Evangelistic Services cost the churches \$9,773.31.†

Current expenses amounted to \$85,344.36.†

Improvements \$4,498.77.†

District Missions \$6,983.06.†

Home Missions \$9,602.01.†

Foreign Missions \$32,640.43.\*

Superannuated Minister's Fund \$2,053.72.\*

Brethren's Home \$832.38.†

Ashland College \$1,011.01.†

Brethren Publishing Company \$1,679.89.†

Miscellaneous Expenses \$21,058.80.\*

Making a total running expense of \$321,706.75.†

A total of \$19,112.52 in the treasuries at the time of reporting.

Deacons number 470\* and Deaconesses 361.\*

Membership reports are as follows:

Number of Male members 12,118.\*

Number of female members 16,860.\*

Total number of members 28,978.\*

Additions by letter and relation 426\* By Baptism 2,053.\* Total 2,479.\*

Lost by death, letter, etc. 919\* leaving a net gain of 1,560.\*

Revivals held and Bible Conferences conducted 135.\*

This report is submitted for your approval and use.

Your statistician has copies of all of the reports and will be glad to have you inspect them at any convenient time if you so desire. A few reports were incomplete.

Our Foreign Mission Work is as follows:

Africa:

3 Preaching stations.

5 Churches.

8 Established points of work.

1062 Communicants

South America:

8 Congregations.

1 Bible Coach.

6 Churches.

4 Halls.

6 Parsonages.

767 Members.

Grand total—U. S., 28,978—Africa, 1062

+S. A. 767=30,807.\*

\* Denotes increase over last year.

† Denotes decrease from last year

Your Servant and Brother in Christ,

GEO. E. CONE.

A motion prevailed that a committee be appointed by the Committee on Committees to investigate changes for the report blanks. Conference reelected the following brethren as members for Publication Board—J. C. Beal, G. W. Rench, E. G. Mason.

Conference entered the next period of conference by singing, "The Promised Land." N. V. Leatherman presented very interesting facts relative to the National Sunday School work. R. Paul Miller read a detailed report of the Home Mission work. The history and need of the Roanoke

Church was presented by the pastor, Herman Koontz.

#### Friday Morning Business

Moderator W. C. Benshoff called the opening session to order and Conference sang "I Shall See the King." God's guidance was implored by Herman Koontz. The report of the Credential Committee was made and showed a total to date of 83 ministerial, 188 lay credentials. total 271. The report was adopted in regular manner. Conference elected Chas. W. Mayes, Geo. Cone and N. V. Leatherman to form the committee to consider changes in the National Statistical blanks. The following elections ensued—C. E. Officers: President, E. M. Riddle; Associate President, F. C. Vanator; Secretary and Treasurer, Gladys Spice; Editor and publicity, C. D. Whitmer; Intermediate Superintendent, Mrs. Joyce Saylor; Junior Superintendent, Mildred Dietz; Quiet Hour Superintendent, Ray Klingensmith; Stewardship, Herman Koontz; Citizenship, Conard Sandy; Missionary, Grant McDonald.

National S. S. Officers: President, W. I. Duker; Vice President, E. L. Miller; Secretary, N. V. Leatherman; Treasurer, M. P. Puterbaugh; Administrative Superintendent, S. M. Whetstone; Children's Superintendent, Hazel Keiser; Young People's Superintendent, Geo. H. Jones; Adult Superintendent, Dr. K. M. Monroe; Educational Superintendent, H. W. Koontz; Home Department Superintendent, A. H. Kent; Missionary Superintendent, Miles Taber; Citizenship—R. R. Haun; Tract Promotion Superintendent, L. E. Lindowner.

Budget for the National Association was adopted as follows—Seminary, \$2,000.00; Seminary Library, \$100.00; Foreign Missionary Society \$250.00; Shipshewana, \$175.00; S. S. Association Promotional work \$250.00; International Council of Religious Education \$150.00; Miscellaneous, \$75.00. Which makes a total budget of \$3,000.

The following men were elected to the Home Mission Board: Claude Studebaker, A. B. Cover, Roy A. Patterson, Frank Coleman.

Ohio Conference submitted the following resolution:

June 16, 1932.

"As a Conference we recommend to the Foreign Mission Board, the Home Mission Board, and the Women's Society that they consider or reconsider the proposition of the Publishing Board for the merging of all publications with the Brethren Evangelist."

Ohio District.

C. A. Bame, moderator

G. C. Pontius, Secretary.

A motion prevailed that we take cognizance of this resolution and that the matter be referred for consideration at next year's conference.

Conference voted to print 1000 copies of the Brethren Annual and that these be apportioned to the congregations with accompanying financial statement.

#### Financial Report for Evangelistic and Bible Study League

For the year closing July 31, 1932.

Received from Dr. H. V. Wall ....\$155.28

Received from dues at National Conf. 11.00

Received from dues during the year 10.00

Total .....\$176.28

Eleven dollars of this amount is held by the George D. Harter Bank which suspend-

ed payment. This leaves in the hands of the Financial Secretary for disposition by the League, \$165.28.

J. C. BEAL.

#### Saturday Morning

"I Shall See the King" announced the opening of the business session. God's wisdom and blessing were implored by Milton Bowman. The final report of the credential committee revealed a total of 87 ministerial and 195 lay credentials or a grand total of 282 delegates. This report was adopted.

The minutes of the previous business session were read and approved. Next followed a resolution from the National S. S. Association, "That we recommend that White Gift literature and envelopes shall only be used for money to be sent to the National S. S. Association, though any congregation may, by using other envelopes take up two or more offerings for other needs." Conference agreed to this request.

The new Executive Committee submitted their report which reads:

1. The place and time for 1933 conference to be Winona Lake, Aug. 21-27.

2. That the eleven o'clock Bible lecture hour, with our own men be continued.

3. That the 2 to 3 o'clock hour in the afternoon be known as Bible and Mission hour.

4. That the evening services, except Monday and Sunday, be dedicated to special interests and organizations of the church according to the outline of service submitted by the executive committee.

The report was adopted.

The Committee to report on the Moderator's address submitted the following, which was received—"Since the Moderator's report assumed that no recommendations should come from it and since it anticipated only such action as should come regularly from Boards and committees, and since it now appears in the Evangelist, therefore, your committee commends it a valuable summary of present conditions and a splendid presentation of goals and ideals. We believe, with the Moderator, that all our churches and organizations should take aggressive evangelism of the old time, whole Gospel type and that our church officers should allow nothing to prevent or curtail the regular program of our organizations. We recommend its publication along with the other addresses of this conference if they are printed."

The committee on Resolutions submitted their report which was adopted and requested to be given extra publicity. (They appear elsewhere in this paper.—Ed.)

A report of the Boys' Work Committee was received which reads, "An outline of procedure was agreed to and a definite plan of action mapped out which the Committee decided will be published and presented to the church at large as the project matures.

Due to the fact that most of the committee have been actively identified with other interests of the conference, we have been compelled to discover time to meet, as freedom from other duties permit. This next year we hope to have something tangible which will meet the expectation of conference in work accomplished."

A further report of the finance Committee was given but because of its incompleteness was received with the proviso that all matters in question be investigated by the Committee. A motion prevailed that the Publishing Co., submit a detailed financial statement to the Conference Treasurer.



A financial report of the C. E. Society was read and adopted. It follows:  
**Financial Report—Aug. 18, 1931 to Aug. 15, 1932**

Receipts:  
 Balance on hand 8-18-31 .....\$ 92.04  
 Receipts on pledges ..... 132.00  
 Interest ..... .60

\$224.64

Disbursements:  
 Prtg. envelopes and letterheads....\$ 8.25  
 Postage, postal cards ..... 2.75

Home Mission Sec'y. .... 11.00  
 ..... 121.00

132.00

Balance on hand (In Geo. D. Harter bank which is closed) .....\$ 92.64

Pledges paid to C. E. Secretary during year 1931-32:

1. Milledgeville, Ill. ....\$ 10.00  
 2. Oakville, Ind. .... 5.00  
 3. Warsaw, Ind. .... 20.00  
 4. Peru, Ind. .... 6.00  
 5. Nappanee, Ind. .... 6.00  
 6. Fremont, Ohio .... 5.00  
 7. Leon, Iowa .... 5.00  
 8. West Salem, Ohio .... 30.00  
 9. Ashland, Ohio .... 10.00  
 10. Washington, D. C. .... 25.00  
 11. Johnstown, Pa. .... 5.00  
 12. Clay City, Ind. .... 5.00

132.00

Respectfully submitted,

GLADYS M. SPICE,  
 Sec'y.-Treas.

Conference merged into the Foreign Mission Society for further business. The society reelected to membership to the Board, Dr. J. Allen Miller, A. V. Kimmel, C. H. Ashman. A resolution was read from the Society and accepted that Dr. Florence Gribble be permitted to return, according to her own request, to Africa even though she is unable to pass successfully the medical examination.

Referring to the printing of the Brethren Annual, Conference granted the request of the Ministerial Association to print their addresses.

A motion prevailed that the Committee on Committees appoint a committee of three to receive material, to edit the same and to consider ways and means of publishing the same. This report to be made at the evening session. The following brethren constituted the committee—Dr. Kenneth Monroe, Charles A. Bame and J. L. Gingrich. Conference agreed to conduct a short business session Saturday evening.

#### Saturday Evening

Song service, as usual characterized the opening of the evening session. Invocation was asked by Frank Gehman. The editing committee report for printing the Annual was submitted and accepted. It reads, "We recommend that all manuscripts on Brethren History and Brethren ordinances be given first rank and that a digest of all others be made by the authors and submitted to the editing committee by the first day of October, and all manuscripts not submitted in final form by that day shall automatically be eliminated, and that the manuscripts together with the Annual material shall be kept within a range of sixty cents. As a committee we feel that the Annual should include full and complete officiating of National and District conferences, names of pastors with their addresses, names of congregations with their numerical strength.

The minutes of the closing business were read and approved.

#### Sunday Morning

Attendance for Sunday School was \$39. Offering for Sunday School was \$205.45. Offering for Sunday afternoon session of conference was \$51.35.

Offering for Morning Worship was \$141.67.

JOS. L. GINGRICH, Sec'y.

Linking our weakness to God's omnipotence makes all human greatness possible.

## OUR READERS' VIEWS

### FIRST THINGS FIRST

Dear Editor:

Not for a long time has an article gripped my attention like your "Why not a United Evangelistic Program?"

However, for a much longer time I have thought that we as Christians must put first things first, if we expect to deserve the name. Nothing less than doing our utmost to spread the Gospel of Jesus Christ and winning souls to him is enough.

Mark 12:33, The First Commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Matt. 6:33—"Seek ye first the kingdom of God and his righteousness . . ."

When each one of us can pray this prayer from the heart, the United Evangelistic Program will have begun.

#### Prayer

My dear compassionate Heavenly Father: Thou knowest the intentions of my heart. Thou knowest my thoughts before they are born, and I am glad it is so. If I have moneys, or houses, or lands, or home, or ambitions, or personality, or friends, or time, or talents, or gifts of any kind, and I allow them to separate me from thee, and if I fail to willingly use them all for thee, wilt thou take them from me and give them to some one who will use them for thy glory.

Lord, I pray thee, help me to be empty of self, so that I may be filled with the Holy Spirit, and increase all I have that magnifies thy name, and give me wisdom, that I need so much, that all within me is may be used to spread thy saving Gospel. For Jesus' sake I ask it. Amen.

MRS. BELLE ZOOK,  
 Huntington, Indiana.

### CONVERSION

*O cross of wood!  
 O bitter cup!  
 O prayer of blood!  
 O fatal sop!  
 O members rent!  
 O anguish spent!  
 O cry of pain; O prayer of Love for me!  
 O goodness spurned:  
 Love unreturned;  
 My penitent, unworthy heart I bring to thee!*

*A sinner loved,  
 A thief forgiv'n  
 A wand'rer lost,  
 Called back to heav'n;  
 A prodigal,  
 Confessing all,  
 I cast myself, all woe-begone, on thee  
 Triumphant Lord,  
 Thy grace conferred  
 Constrains me and undone, I follow thee!  
 —Ira R. Aldrich in Pacific Christian Advocate.*

### OUT OF HELL ON BAIL

When Bishop James was preaching at the Conference in Saginaw, Michigan, in 1867, he said, "I was on my way to hold the New Mission Conference in San Francisco, California. We were just out of New York harbor, and a minister and a few friends

### SUMMARY—1931-1932 FOREIGN MISSION REPORT

	—Receipts—		—Disbursements—		—Balances—	
	By Cash	By Transfer	By Cash	By Transfer	July 1, 1931	July 1, 1932
African Bible Translation Fund .....	3,590.59	5,029.79	5,346.09	6,509.24	2,838.04	.....
African General Fund .....	614.58	73.87	638.45	.....	102.35	\$ 102.35
African Hospital Fund .....	25.15	.....	24.00	.....	146.27	147.42
African Native Evangelists' Fund .....	109.67	.....	35.00	30.50	1,606.50	1,635.73
African Special Funds .....	788.32	.....	704.08	.....	133.51	157.75
Bible Fund .....	335.00	.....	350.07	.....	336.90	321.83
Brethren Missionary Fund .....	58.10	904.00	1,429.43	.....	1,935.83	568.50
Bible Fund .....	127.75	.....	351.99	.....	.....	.....
Crawford Fund .....	41.65	648.29	689.94	.....	.....	.....
Emmert Fund .....	272.00	94.06	366.06	.....	.....	.....
Foster Fund .....	1,529.71	478.91	2,629.78	.....	651.15	.....
General Fund .....	14,344.08	1,386.45	3,851.95	15,472.33	23,050.72	21,402.95
Gribble Fund .....	369.37	.....	1,344.04	.....	425.48	.....
Hathaway Fund .....	210.05	484.00	700.05	.....	.....	.....
Jobson Fund .....	554.82	2,306.70	2,801.52	.....	.....	.....
Kennedy Fund .....	212.00	700.00	602.81	.....	.....	309.19
Larson Fund .....	553.40	.....	551.10	.....	.....	2.30
Meyers Fund .....	910.10	.....	885.75	.....	.....	48.35
Nielsen Fund .....	688.40	.....	635.14	.....	201.43	314.69
Patterson Fund .....	397.00	350.00	359.71	.....	78.49	465.78
Romaneuigh Fund .....	1,205.00	244.92	1,449.92	.....	.....	.....
Sheldon Auto Fund .....	75.00	.....	.....	.....	72.00	187.00
Sheldon Fund .....	101.08	811.53	972.66	.....	.....	.....
South American Bible & Tract Fund .....	80.00	.....	5.20	.....	507.95	642.75
South American Building Fund .....	.....	1,000.00	.....	.....	1,005.24	2,005.24
South American General Fund .....	3,602.95	8,101.50	9,116.67	356.92	1,172.47	3,405.94
South American Helpers' Children Fund .....	84.00	71.00	165.04	.....	.....	.....
South American Special Fund .....	55.00	.....	65.00	400.00	.....	.....
South American Students' Aid Fund .....	290.00	400.00	.....	.....	.....	690.00
Taber Fund .....	622.49	10.00	829.47	.....	530.79	345.81
Yvan Fund .....	211.50	.....	300.08	.....	.....	381.42
W. M. S. Fund .....	2,155.20	.....	616.28	1,806.20	.....	.....
Yaloke Fire Fund .....	292.36	20.00	232.19	.....	.....	46.13
Yett Fund .....	695.50	.....	974.67	.....	794.11	80.17
Undesignated Fund .....	1,681.30	.....	.....	1,681.30	.....	487.04
Miscellaneous Funds .....	680.00	.....	680.00	.....	.....	.....
	\$38,305.23	\$24,262.49	\$30,949.24	\$24,262.49	\$35,471.48	\$33,827.47
Annuity Fund .....	3,000.00	.....	.....	.....	12,411.65	15,411.65
Endowment Fund .....	.....	.....	.....	.....	1,200.00	1,100.00
GRAND TOTALS .....	\$41,305.23	\$24,262.49	\$30,949.24	\$24,262.49	\$48,983.13	\$50,339.12

were standing together on deck when a man came up with a New Testament open at the words, 'And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous, who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,' and with his finger on it, said to the minister, 'Do you believe that?'

"Yes," said the minister 'I do.'

"Well," said the man, 'I don't. I would not be mean enough to go sneaking into Heaven on the merits of another. If I could not go in on my own merits, I wouldn't go in at all.'

"The minister waited a moment, and said, 'Sir, those words of yours come with an ill grace from a man who is out of jail on bail, and is running away from his securities.'"

"The Bishop then told us, 'We had no more trouble all the way to San Francisco,' and so let us know that he himself was the minister and knew the facts in the man's case."

Then the Bishop lifted his hand high and said with a loud voice, "We are all out of hell today on bail."

When I told this in an address in a recent Conference, one of the ministers said, "He wouldn't preach that way in this new age."

I answered, "Yes, he would. The age makes no difference. If preachers don't preach that way now, they ought to. 'The facts are the same.' And this is as true in Pasadena as in Saginaw or Detroit; as true in California as it is in Michigan.—Christian Witness."

#### 57 VARIETIES OF WETS, 56 FOOLISH, ONE WISE

Now that the political conventions are over and the Democrats have tried to commit their party to repeal a few of the more thoughtful repealists are beginning to worry a bit, and well they may.

Who is going to direct this repeal move so as to prevent the saloon's return? Will it work automatically so as to bring in a refined sale of good liquor?

One congressman assures us that no ex-convict will be employed by the government saloons. That is cheering, but what authority has he?

The Detroit Saturday Night has never been accused of being dry, but Mark Sullivan, in a recent article, turns aside from panning the Anti-Saloon League to utter a fear that must be in other hearts in the repeal camp:

What the wets need to do is to accept a continuing responsibility for bringing about and maintaining proper control of liquor. Somebody, some element of the population, will always take a direct and continuing interest in liquor. If the wets who are really earnest and high-minded fail to do it, there is one element that will always step in.

That element is the distillers and brewers, commercial interest in liquor. The possibility of that condition is just ahead of us. The other day, someone remarked that the Democrats would have difficulty getting a campaign fund. The cynical reply—and the perfectly truthful one—was that the Democrats can get, if they will take it the biggest campaign fund that ever was. The Democrats will have difficulty in keeping the commercial liquor interest at arm's length. In 1908, when the very dry William Jennings Bryan was the Democratic candidate, the brewers, without Bryan's knowledge, slipped an immense bunch of

thousand-dollar bills into the campaign fund of the party. This generation knows nothing of the ruthless sordidness of the commercial liquor interests. It was their dominance in politics, as much as the direct evils of liquor that gave rise to the popular rage which resulted in the Eighteenth Amendment.

Brother Sullivan, you are pretty late with this advice. The real wets behind this conspiracy are not wondering who is to direct the stampede and the hoped-for return of the saloon, they are reaching right now for the controls.

Before the delegates got home from Chicago the papers carried the news of the plans of a big brewer to reopen and double his plant. The United Brewers have never given up their organization.

Does anybody think that the wets are going to ask John D. Rockefeller, Jr., to guide the movement?

While 56 of the minor varieties of wets are monkeying with the Constitution, the master wets are finishing the blue-prints for tomorrow.

Our only hope is a divided wet camp. The brewers are hot for beer only, but the distillers are not fools. They are clever and out of work. This job is all they have on hand right now.

When these two factions meet, then there will be a battle royal and maybe, while they are fighting it out, we can save the Constitution.—Michigan Christian Advocate.

## OUR LITTLE READERS

### WHY THE LIZARD CONTINUALLY MOVES HIS HEAD UP AND DOWN

By Mrs. Orville D. Johnson

(Eighth of a Series of Africa Folk Stories collected by Mrs. Orville D. Johnson, Missionary to French Equatorial Africa, and published at intervals in *The Evangelist* for the special benefit of our little readers.—EDITOR.)

In a town not very far from Anansi's home lived a great king. This king had three beautiful daughters whose names were kept a secret from everybody except their own family.

One day their father made a proclamation that his three daughters would be given as wives to any man who could find out their names. Anansi made up his mind to do so.

He first bought a large jar of honey, and set off for the bathing place of the king's daughters. After arriving there, he climbed to the top of a tree on which grew some very fine fruit. He picked some of this fruit and poured honey over it. When he saw the princesses approaching he dropped the fruit on the ground and waited. The girls thought the fruit dropped of its own accord, and one of them ran forward to pick it up.

When she tasted it, she called out to her sisters by name to exclaim on its sweetness.

Anansi dropped another which the second princess picked up—she, in return, calling out the names of the other two. In this fashion Anansi found out all the names.

As soon as the princesses had gone, Anansi came down from the tree and hurried into town. He went to all the great men and summoned them to a meeting at the

King's palace on the morrow. He then visited his friend the Lizard, to get him to act as herald of the Court next day. He told Lizard the three names, and the latter was to sound them through his trumpet when the time came.

Early next morning the King and his Court were assembled as usual. All the great men of the town appeared, as Anansi had requested. Anansi stated his business, reminding the King of his promise to give his three daughters to the man who had found out their names. The King demanded to hear the latter, whereupon Lizard sounded them on the trumpet.

The King and courtiers were much surprised. His Majesty however, could not break the promise he had made of giving his three daughters to the man who named them.

He accordingly gave them to Mr. Lizard. Anansi was very angry, and explained that he had told the names to Lizard, so that he ought to get at least two of the girls, while Lizard could have the third. The King refused. Anansi then begged hard for even one, but was also refused. He went home in a very bad temper, declaring that he would be avenged on Lizard for taking his wives away.

He thought over the matter very carefully, but could not find a way of punishing Lizard. At last however he had an idea.

He went to the King and explained that he was leaving next morning on a long journey. He wished to start very early, and so begged the King's help. The King had a fine cock which always crowed at daybreak to awaken the King if he wished to get up early. Anansi begged the King to command the cock to crow the next morning, that Anansi might be sure of getting off in time. This the King readily promised.

As soon as night fell, Anansi went by a back way to the chicken house, seized the bird quickly and killed it. He then carried it to Lizard's house, where all were in bed. There he cooked the cock, placed the feathers under Lizard's bed, and some of the meat on a dish close to Lizard's hand. The wicked Anansi then took some boiling water and poured it into poor Lizard's mouth, thus making him dumb.

When morning came, Anansi went to the King and asked why the cock did not crow. The King was much surprised to hear that it had not obeyed his commands.

He sent one of his servants to find and bring the cock to him, but of course the servant returned empty handed. The King then ordered them to find the thief. No trace of him could be found anywhere. Anansi then cunningly said to the King: "I know Lizard is a rogue because he took my three wives from me. Perhaps he is the thief." Then the men went to search Lizard's house. There, of course, they found the remnants of the cock. Cooked ready to eat and his feathers under the bed. They questioned Lizard but the poor animal was unable to speak. They took him to the King but he could only move his head up and down. The King did not know that Anansi had made the poor animal dumb. Lizard tried very hard to speak but in vain. He was accordingly judged guilty of theft, and as a punishment his wives were taken away and given to Anansi.

Since then lizards have always had a way of moving their heads helplessly backward and forward, as if saying, "How can any one be so foolish as to trust Anansi?"

# BRETHREN EVANGELIST

## The Way

ISAIAH 30:21.

*By Isobel Gibson, in "The New Outlook"*

(Organ of the United Church of Canada)

*"This is the Way," and if we follow Jesus  
Joy shall our portion be, and sorrow, too,  
If we will choose to follow Jesus only  
And do the work that he would have us do.*

*"This is the Way," and in the early morning,  
The dawn of life, when hearts beat high and true,  
This be the answer to the great world's calling,  
This way we go, and these things must we do.*

*"This is the Way," and in the glaring noonday,  
When wearied we would faint beneath the load,  
Then do we hear the voice behind us saying,  
"Lo, I am with thee," this is still the road.*

*"This is the Way," and when the night is falling,  
And lagging feet can scarcely reach the goal;  
Then shining angels clothed in white shall lead us  
Into the haven of the weary souls.*

*"This is the way," and if we follow Jesus  
Wher'er he leads us we at last shall come  
Into the glory of our Father's presence,  
Into the sunshine of our Father's Home.*

## Signs of the Times

by  
Alva J. McClain

### BIBLICAL Problems and Difficulties

Ever since God gave the Scriptures, perfect as they are, men have been discovering difficulties in them. Many of these difficulties were largely imaginary and vanished before a sincere and devout study. Others have been very real and stubbornly resisted the attempts to explain and solve them. Infidelity has made a great deal over these problems and often Christian believers have been quite disturbed because of their inability to solve them.

When I first became a Christian, twenty-one years ago, these things disturbed me not a little. Not that I have ever doubted the infallibility of the Word, but when I found an apparent contradiction I felt that it had to be solved immediately for my own comfort. So when a new problem was discovered in my reading of the Bible, I would scarcely sleep until I had a solution which seemed adequate. As I look back now, I have no doubt that my feeling, was providentially used of God to urge me on in searching his Word.

Today I have come to face these matters more composedly. I still search the Word. In fact, it has now become a habit. But the discovery of an apparent discrepancy or any other problem, I confess, disturbs me not at all. In the years of my study I have seen so many of these alleged problems disappear in the light of more complete knowledge that I have become confident that all of them will be solved when we know enough about the Book, its interpretation, and the Universe of which it speaks. It is only in our younger and rasher days that we fear for the Ark of God. As the years pass we come to regard the Bible as an old and trusted Friend whose words we may firmly believe even though we may not fully understand them at the moment. We may still bestir ourselves to "beat off attacks," as Sir Robert Anderson puts the matter, but we have no inner fears as to the outcome. Forever, O Lord, Thy Word is settled in heaven!

### THE Problem of the "Cock-crowing"

One of the Biblical problems with which not a few Christians have wrestled is that which involves the denials of Peter and the crowing of the cock. The records include both our Lord's prophecy of these events and the narrative of their fulfillment.

All four Gospel writers agree as to the prophecy of a three-fold denial (Mk. 14:30, Mt. 26:34, Lk. 22:34, Jn. 13:38). Matthew Mark and Luke record three denials in the fulfillment (Mt. 26:70-74, Mk. 68-72, Lk. 22:57-60). John records but two (Jn. 18:25-27). This variation, however, does not involve any necessary contradiction. John does not say there were only two. The records are merely complementary.

The real problem has to do with the number of times the cock crowed, and also the exact time of his crowing in relation to the denials of Peter. Matthew, Luke and John describe the denials and then tell us that "straightway" (Matthew and John) or "im-

mediately" (Luke) the "cock crew." They say nothing about how many times the cock sounded. But Mark mentions two cock-crowings in both the prophecy and its fulfillment, putting the first after the first denial and the second after the last denial. We come here to the crux of the supposed problem.

Mark 14:30—"Before the cock crow twice, thou shalt deny me thrice." Matt. 26:34—"Before the cock crow, thou shalt deny me thrice." Luke 22:34—"The cock shall not crow this day, until thou shalt thrice deny that thou knowest me." John 13:38—"The cock shall not crow, till thou hast denied me thrice."

To put the matter in a sentence: Mark very definitely in the record of fulfillment (14:68) puts one cock-crowing before the last two denials. The other three Gospels seem to say that the cock would not crow at all until after the thrice repeated denial.

### THE Key to the Problem

As usual the solution is found in the Bible itself. In Mark 13:35 we read, "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the COCK-CROWING, or in the morning." We have here the popular names for the four watches of the night which the Jews had adopted after Pompey's conquest. You will recall that Christ came to the disciples under the storm about the "fourth watch of the night." Just as the second watch took its name from the time it ended, called popularly "the cock-crowing," because the crowing of the cocks took place at about this time.

Now when Mark says "Before the cock crow twice," he refers to exactly the same time that was in the minds of the other three writers when they write "Before the cock crow," namely, before the end of that watch which closed with the crowing of the cocks. The only difference is that Mark caught a detail which the others pass over, that is, the number of times the cock would crow on this particular morning. The other three make no attempt to relate how many times the cock crowed. They do not say, as some seem to assume, "before the cock crows once," but simply make the general statement, "before the cock crows," having in mind not the number of times, but the period of cock-crowing which marked the end of the third watch.

### AN Illustration

We have a tendency to read into the records of Matthew, Luke and John, something which is not there. Suppose that two men today were predicting an event which would take place before three o'clock in the morning. One might say the event would occur "before the clock strikes the hour of three." The other might conceivably place it before "the clock strikes three times."

The first man would be thinking merely of the hour of the event while the other might be interested in both the exact hour and also the number of times the clock struck to indicate that hour.

Thus, Matthew, Luke and John tell us that Peter's denials took place before the end of the third watch called "cock-crowing" and which was not ended until the cocks had finished crowing. But Mark describes the event more minutely, declaring that Peter

had finished three denials before the cock had crowed twice.

All the former three writers had to do, in order to fulfill their apparent purpose, was to record the denials and then point out that they were followed by the cock-crowing. It would not matter whether it was the first, second or tenth time the cock sounded, just so the three denials were finished before the cock finished crowing. As long as the cocks were sounding, popularly the third watch was not ended.

I am not an expert at law, but I believe that if a man should guarantee to finish a certain piece of work before the clock strikes twelve, the law would regard him as having fulfilled his promise if he finished the task before the final stroke of twelve.

### NO Contradictions

There is no contradiction between the Gospel writers. The difficulties arise because one fills in details omitted by the others. These very problems demonstrate that in the four Gospels we have four independent accounts by independent investigators and eye-witnesses. If they had sat down to invent the story of the Gospel such apparent difficulties would have been eliminated in advance. But the Gospel writers set out to make a record of historical events, each guided by a certain definite purpose of God, and according to this purpose each selected or omitted details. They were historians, not exegetes.

Personally, I am convinced that some of the problems in the four Gospels will never be completely solved until we stand in the Presence of the Lord himself and hear from his own lips an account of many things which the Gospel writers were led to leave out. If you do not believe there are some things left unrecorded read John 21:24-25.

In the meantime let us not forget that we have enough in Scripture to make us wise unto salvation which is in Christ Jesus our Lord. What more could we ask?

Let the current of your being set toward God, then your life will be filled and calmed by one master-passion which unites and stills the soul.—Alexander MacLaren.

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Editor

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Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Christians Who Live in Defeat

For all too many the Christian life is one continuous round of defeats. Instead of rejoicing in the strength of Christ and knowing the peace and satisfaction that comes from victory, they live in disappointment and failure. Habits of worldliness still have power over them. Temptations to carnality swerve them from the right course. Fear leads to a compromising of Christian standards. And a sense of inconsistency causes them to seek to conceal their profession, to hide their lamps under a bushel. Instead of happiness, buoyancy and contentment, there is sadness, moroseness and disquietude. Instead of coming to the close of each day with joy in the heart and praise on the lips, they come with the soul full of discouragement and regretfulness, or—and what is still worse—with the conscience hardened and made more spiritually unconcerned. Instead of growing daily in the grace and power of our Lord Jesus Christ, they are living in self-confidence and defeat.

Such Christians are more of a liability than an asset to the cause of Christ. They lower the power and retard the progress of the church. They are a hindrance to the effectiveness of the Evangel as it is proclaimed to dying men. For their fellow Christians they are the source of much grief and disappointment, as well as much added burden. And for themselves their experience is continually resulting in discouragement and remorse. Why should men persist in such a situation that is undesirable from every point of view, and wholly unnecessary? What has brought it about?

Sometimes it is due to failure to get started right. It makes a vast difference how one starts out in the Christian life. In any undertaking, beginnings are important. Alexander Clark placed so much more importance upon them that he said, "Let us watch well our beginnings, and results will manage themselves." Polybius remarks, "When the ancients said a work well begun was half done, they meant to impress the importance of always endeavoring to make a good beginning." Our Lord Jesus also was concerned about right beginnings. At the close of his earthly ministry, when he had charged his disciples that they were "witnesses of these things," that they were to preach "repentance and remission of sins" among all nations, he added with emphasis, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." And never is there a more significant beginning in all the realms of human experience than the beginning of the new life in Christ Jesus.

That beginning must be thoroughly and deeply sincere. Sometimes there is a lack at this point that may account for the lamentable defeat into which some Christians are fallen. It is hard to think that any one could take so sacred a step as the confession of the Lord Jesus as his Savior and the entrance into the church by the watery grave of baptism, and not be sincere. Yet that is what actually happens sometimes. It has been done to increase one's social standing, to escape punishment, to win a dowry, to please a persistent friend, and not infrequently it is done just because the crowd is doing it. Crowd psychology has its perils as well as its advantages, and both need to be taken into account in making evangelistic appeals before large numbers of people. John the Baptist kept a keen eye on the multitudes that came to him to be baptized and among them he saw insincere Pharisees and Sadducees and he challenged them to "bring forth fruits worthy of repentance." Insincerity in such an undertaking makes Confession a mockery and Baptism a sacrilege, and the one who plays the double role becomes a base hypocrite. For such a nominal Christian nothing but defeat and disgrace is in store, except he repent.

The beginning of the Christian life must be accompanied with a real experience of conversion. That does not mean any particular type of conversion. It may be conversion of the type of Saint Paul, that takes place suddenly, or it may be of the kind that Timothy

must have experienced, that began in childhood and was simply climaxed at the preaching of Paul, but one thing is necessary, and that is the experience of a real conversion. There must be a complete change, a right-about-face of attitude and life purpose. There must be a change in one's thinking and feeling toward Christ, and a change in one's spirit and conduct, a change in one's service and sense of relationship. Before conversion we were children of the Evil One and we served him and our conduct was of the world, but after that memorable experience we are no longer children of the devil but children of God and joint-heirs with Christ, and we henceforth serve him whose we are, and we prove the genuineness of our conversion by the readiness with which we obey him whom we serve. For him who has been really converted, the Christian life will not be one round of defeats but will be a blessed victory, and he will win through him who declared his strength to be sufficient for every human need.

Again, our Christian beginning must be made with full surrender to Christ. That may be said to be included in genuine conversion, and yet there is such a tendency to go through all the forms that point to conversion with seeming sincerity and yet hold on to some of the old habits of thought and conduct, that this phase of truth needs separate emphasis. There are many people who try to be happy with less than full surrender to Christ and satisfied with less than the full measure of freedom that he offers from the bondage of worldly thoughts and habits and carnal appetites and influences. How often do Christian people, even those in positions of leadership, show themselves in bondage to irritability, and intolerance, to a harsh, unkind and critical spirit, to self-exaltation and insubmission, and yet give evidence of enjoying a measure of Gospel freedom. And not a few seem able to participate in certain worldly and unwholesome indulgences and give support to unchristian institutions and places and yet maintain at least a modicum of Christian respectability. But are not such Christians really living in defeat? Are they not in bondage to the spirit of the world?

Dr. Charles G. Trumbull relates an incident he gleaned from a newspaper. "A Negro stowaway from West Africa got on a steamer to come to the United States and after he was discovered he was put in irons. When the boat neared Brooklyn, he jumped overboard and swam to shore under water. Still in irons he crawled up on the shore, and there was re-arrested. Why? Because he was still chained!" Then Dr. Trumbull comments: "I could not help thinking of experiences of my own and many other Christians, who think they have made their escape and find they are still in the same old bondage. That is not the sort of Gospel God has for us, but I am afraid it is the sort of experience that some of us have had." There is no victory in that sort of experience; there is only bareness and defeat and disappointment. Victory can only be had by divine forgiveness and cleansing, and by enrichment and empowerment of the Holy Spirit. The promise comes directly to stumbling Christians, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And the aged apostle pleads: "My little children, these things write I unto you that ye sin not." They who live in sin are living in defeat.

But not all defeated Christians got themselves in that situation by failing to get a right start; many have lost out after they have been well started, through neglect of the divinely appointed means of grace. Bible reading and prayer have had little or no place. There has been no time for meditation on things divine, no time for spiritual conversation and prayerful fellowship with godly friends, no time for thinking the thoughts of God. And for some there is no time even for Bible school or the preaching of the Word. Prayer meeting has been crowded out, also the communion service.



Hosts of people are thus denying themselves of everything that would nourish and sustain the soul. The spiritual life is given nothing that would build it up, and consequently it grows lean and powerless.

There are many people who are undernourished physically in these times. Men out of work, out of funds and out of food, are being kept from starvation by the kind provision of fellow mortals of more fortunate circumstances, but the fare for many is meagre, far below what is normally required to maintain physical vigor and strength. Many children and adults must go without sufficient food and consequently become undernourished. Appeals are being made everywhere in behalf of needy humanity, and it is the duty of all who have a supply to share with those who have not, but with the best we can do vast numbers will go underfed. Far more tragic, however, is the spiritual undernourishment that extends so widely, and is all so unnecessary. Literally millions are starving spiritually, many of them starving themselves, when there is food in abundance. Uncounted numbers of professing Christians are neglecting the Word of God because their lives are being crowded with other things; they have no interest in the Bible, no relish for its truths, no rejoicing in prayer, no thought for spiritual realities. There is Bread and Water in abundance for the soul, but few are partaking of it. The Lord Jesus says: "I am the Bread of life; he that cometh to me shall never hunger." But he also said: "Ye will not come to me that ye might have life." And men are now as unconcerned about spiritual things as they were during Christ's own days upon the earth. The Gospel message goes unheard, though it is the message of the abundant and victorious life. The Bible remains for many a closed book, and for others an unknown book, though it is neither locked nor forbidden. The resources of heaven are unappropriated, though they are inexhaustible and freely offered, and brought to the very door of every soul through the mediation of the Lord Jesus. And that is the explanation of the defeat of hosts of Christian people—they are starving in the midst of plenty. May God give us hearts that are hungering and thirsting for the Bread and Water of life.

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## EDITORIAL REVIEW

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As we were about ready for the press another district conference program came to hand—the program of the Pennsylvania district conference, which we are giving a place in this issue.

The Pennsylvania District Conference will be held in the First church of Johnstown, of which Brother C. H. Ashman is pastor and who gives a note this week about how to reach the church and the entertainment that will be provided. The date is October 3 to 6.

The Indiana District Conference will be convened at Flora, October 4, 5 and 6. Brother Freeman Ankrum, the pastor of the entertaining church, tells how to get there and offers some inducements to prospective delegates to come. The moderator is Brother Fred C. Vanator and the secretary is Brother M. L. Sands. The program is printed in this issue.

Christian Endeavorers, the month of October is to be "organization month", so says your publicity director, Brother C. D. Whitmer this week. And he promises brief messages from other officers and department superintendents during the next few weeks. Organize a new society, if you can. If you need help, write your officers. They are anxious to help you.

Remember that worldliness is a more decisive test of a man's spiritual state than even sin. Sin may be sudden, the result of temptation, without premeditation, yet afterward, hated, repented of, forsaken. But if a man be at home in the world's pleasures and pursuits, contented . . . if they could but last forever, is not his genealogy and character clearly stemped?—Frederick W. Robertson.

Sunday school workers will be interested in the carefully prepared report of the secretary of the National Sunday School Association, Brother N. V. Leatherman. He measures up the schools from various standpoints and provides us with much interesting

data. As Prof. Stuckey remarks, we are all indebted to our General Secretary for this splendid service.

Brother M. L. Sands, pastor of the church at Muncie, Indiana, is leaving this pastorate the first of October, having decided not to accept a call for another year at that place. Brother and Sister Sands are good workers and have done a splendid piece of work at Muncie during their years of service, the outstanding achievement being the erection of the first unit of the new church building. They are open to a call to a new pastorate.

The Columbus Cooperative church had its annual Vacation Bible School, closing the last day of July under the experienced leadership of Brother and Sister D. R. Murray. The enrollment was 78 and the average attendance 64, the youngest pupil being 3 years old and the oldest 81. The pupils made useful articles to send to our African missions. The school was financed by means of two ice cream socials and donations. The leaders were cheered by the splendid response of the community and also by the devoted service of twelve capable teachers.

Our faithful correspondent from Canton, Ohio, reports the church there under the capable leadership of Dr. J. C. Beal, to be pressing forward, with confessions being made from Sunday to Sunday. The Sunday school reached the high average during the summer months of 295. A successful Vacation Bible school was conducted with the aid of outside leadership. The enrollment was 104 and the average attendance 75. Some of the pupils were so enthusiastic about the Bible study offered that they persisted in their class work all summer.

The Highland church, in Pennsylvania, reports the Lord blessing their work in a splendid way, under the pastoral leadership of Brother Floyd Sibert of Masontown. Attendance at both church and Sunday school is very encouraging, though the church services are not a regular part of the weekly program. The Sunday school's attendance has been the largest during the summer that has ever been experienced. Brother and Sister Sibert are taking special interest in organizing and setting the young people to work, and with much appreciated results.

We are happy to pass on to our readers the announcement of the marriage on September 16th, 1932 of Rev. John Funk Locke to Miss Frances Virginia Funkhouser, of McGaheysville, Virginia. Brother Locke is pastor of the Harrisonburg and Mount Olive churches in Virginia, and also has been for some time doing work as field secretary of the Virginia State Sunday School Association. We congratulate these splendid young people on behalf of their many friends among the Evangelist family and wish them God's choicest blessings in their journey through life together.

Brother Alan S. Pearce, secretary of the Southern California conference, gives us a belated but interesting report of the meeting in the First church of Long Beach, July 15 to 24. Besides the local pastors, a number of prominent Bible teachers from outside the church were on the program as also was Dr. Florence N. Gribble and Brother A. V. Kimmel of the First church of Philadelphia, but for many years a pastor in that district. The resolutions passed by the conference were of a very practical nature. We commend the conference on their stand in each instance. We personally might go further in our statement regarding war, but we are glad to know that the conference took a definite stand on the matter.

The Business Manager, Dr. R. R. Teeter, has an important message this week, particularly for all churches and Sunday schools having financial obligations to the Publishing House. He not only speaks of "Frozen Assets", which he hopes will be thawed out soon, but also of Evangelist subscriptions, which we trust will be renewed soon in large numbers. There are two good reasons why every subscriber should continue his or her subscription: First, you need your own church paper to keep you informed with the work of your own church and to help in building you up in faith and loyalty; and Second, your paper needs your support and you. But give it more than your financial support; give it the support of your prayers, that God may continue to use it to his glory.

## A Test of Conscience

By Luis Farre

(Brother Farre, former priest of the Roman Catholic church, is a young man of thorough training in Catholic schools and was listed for high place in the Roman hierarchy of South America. His conversion is cause for thanksgiving for the triumph of the Gospel. His excellent article was translated from the Spanish by Miss Johanna Nielsen, Missionary to Argentina.—EDITOR.)

It is necessary at times to place the conscience in the balance, to see if it has the proper weight. Perhaps it may have lost something through friction, or inadvertently through outside influence have appropriated bits that change the exact balance. If the soul were unique and universal, as certain philosophers erroneously have held, we should not concern ourselves about our individuality: we should be only an exotic manifestation that chance, death, or reason would be careful to dilute anew in the admixture. Irresponsible, in such a case, for acts or thought, there would always remain the easy recourse of attributing any malice to an unfortunate destiny, that had assigned us such an unhappy part in the human comedy. We should be like the foam on a boiling pot that, in its bubbling causes to emerge now a savory bit of meat, or a round, white potato, or ironically, a prosaic carrot. We should have no other remedy than to resign ourselves to the caprice of the water, that jiggles us how and when it pleases.

But if the world, unhappily, is much like a pot, in which in whirling mixture, presses, leaps, and actuates the evil and the good; it is not chance, nor fate, nor, much less, God, who obliges man to fulfil a destiny. There is nothing more individual, personal and singular than conscience, and each one must give an account of his own before the eternal Judge. Familiar influences, the circumstances in which the lot has fallen, education received, may serve as excuses; but never, will all this serve as justification for leaving the path, which God, from the beginning of the ages, had marked out. To admit the contrary is equivalent to denying free will. The majority, nevertheless, prefer to jiggle on in the world pot, without having sufficient boldness to give a leap and escape; to manage personally, and in conformity with the Divine Will, the reins of his destiny. We do not deny that the former conduct is easier; like getting on board a ship and going to sleep, confiding in the accuracy and skill of the helmsman.

And, why, you ask, this philosophic cold shower in a religious article? It will serve to clarify certain positions, held by many who call themselves Catholics. When these see that one of their number has escaped from the pot, they raise a tremendous zum-zum, calling him apostate, unfaithful to familiar traditions, belfry weather-cock, moved whichever way the wind may chance to blow. In their lack of Christian charity, they find no justification whatsoever; they attribute the leap to vile self-interest, to the ambition of making a name, if they do not dare to defame and trample upon his honor. Psychologically there is an explanation for this. Bound to a system like hounds on leash, their only care is to obey the cry of the hunter; too blind to see beyond their circumscribed limits, mnemonic repetition of prayers, thoughts, eulogies and reproaches, necessarily when their ranks are reduced they unsheath their musty swords, though antiquated, against the mortal, who by his leap, disturbed the tranquility with which, beatifically, they rose and fell in the pot.

One of the principal Catholics, Ignacio de Loyola, founder of the Jesuit order, teaches, and in this he was

not mistaken, that among the best means of reaching perfection is, daily, before retiring to make a careful review of the acts of the day and purpose the correction of those that seem least perfect. Many centuries before Ignacio, the Greek, Pythagoras, proposed the same to his disciples. So that this is philosophical counsel, and not Catholic; though, being good, I should not refuse to accept it, no matter how Catholic and dogmatic it might be. Enlarging upon this bit of advice, I should say that, not only the acts of the day should be examined; but even more the thoughts and system that create the acts. Imitating the manner peculiar to Ignacio, I should say that it is well to subject one-self to spiritual exercises, to measure and ponder religious ideas; to see if they are exact; or if perchance they lack solidity, if with fantasmagoric appearance they hide the emptiness. One must imitate the anatomical observer who, taking in his hands the object under observation, turns it, studying it on all sides; if he must split it to study the interior, he does it without mercy; and even breaking it to bits to understand better, in the knowledge of all its parts, the truth and solidity of the whole. Something similar should be done, above all, with Catholicism because of the special nature with which it presents itself; it is a system of layer pressed upon layer through the passing centuries firmly pressed together, but without the solid uniformity of one body; rather held together by the nail of Papal infallibility. The spirit within breathes an atmosphere fetid and rarified. The majority become accustomed to it, thinking it their proper and natural state. They are like turtles who live contentedly within their ugly and voluminous shells which serve as home, refuge and defense.

But not all Catholics are simple-minded. Religious unrest is a torment to many; the grandest and most sublime unrest that a man may suffer, while living uprightly. Catholicism with its anathemas crushes him who is endowed with sufficient valor to expose himself to the danger of religious unrest. It wishes its adepts to sleep; and if one is wakeful, gives him a dose of morphine that he may grow sleepy. Not all the spirits of men were born to be slaves, and nod the head affirmatively before the impositions of a man, no matter how wise and holy we may suppose him to be. Those who boast of being rational, are caught on the prongs of reason, by the solidity of argument, by the evidence and clarity of ideas. They were not born to grope among the shadows, or to be satisfied with the crumbs their leaders may let fall, pecking and scratching like fowls in the plot of ground assigned them. These valiant souls earn their spiritual sustenance by sweat and toil, not omitting sacrifice, not fearing the dangers that threaten; because God is with those who seek with uprightness and sincerity of heart.

And, in truth, nothing is more disturbing than unrest in the matter of religion. To leave without solution a question in metaphysics, a problem in mathematics, a theorem, a chemical combination, a business doubt, means, at most, a lessening in some material interest; but would not go beyond this, and there would always remain the hope of compensation when the occasion should be more propitious. Religion is neither philosophy, nor chemistry, nor mathematics; religion is a form of life. Certainty in religion illumines the path of the present with the light of eternity; it affects our beliefs, morals, relations with our fellowman, and our personal behavior even in our most secret acts. Error, on the other hand,

unbalances us, robs us of strength in action, blurs the bright colors of virtue, and torments us with the incessant questioning of an unhappy soul.

What if some have not felt the sting of doubt! The worse for them; either the material so crushes them as to blot out the iridescence of the spirit; or they prefer to cover their eyes so as not to contemplate the foundations of what they believe to be truth. I do not believe in truth that has never been tossed about in the mind; even as I do not believe in the firmness of a tree that, growing on a mountain height, did not have its roots entwined in the hardness of the rock, dauntlessly defying wind, rain and heat of sun. Perhaps its branches are twisted by the storm, or hang limp with the weight of water, or droop with the noonday heat; but the tree does not die; rather it acquires vigor and strength, and on fair days displays its glory of exuberant life. Similar effects are experienced through religious unrest in the soul that seeks the truth; he is twisted with pain, as though part of his very being were torn away; the floods beat upon him, carrying away in their rapid course fatuities, vanities, and fictions that were formerly admitted as divine expressions and commands; before the splendor of the sunlight of truth, noxious juices that corrupted are evaporated. And the soul becomes serene, and is tranquil and enjoys in abundance the fruits of peace, after the horrors of the tempest. And he takes firmer root in the solid rock; his tree of life shoots forth an abundance of foliage, is beautified with fragrant blossoms, that change to luscious fruits. Limpidity, serenity, peace, joy and happiness come after the darkness and stress of the struggle.

Many are the fruits that grow after the storm, now that the environment is peaceful. One only I wish to touch, if not to taste it leisurely: freedom of the spirit. When one has lived for a long time in a murky cavern, in which the darkness could be felt, hands and feet fettered; when the chains are broken and he passes out where the breeze caresses, and he feels the warmth of the sun, and he may himself, spontaneously, direct his steps, the sweetest peace takes possession of his being. Liberty, sweet liberty amazes him, pointing out horizons unknown, opening wide the windows of the firmament. The same thing happens to the soul, that with a critic's scalpel, has cut away the weight of unscientific dogmas, invigorating himself with solid things of unmovable stability. He abandons the old and worn out, and clothes himself with the new that gives him a beauty unsurpassed. Then he expands his chest, to the splendors of the sunlight of truth and to the gentle breezes of loving sentiment that always accompany the former; and learns that in religion, as in science, there is always a delightful 'more beyond' that allows the joy of investigation and a taste of well-earned peace. Humpbacked souls, I should call those who, bowed down with the weight of ancient dogma, have not the courage to straighten themselves and contemplate in its fulness the wonderful light that radiates from the Holy Scriptures.

The word *liberty* is one of those that, being so much used, is exposed to false interpretations. Catholicism does not give it a letter of credit; and always inculcates the predominance of law, which degrades and enslaves. Christ broke the bonds of the law; and bound us with love. Love is life, energy, spontaneity; the law is a club held over the back of a slave to make him work, even though the inner man may protest. He who works and believes because he loves has arrived at a knowledge of the sweetness of liberty. He does not feel the weight of obligation, but rather the joy of doing the right. When the law, bare and rigid controls the action, it paints the

exterior; but love, generator of liberty, renews the inner man to the most secret thoughts. Liberty is not unrestrained power to give loose rein to the passions and whims of the soul; but the voluntary and joyous subjection to the will and desires of the one we love. The law governs, only with commands; with love it is necessary only to manifest the wish. And, finally, I will say: that love is liberty, while law is bondage. Protestantism is liberty and love; Catholicism, law and bondage.

Catholic bondage is death under many aspects. First, scientifically; dogma and law are landmarks that limit the field of action, that say—thus far and no farther; though the mind may strive to see beyond these limits. Dogma is an idea, stereotyped, indisputable, dry. The centuries will pass; science will throw new light on the universe, will clothe itself anew, laying aside the things that are out of date. Dogma will follow in the wake of progress, giving a beggarly explanation that is but a ragged covering for its scientific nakedness. It may hide, perhaps, behind a monstrous mass of scholastic argument; but "¿unque la mona se vista de seda; mona queda." (Spanish proverb—Though the monkey clothes herself in silk; she remains a monkey.) Fiction of the human reason, in most cases, Catholic dogmas without being based on the Bible, are the product of a school that imposed itself by sheer force of greater power and numbers, crushing its adversaries and canonizing its own opinions, caprice of the Roman Sede, stamping such caprice with the seal of infallibility; never again can the divine word have any value. Man's vision is limited; and that which, in one period of history may seem true, with the passing years may easily be displaced by a new idea, which makes the old flee to the shadows. Only God, in his infinite and

## Speaking Truth in Love

Dr. C. F. Yoder

*It isn't enough to proclaim the truth*

*To a world that is lost in sin,*

*Not sufficient to say to the sinner, "Arise,*

*You must now a new life begin.*

*The sinner is dead, and he cannot arise,*

*Unless he have life from above,*

*He is deaf, and he cannot the truth receive,*

*Unless it is spoken in love.*

*Not the words but the life it is that speaks,*

*Not the head but the heart that hears.*

*The tears in the voice of the preacher precede*

*The penitent prodigal's tears.*

*It isn't enough to give good advice,*

*Or correct the mistakes of a friend,*

*A cutting rebuke and advice with disdain*

*May cause greater ills than they mend.*

*It isn't enough to contribute a coin*

*To the beggar who comes to the door.*

*The coin he may need but a kindly word*

*Is something he needs still more.*

*It isn't enough to obey the law*

*To do a good citizen's part,*

*The country needs people of honest good will*

*Who do their good deeds from the heart.*

*It isn't the thing you pretend that counts*

*At the going down of the sun.*

*It isn't so much the deed that you do*

*As the spirit in which it is done.*

*Almafuerte, Argentina*

eternal being, may formulate, in revealed thought, unchangeable truths. Sooner shall the universe reel upon its foundations, than these lose their value.

The word of God is not enigmatic and obscure for him who wishes to understand it, willing morally and religiously. If salvation is for all, all have the right to read the word which teaches it; and the truth of God will reveal it to them. The Bible is God's letter to the world: his writing is clear, the principal thoughts the most simple may comprehend. He who interferes between God and man, presuming to be the only way, is like a cloud that obscures the rays of the sun. And, if he takes the Bible in hand, resting it on immutable dogmas, scholastic productions, and pontifical whims, he destroys the word of God with the superabundance of human rhetoric. Scholastic theology and philosophy have assassinated the Bible in the Catholic field; and as a result, have given a mortal blow to science. If there is any progress among Catholics it is behind the back and against the wish of its legislation and dogmatism.

Catholic bondage destroys morals. The legislative oppression to which its adherents are subject, dries up the fountain of liberality, obliges them to observe precepts contrary to our times. Fear of retracting what had mistakenly been given as good precepts in times past, causes them to be retained in the present. Those who believe themselves obliged to the faithful and loyal observance of these precepts become over-scrupulous, hysterical, beside themselves; and those who, not being able to observe them, trespass wittingly, do not stop within reasonable limits but go to extremes. It is well known that mockery at a law, recognized as such, weakens the conscience, in regard to observance of other laws.

In closing this article, I only wish, further, to thank God who has seen fit to illuminate me that I might know the truth: and has given me courage sufficient to break the yoke of bondage and to enjoy the fruits of the liberty that is found in the knowledge of Jesus Christ.

Argentina, South America.

## Studies in the Book of Revelation

By R. I. Humbert

Study No. Six

Divisions of the Book

In verse nineteen, we have the three divisions of the book. "Write the things which thou hast seen", that is, chapter one, or the vision of Christ in glory, "and the things which are", the second and third chapters, or the messages to the churches; "and the things which shall be hereafter (after these)," from the fourth chapter on through the book we have the things that are to happen after the church age has run its course and has been removed from the earth (1 Thess. 4:14-18).

Messages to the Churches

We now come to chapter two. Let us remember that these messages are given to seven real churches of that time but have a message for the churches of all ages. Also, the local churches of our day may have the different elements that call for a warning or a commendation. Each individual Christian may also find his own life set forth here for, although these messages are given to the pastors as though they alone are responsible, yet they are for the whole church, seven times do we hear the entreaty, "He that hath an ear, let him hear what the Spirit saith unto the churches."

## Divine Thermometer

The sermon on the mount is Christ's own words while in humiliation. These two chapters consist of his own words after he had been in glory some sixty years. This fact, accompanied with the seven times repeated entreaty to "hear", gives us an urgency that no Christian dare neglect without dire consequence to his own spiritual life.

These messages are a divine thermometer given by the judge himself. Thus, if a Christian has left his first love and is cooling off, or if he has gotten so far as to be lukewarm, let him take warning and hear what the Spirit has to say to him.

## The Imperfect Churches

Great things are to happen under the seals, trumpets and vials, but our Lord pauses to write to his church to warn them of failure and to encourage them to serve him fully.

The early churches were overseen by the apostles themselves and we might think that they would be perfect. But these messages reveal a sad lack. They are one of praise and rebuke; there is a mingling of good and bad; wheat and tares. It is well for us to read these messages and see what Christ likes and what he dislikes.

## Methods of Study

I hardly know which method is best in the study of these two chapters. I have several large fifteen foot charts on the book of Revelation, that I use in my Bible Chart Lectures. In my chart on these two chapters, I have divided the seven messages in such a way that they fall under seven heads, Salutation, Introduction, Information, Inspection, Admonition, Exhortation and Exaltation. I think we will study them briefly under these headings.

## The Church at Ephesus

Ephesus is the first church named. It is here that Paul taught in the school of Tyrannus for two years until all which dwelt in Asia heard the word of the Lord. We can thus be sure that this church had a good foundation of truth. Here God wrought special miracles by the hand of Paul and healed the sick; here the seven sons of Sceva were overpowered by the demons. Paul sent a most important epistle to this church. This was the home of the apostle John, and since our Lord committed his mother into John's keeping, it is probably the place where she laid off her mortal body.

Here such a mighty revival broke out that the magicians destroyed their books to the value of fifty thousand pieces of silver and Demetrius suffered such a depression in his trade as to move him to set the city in an uproar against the disciples.

## A Cooling Off

Although this church started out with such a bright prospect, yet our Lord sees an easing up; they had left their first love. What a danger here, and how many today, who started out with a warm love for their Lord, have now cooled off until they scarce remember from whence they have fallen. If such be so with the reader of these lines, may he repent and turn to his first love, or else his Lord may come quickly and his end will be in sorrow.

Martinsburg, Pennsylvania.

## FOR THOUGHTFUL READING

Duty is gradually revealed. Suddenly was Paul converted, gradually learned he what that involved. He found that illumination of soul is different from illumination of the future. The next duty is the key to victorious living.—George H. Morrison.

## God's People a Peculiar People

By Thomas Gibson

God's people have been a peculiar people from time immemorial. God in speaking to his people Israel, through his servant Moses, said, "Ye must not disfigure yourselves in mourning. For thou art an holy people unto the Lord thy God, and the Lord thy God hath chosen thee to be a peculiar people unto himself above all the nations that are upon the earth" (Deut. 14:2). God in covenanting with Israel, laid down certain conditions upon which they would be his people. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine" (Exod. 19:5).

They were to have characteristics exclusively their own. They were to be a peculiar, strange people unto himself. "For the Lord hath chosen Jacob for his peculiar treasure" (Psa. 135:4). They were peculiar in that they should not marry or intermarry with the other nations. Peculiar in that they should not worship other gods. But that they should render unto him the living God, their undivided love, and undivided service. Coming down to the Christian dispensation, God through his servant Peter, says to his people, "Thou art a chosen generation, a royal priesthood, a holy nation, a peculiar people that ye might show forth the praises of him, who called you out of darkness into his marvelous light" (1 Peter 2:9).

God still demands the same distinctive peculiarities in his people of today, as he did from his ancient people Israel. God's people are peculiar in that they are "a called out people," a separated people. Separated from "the world, the flesh, and the devil." These are the three great enemies of man's soul. Peculiar, in that they are not conformed to this world. For the Holy Spirit has wrought a transformation of life and character. He has purged them from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. God's people are "peculiar," in that they "Counsel not with the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful." God's people are peculiar in that they "have risen with Christ, and have set their affections on things above." Peculiar in that they don't see the pleasures of the world. They don't engage in mirth and revelry, which leads to vanity and vexation of soul, and ultimately "to destruction and perdition of ungodly men." They are peculiar in that they, "bring all the tithes into the storehouse" that there may be meat in God's House. And prove him, as saith thus the Lord, if I will not open the windows of heaven, and pour out, empty thee out, a blessing, such that there shall not be room enough to receive it. "You will not have the capacity to contain it. It will be an overflowing blessing. Like a river overflowing its banks flooding the surrounding country, giving life and growth to all nature, and seed to the sower and bread to the eater." There will be great abundance for both man and beast. They are unique, peculiar in that they do not solicit any aid from unbelievers, for the promotion of truth and righteousness.

When the Israelites returned from the Babylonian captivity, the rebuilding of the wall was undertaken by that faithful, fearless, heroic man of God, Nehemiah. He refused any help from those who were not God's people. "If the Lord build not the house, they labor in vain that build it." The unbelieving world, "who walk in lasciviousness, lust, excess of wine, revellings, and banquetings, and abominable idolatries. Think the people of God are strangely peculiar in that they do not run with them to

the same "excess of riot" (Eph. 4:4). Jesus gave himself a sacrifice, that he might purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

"God does not want yours but you." After you give him your life, you are not your own, but you have been bought with a price. And what you call your possessions are not yours. You are but a steward of the manifold gifts of God. You have been entrusted with the management of affairs not your own. After a while you will be called upon to give an account of your stewardship. If one is soundly converted, he knows his duty in reference to supporting God's cause. Let us not solicit money from unbelievers for the promotion of truth and righteousness, but let us diligently seek to win them for Christ.

Let us be God's peculiar people in this regard. Then we will meet his approval, and receive his loving benediction.

1816 Woolsey St., Berkeley, California.

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## SIGNIFICANT NEWS AND VIEWS

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### OLD GAZA FORTIFICATIONS

Old Gaza, the great city of Palestine, which was well known to Abraham, was one of the most strongly fortified in the ancient world. Sir Flinders Petrie, the veteran archeologist, announced a short time ago, the discovery of another secret passage leading out into the desert. So great is the area still to be explored in Gaza, that Sir Flinders estimated that it will take 50 years to excavate it all. The elaborate defenses of the city, which was in its heyday at the time of Abraham, are so complicated that military experts with the expedition did not fully understand them. A great tunnel leading from inside the city, under the walls and nearly 500 yards out into the desert, was found. This was considered to be a means of escape in emergency, or a method by which a surprise attack from the rear could be made on besieging forces. Further excavations of the main gate revealed another tunnel cut in the solid sandstone.—The Methodist Protestant-Recorder.

### THE ANCESTRY OF INTERNATIONALISM

"Christianity began as an international movement transcending national and racial distinctions. That was one of the main factors in its strong appeal to men of the early centuries. One of the tragic results of the Protestant Reformation, great and good though most of its results have been, was the tendency of churches everywhere to become purely national institutions, and to forget that they were parts of a great international fellowship. We must recover that obscured sense of the world character of our religion. Way back in the middle of the second century of our era a man unknown to us even by name wrote a letter to another man of whom we know only that his name was Diognetus. It is just a fragment of a personal letter, but in it the writer says, 'What the soul is in the body, Christians are in the world; for the soul holds the body together and Christians hold the world together. This illustrious function was assigned them of Almighty God, which it is not lawful for them ever to forsake.' May God help us ever to remember that this is our function as Christians, and never to forsake it!"—From an address delivered by William P. Merrill in Shanghai last spring.—The Congregationalist.

### MAKING PROFIT OUT OF THE PANIC

In the midst of the contagion of wage and salary reduction, it is a matter of common knowledge that some business firms and corporations with a large margin of profits have taken advantage of the prevalent slashing of wages.

In a different form the same selfishness has invaded the churches. There are wealthy church members who capitalize the depression and have reduced their gifts on the benevolent and missionary collections. They are financially secure and independent, having suffered little or no material loss. Their profiteering spirit results in a tragical spiritual loss. If they manifested the Christian spirit of generosity they would say to their pastors, "Since some of the



members have lost their jobs and have had heavy losses, I will increase my offering." Instead of this they make the misfortune of others a pretext for reducing their own gifts. This is a disloyalty to the Church and to the Kingdom of God which is even baser than the disruptive sins, since it betrays a selfishness which is calculating and cold-blooded.—Christian Advocate (Nashville).

### GOING AFTER LOTTERIES

Not since the Louisiana lottery was suppressed in 1890 was such a stir raised along this line as by the indictment of Senator James J. Davis of Pennsylvania, and other prominent men for promoting alleged fraternal lotteries. Late years have seen a steady growth of the lottery business, mostly local, in which fraternal organizations, benevolent societies and even churches have participated. Senator Davis figured in the anti-lottery drive by the New York branch of the Department of Justice as a former director-general of the Loyal Order of Moose. Indicted with Senator Davis was Conrad T. Mann, head of the Eagles, and officials of the Western Union Telegraph Co., charged with sending, transporting or delivering lottery tickets across state lines in violation of the federal criminal code. The two fraternal organizations were said to have received some \$5,000,000 for tickets, to have distributed prizes totaling \$225,999, and to have devoted the profits to charitable enterprises. Officials denied having received any personal gain, and those indicted pleaded not guilty. One big drawing for prizes is said to have been held on a boat in Lake Erie and another off the shore of Connecticut. A big drawing planned in connection with the Shriners' convention last year in San Francisco was stopped because of a warning from the government. In the last session of Congress the House passed a bill prohibiting the broadcasting of news of lotteries over the radio, but the Senate did not act. Local lottery activities, in which the prizes are usually some kind of merchandise, are amenable only to local laws. The Department of Justice revealed that 17 lottery investigations were pending, but added that "none of them involve churches."—Pathfinder.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Jeremiah

The great Scotch divine, Principal Whyte, regarded the book of Jeremiah as "second only to the Psalms as the most spiritual book of the Old Testament." Dr. W. W. White has felt that "so far as we have a data for judgment, Jeremiah was the healthiest, youngest, bravest grandest man of Old Testament history." Isaac Williams has written thusly in praise of the prophet: "There is nothing in all Scripture so eloquent of love and sorrow and consolation as the thirty-first and thirty-third chapters of Jeremiah. No words can be found in any language of such touching beauty."

#### The Call and Commission of Jeremiah

This veritable chorus of opinion mentioned above is hard to understand until we investigate the man Jeremiah himself, and then note the conditions which obtained during the period of his prophetic utterances. The Bible plainly states the following enlightening facts:

"The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: to whom the word of the Lord came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, unto the carrying away of Jerusalem captive in the fifth month." (Jeremiah 1:1-3). No words of mine could more succinctly describe the historical background.

What was the nature of the prophet's call? Let the Scripture again testify:

"The word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out

of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Here is the call and the commission of the prophet.

How did the waiting Jeremiah respond? Again the Holy Word continues:

"Then said I, Ah, Lord God! behold, I cannot speak: for I am a child: But the Lord said unto me, say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." No wonder he spoke fearlessly and furiously.

Dr. Moorehead writes brilliantly of his time after this fashion: "It was Jeremiah's lot to prophesy at a time when all things in Judah were rushing down to the final and mournful catastrophe; when political excitement was at its height; when the worst passions swayed the various parties, and the most fateful counsels prevailed; ... to ... see his own people, whom he loved with the tenderness of a woman, plunge over the precipice into the wide, weltering ruin."

### I. THE HISTORY OF THE BOOK

1. Author. Jeremiah, "the weeping prophet."
2. When and Where Written? Between 630-585 B. C. near Jerusalem.
3. To Whom Written? To Judah and the Nations.
4. Purpose. To Correct the Degradation and Disastrous Conditions of his Time.
5. Authenticity. Reliable History and Trustworthy Prophecy.

### II. THE OUTLINE OF THE BOOK

1. The Call and Commission of Jeremiah. 1-13.
2. The Ministry and Work of Jeremiah. 14-51.
3. The Conclusion and Appendix of Jeremiah. 52.

### III. THE CONTENTS OF THE BOOK

The book under consideration opens with an introductory account of the prophet's genealogy and call. The story of persecution in his home town and the treachery of his friends are given. "In the swelling of the Jordan" section a unique picture of the prophet and conditions in Judah are depicted. Then follow the messages in the reigns of Zedekiah and Jehoiakim, first and second series. The closing events of the siege of Jerusalem follow hard on the heels of warning after warning and the Egyptian captivity is the resulting outcome. The history ends with an account of the remnant, Jeremiah's farewell message, plus the historical appendix.

### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Warning. Back-sliding. Return. Love.
2. Key Verses. 1:10; 3:12, 22; 31:3.
3. Key Chapters. 2; 31-33.
4. Key Ideas. Sin and Judgment. Tenderness and Love.

### V. THE VALUE OF THE BOOK

The book of Jeremiah serves as an excellent record of the prophecies of Old Testament times and the numerous workings of God with man. The history is accurately related and the literature has been marvelously preserved. It is highly auto-biographical and personal.

### VI. THE CHRIST OF THE BOOK

In Jeremiah 28:6 Christ is observed as "Jehovah our Righteousness." He stands forth as the "Righteous Branch" of the Davidic line and shall yet become the truly great King of that ancestry. He is to be prosperous and will reign with absolute authority. As a Judge he will execute justice during his reign. 33:15.

Israel was scattered during Jeremiah's day and she is scattered today; she suffered then and she suffers now; but she was restored and shall be restored again from Gentile persecution and influence. This is truly a prophetic and dispensational picture which passes before the eyes of men as the moon when her seasons change.

### VII. THE TEACHING OF THE BOOK

1. Idolatry is vain and useless.
2. God's warnings and promises are sometimes conditional.
3. Obedience is superior to burnt offerings.
4. Intercessory prayer is not always availing.
5. God is patient when man is impatient.
6. Before God every individual man is individually responsible.
7. God made and will keep his covenants with man.

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASSN. MAGAZINE SECTION M. A. STUCKEY, EDITOR. ASHLAND, OHIO

N. V. LEATHERMAN,  
General Secretary  
Berlin, Pennsylvania

M. P. PUTERBAUGH,  
Treasurer  
Ashland, Ohio

## General Secretary's Report of the National Sunday School Association of the Brethren Church

By N. V. Leatherman

Editorial Note: Again the Secretary of the National Sunday School Association comes with his comprehensive and excellent report of the activities of the recent year. All readers of this page will thank the Secretary, Brother Leatherman, personally as they read this report for the fine way in which it has been arranged. They will also be grateful to him for his painstaking efforts in behalf of the Association and brotherhood which he represents. Certainly the entire church is obligated to him for his rich and useful service. M. A. S.)

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The first ten schools reporting follow in the order of their reports:

Washington, D. C.; Fort Scott, Kans.; Krypton, Kentucky; Leon, Iowa; Carleton, Nebraska; Morrill, Kansas; College Corner, Indiana; Brighton, Indiana; Fort Wayne, Indiana; Williamstown, Ohio.

Reports by Districts			
District	Schools	Reporting	Percent
Mid-West . . . .	9	9	100
Indiana . . . . .	38	28	73
Central Calif. . .	3	2	66
Pennsylvania . . .	41	26	63
Ohio . . . . .	29	18	62
Southern Calif. . .	8	5	62
Illikokota . . . .	10	6	60
Southeastern . . .	25	9	36
Northwestern . . .	3	1	33
Total . . . . .	166	104	62

The number of schools reporting last year was 93. Thus the percent of gain in schools reporting is 12. At this same rate of gain in reports we should have a 100% report by 1937.

### Attendance Reported by Districts

District	Ave. At.	Membrs.	Percent
Ohio . . . . .	2256	3749	46
Indiana . . . . .	4414	6020	73
Pennsylvania . . .	2950	4849	61
Southeastern . . .	1056	1726	61
Illikokota . . . .	778	2222	35
Mid-West . . . . .	622	1058	58
S. Calif. . . . .	2074	4506	46
Central Calif. . .	127	172	73
Northwestern . .	109	182	60
Totals . . . . .	14385	24484	58

### Ten Largest Schools Reporting

School	Ave. Att.	Membership	% Att.	Ave. Last Yr.	Gain
Long Beach, Calif. 1st . . . .	901	2954	30	721	180
Dayton, Ohio . . . . .	506	942	54	504	2
Long Beach, Calif. 2nd . . . .	484	685	70		
Los Angeles, Cal. 2nd . . . .	389	474	82	346	43
Nappanee, Ind. . . . .	376	469	80	351	25
Johnstown, Pa. 1st . . . . .	362	594	61	329	33
Goshen, Ind. . . . .	315	586	53	305	11
Elkhart, Ind. . . . .	314	570	55	306	8
Canton, Ohio . . . . .	300	476	63	300	
North Manchester, Ind . . . .	253	399	65	238	20

Thus 104 schools report an average attendance of 138. Last year's average was 131. This shows a gain in average attendance of 7.

There are 62 schools not reporting. These schools are the smaller schools and will fall at least 50% below the average in attendance. Presuming they had this 50% of the general average would make them average 69 in attendance. And 62 schools at an average of 69 would make 4278 to be added to the 14385 giving the approximate average attendance of all our schools at 18663.

We have 28978 church members reported this year. Therefore 64% of the church membership reported equals the average attendance at our Sunday schools.

The First Brethren church of Long Beach, California shows by far the largest gain for the year. Theirs is a 25% gain. Their membership record would indicate also that they have not exhausted their possibilities. Others of our schools report commendable gains in average attendance. The total average attendance reported over last year's average is 780. The total loss reported under last year's average is 255. This makes a net gain where exact comparisons can be made of 525.

### Ten Largest Cradle Roll Departments Reporting

Long Beach, California, 1st . . . . .	93
Long Beach, California, 2nd . . . . .	80
Canton, Ohio . . . . .	76
South Bend, Indiana . . . . .	70
North Manchester, Indiana . . . . .	59
Johnstown, Pennsylvania, 1st . . . . .	56
Hagerstown, Maryland . . . . .	56
Peru, Indiana . . . . .	48
Elkhart, Indiana . . . . .	47
Leon, Iowa . . . . .	43

Eighty-nine percent of our Sunday schools report a Cradle Roll Department with a total of 1772 babies.

Our schools thereby show a splendid and encouraging interest in the infant department of the church.

### Ten Largest Home Departments Reporting

Long Beach, California, 2nd . . . . .	150
Canton, Ohio . . . . .	76
Pittsburgh, Pennsylvania . . . . .	57
Washington, D. C. . . . .	53

Waterloo, Iowa . . . . .	35
Long Beach, California, 1st . . . . .	30
North Manchester, Indiana . . . . .	27
Johnstown, Pennsylvania, 1st . . . . .	26

The prospering Sunday schools are those schools that give attention to their Home Departments.

Sixty percent of our schools reporting have Home Departments.

### Training Schools

Falls City, Nebraska . . . . .	25
Gratis, Ohio . . . . .	24
Kittanning, Pennsylvania . . . . .	24
Brush Valley, Pennsylvania . . . . .	24

A total of 23 schools reported having training schools. That is 2 more than last year.

### Report of Districts of Diplomas Held

Ohio, 62; Indiana, 62; Pennsylvania, 57; Southeastern, 55; Southern California, 30; Illikokota, 19; Mid-West, 10. Total 295.

### Daily Vacation Bible Schools

There were 31 D. V. B. S. reported of which 14 were conducted by the churches locally and 17 were conducted by the community.

### Week Day Bible Schools

There were 8 week day Bible schools reported of which 3 were conducted by the churches locally and 5 were conducted by the communities.

### Brethren Publications

Reports show that all schools reporting use some Brethren Literature. 74 schools or 71% of schools reporting, report the use of the Brethren Teacher.

### Workers' Conferences

62 schools or 60% of schools reporting have regular Workers' Conferences.

### Libraries

27 schools or 26% of schools reporting have libraries. 19 schools or 18% have added new books to their libraries. 3 new libraries were started this year.

### White Gift Reports

57 schools or 55% of those reporting state that they received a White Gift. The Treasurer reports this offering. However it is known definitely that many Sunday schools exercise a mental reservation and dispose of their White Gift Offering other than the intent fostered by the National Sunday School Association. If our other special offerings were treated as loosely by our churches and Sunday schools there would be no doubt about our cause suffering tremendously. We believe it is just as necessary that loyalty to the purpose of our offering be shown in one offering as well as another.

### Standard of Excellence

#### Front Line Schools 100%

North Manchester, Indiana; Berlin, Pennsylvania; Elkhart, Indiana; Johnstown, Pennsylvania; Conemaugh, Pennsylvania; Washington, D. C.; Waterloo, Iowa.

These schools are awarded a \$1.00 book.

#### Banner Schools 85%-99%

Dayton, Ohio, 95%; Clayton, Ohio, 90%; Milledgeville, Illinois, 90%; Lanark, Illinois, 88%; Los Angeles, California, 1st, 86%; Peru, Indiana, 90%; Winchester, Virginia, 85%; Krypton, Kentucky, 85%; Los Angeles, California, 2nd, 85%; Louisville, Ohio, 85%; Masontown, Pennsylvania, 85%; Waynesboro, Pennsylvania, 85%.

A total of 12 Banner schools. 4 of last

year the Banner schools are Front Line schools this year.

These schools are awarded a 60c book.

#### Schools of Merit 70%-84%

Warsaw, Indiana, 82%; New Lebanon, Ohio, 82%; Long Beach, California, 1st, 80%; Long Beach, California, 2nd, 80%; Pittsburgh, Pennsylvania, 80%; College Corner, Indiana, 80%; Oakville, Indiana, 80%; Nappanee, Indiana, 77%; Flora, Indiana, 77%; Meyersdale, Pennsylvania, 75%; Summit Mills, Pennsylvania, 73%; Gratis, Ohio, 73%; Gretna, Ohio, 73%; Maurertown, Virginia, 73%; Hagerstown, Maryland, 73%.

There are 15 schools of Merit. Thus making a total of 34 schools grading above 70%. There were 26 with this standard reported last year, making a gain of 8 schools. We believe this demonstrated a real increase in efficiency.

#### Promotional Work

Last year there were held two Young People's Training Camps. The one at Shipshewana Lake, Indiana, with an attendance of 115, and one at Camp Black Hawk with an attendance of 80. This next year there will likely be an additional camp started in Pennsylvania. Better than 200 students were reported taking teacher training work under the supervision of Prof. M. A. Stuckey. Inspirational Sunday School Institutes were held at South Bend, Indiana; Johnstown, Pennsylvania; Berlin, Pennsylvania, and Terra Alta, West Virginia. Besides representatives of the National Sunday School Board were sent to most of our District Conferences.

#### Budget

Seminary of Ashland College	\$2,000.00
Library for Seminary Books	100.00
Foreign Missionary Society	250.00
Shipshewana Camp	175.00
Promotional Work	250.00
International Council of Religious Education	50.00
Secretarial Work	100.00
Miscellaneous	75.00

Total \$3,000.00  
Berlin, Pennsylvania.

sage we can bring Christians on this subject is a direct quotation from v. 6: "And when thou hast shut the door, PRAY!"

#### TUESDAY

##### The Master's Example. Luke 6:12-19

If we would only more closely follow the Master's example in this regard we should find it easier to follow his example in other things as well. Undoubtedly Jesus found the deepest of pleasure simply in communing with the Father, for the sake of communion. However, with work to do, he had other need of prayer, also. In the verses just preceding today's Scripture, Jesus had experienced most disheartening opposition on the part of those who should have been with him; he needed the strength that comes only from a night of prayer. From this he plunged into the needy field about him, choosing the Twelve and healing the souls and bodies of suffering humanity. Let us follow the Master's example in prayer, that we may follow him in service.

#### WEDNESDAY

##### Cherishing the Word. 2 Tim. 3:14-17

To cherish the Word is "to hold dear; to make much of" (see Webster). Christians should cherish the Word for the Word's sake, for it alone is "able to make thee wise unto salvation." The Word has been handed down to us from our mothers, and has proved of such untold blessing all along the line that again we would do well to cherish the Word. We should make much of the Word, using it often, regularly, because it is given by inspiration of God and has been so designed by him that it is profitable to us for our every need. Pray that we may hold God's Word dearer, and may indeed make much of it.

#### THURSDAY

##### Obedying the Word. Jas. 1:22-27

If we say that we cherish the Word but do not obey it, we make ourselves hypocrites and lay ourselves open to the awful woes which Jesus pronounced upon such men in Matt. 23. It is claiming faith, but not proving our faith by our works—dead

faith (Jas. 2:26). Nowhere is there a promise to those who believe only with the intellect, who cherish the Word only in an intellectual sense; it is the DOING of the Word that counts. Pray that we may not be hearers only, but that in all things we may be obedient to the Word we cherish.

#### FRIDAY

##### Growing in Grace. 2 Pet. 3:14-18

Peter tells of things in Paul's writings that are hard to be understood, but which may yet be understood if we follow on. After all, this is the experience of every earnest Christian. There are Scriptures we understand today which were meaningless to us last year; conversely, there were deeds which we did in all good conscience last year which we now know were not in accordance with his will. It is this experience which Peter has in mind when he urges us to "grow in grace and in the knowledge of our Lord and Savior." This should be our prayer each time we open God's Word.

#### SATURDAY

##### Joy in the Word. Ps. 1:1-6

Joy in the Word affects a man's walk. The man who finds no joy in the law of the Lord is most likely to walk in the counsel of the ungodly, to stand in the way of sinners, and to sit in the seat of the scornful; but not so the man whose delight is in God's law! How different his thoughts and actions, and his final state! May we find our joy in his Word!

#### SUNDAY

##### Joy in the Sanctuary. Ps. 122

God's day, God's Word, God's house—what more should be needed to bring joy to God's people? To the worldling, of course, none of these things mean anything at all. There are many living in a sort of spiritual No-Man's-Land, torn now this way, now that, and finding no pleasure either in the things of God or the things of the world. Let us pray that his people may be WHOLLY his, and that we may all find joy in his sanctuary this day.

#### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
With  
Thoburn C. Lyon

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



C. D. WHITMER, 217 E. Duball Ave., South Bend, Ind.

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer  
2301 13th St., N. E.,  
Canton, Ohio

#### THE CHRISTIAN'S DEVOTIONAL LIFE

(Lesson for October 2)

Lesson Text: Matt. 6:5-15; 2 Tim. 3:14-17;

Golden Text, 2 Pet. 3:18

Daily Readings and Suggestions

#### MONDAY

##### The Prayer Life. Matt. 6:5-8

Some one has aptly called prayer the Christian's "breath of life," for it is as important to the spiritual life as breath to the physical life. Jesus mentions certain forms of "prayer" that are not prayer at all; let us shun such hypocrisies. It will prove well worth while to spend some time trying to define what prayer really is. Then bear in mind the words of the Negro spiritual: "It's not my brother, nor my sister, but it's ME, O Lord, Standing in the need of prayer." Perhaps the most forceful mes-

#### Attention Endeavorers!

##### October—Organization Month

Objective: "A C. E. Society in my Church" To the first 10 groups of Young People in any church who will organize a NEW Society (either Adult, Senior, Intermediate or Junior) during October, will be given honorable mention in the C. E. page of the Evangelist. Please send name of church and officers of Society to C. D. Whitmer, Publicity Superintendent, 217 E. Duball Avenue, South Bend, Indiana by or before November 15th.

In this C. E. page, you will find splendid suggestions from the different departmental superintendents urging organization or reorganization. Any questions will be given due consideration by writing to the Superintendent of Department in question.

C. D. WHITMER, Publicity Supt.

#### HOW THE CHURCH RECOGNIZES CHRISTIAN ENDEAVOR

(Quoted from Chapter 1 of the new manual, "Leadership through Christian Endeavor," by Bert H. Davis. Published by the International Society of Christian Endeavor, Boston, Mass. \$1.)

Church leaders in countless instances have recognized the Christian Endeavor societies as forming an ideal training school for Christian service. Educational guidance is needed. The societies should be helped to offer a continuing, progressive training for Christian living and church work. Correlation with the Sunday school, with missionary education, and with other youth groups of the church is a necessity to avoid conflict and to serve the entire needs of young people's religious training.

#### Examples of Church Recognition

1. Pastor or director of religious educa-

tion is in close personal touch with the Christian Endeavor program.

2. Christian Endeavor is represented in the church commission on religious education (or board or council of religious education). Every society should have an adult counsellor. Such counsellors might well represent their societies in the education board or commission. Older young people may similarly serve. In some churches young people are elected to commission membership.

3. In the absence of such a commission Alumni Christian Endeavorers who are also active in the Sunday school may form under official auspices a Christian Endeavor adult council, to assist the societies in cooperating with the educational program of the church.

4. Some churches elect both a Sunday

school superintendent and a Christian Endeavor superintendent. Each officer is in charge of these related educational activities, the Christian Endeavor superintendent serving most effectively when he is a counsellor rather than a director of the societies engaged in training youth for service.

5. In a number of churches the young people's work has as a clearing house and planning centre a "young people's cabinet." (See Chapter VI of "Leadership through Christian Endeavor.")

6. Whether or not there is a "young people's cabinet" in the church, the Christian Endeavor societies of Intermediate and Young People's ages may form a "Christian Endeavor cabinet," each society being represented by its principal officers. The pastor and counsellors should be ex-officio members of the Christian Endeavor cabinet.

music. A play was presented in three churches of the community and was proved to be of great success. The sum realized was used for the support of the church. The class has its regular meeting and during these meetings, they study the word of God.

The Highland people must say that they have not felt the depression spiritually but it seems as if the people have more time during this period to give to the Lord's cause. We feel that the people have been greatly benefited by all of the work taken up and great results of improvement have been shown in both church and Sunday school work since the month of March.

EMMA NICHOLS, Secretary.

**REPORT OF THE TWENTY-SECOND  
ANNUAL BIBLE CONFERENCE OF  
BRETHREN CHURCHES OF  
SOUTHERN CALIFORNIA.  
CONVENED AT LONG  
BEACH, JULY  
15 TO 24**

Though rather belated, we believe the following brief report of the annual Bible Conference of the Southern California District will be none the less interesting to the brotherhood and therefore shall proceed to give a few of the "high lights" of this conference which in the minds of so many exceeded in spiritual blessings the twenty-one similar preceding conferences.

Readers of the Evangelist have already enjoyed reading the address of the moderator of this conference, which appeared in the August 13 issue under the caption, "Standards of Progress for the Brethren Church at the Close of the Church Age," by A. D. Cashman.

In addition to messages given by our own local men such outside leading preachers and teachers, as Dr. Cortland Myers, Dr. R. E. Neighbour, Dr. John Hubbard, Rev. C. G. Westerdahl, Rev. Louis Talbot, Rev. Harry Anderson and others addressed the conference. The Conference also enjoyed the unique privilege of having as one of its outstanding speakers our own Brother Kimmel who journeyed from Philadelphia to fellowship with us this year. Dr. Florence Gribble brought to us the challenge of the African field in three stirring addresses. A few of the interesting subjects upon which the speakers spoke were: "The Present War Against the Word of God and What the Outcome will Be," "Russia and the Last Days," "Mussolini and the Last Days," "The Three Imperatives," "Present Day Relationships with God," "The Fall of Man," "The Glorious Gospel of Christ," "unequally Yoked in Its Three-fold Application," "Exposition of the Song of Solomon," "Scenes of the Lord's Birth, Life, Death, Burial and Resurrection" (Stereopticon Lecture), "Is Faith in an Omniscent, Omnipotent, and Omnipresent God of Love Consistent with the Facts We Face in our Troubled World Today?" "Aspects of Salvation Symbolized," "The Christ at the Father's Right Hand," "The Christ of Calvary," "In Heavenly Places," "The Christ of the Glory Cloud," "Soiled Feet in the Master's Hands," "The Christ of David's Throne," "The Tabernacle of the Wilderness," "An African Clinic," "The Hypocrisy of Modernism."

Some very important resolutions were adopted at this conference, a few of which we will give, believing that the same will not only prove of interest to the reader in general, but also profitable to conferences.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### CANTON, OHIO

The Lord has been making his Presence felt in the Canton church very definitely this summer. Daily he has been supplying the needs of those sorely tried and more and more we are learning to "lean on him" for all things and thus we are appreciating more fully just "what a Friend we have in Jesus."

We have suffered several severe blows to our congregation in that we have lost some very active and valuable workers by death. Their absence is felt very keenly by the entire church, but we still rest in the promise of Romans 8:28. Those of our Brethren friends who had learned to know our Sister Lindower, can well understand just what it has meant to have her removed from our number. While Sister Ritchey was not so widely known outside the church, nevertheless her two years of active service in the church endeared her to all who did know her and she too is missed very greatly, especially in the Junior Department of our Sunday school. The attendance during the summer has been very fine, average Sunday school attendance being 295. A two weeks' daily vacation Bible school was held in June under the leadership of three fine Moody students and assisted by local teachers. The enrollment was 104 and average attendance 75. The program was built on the Bible, the whole Bible and nothing but the Bible, and at the close of the school, we who sat for two hours listening to the messages brought by all classes, were amazed at the amount of Bible knowledge which had been stored away in those young hearts in so short a time. As a result of this school, there came a demand for a continuance of same during the summer months and accordingly, a number of faithful children (about 20 in number) met twice a week for Bible instruction. Notes were kept in notebooks and a Scofield Bible is being given for a reward for the most complete and neatest notes on lessons. Our hearts are simply overjoyed at the intense interest among our children for God's Word. Already five have dedicated their lives for full time Christian service and are proving themselves very faithful. The Tuesday evening and Thursday afternoon Bible

classes continue and we are happy to have so many friends outside our own church so regularly attending same. The regular services are very well attended. A series of studies on the book of Romans is being given by our pastor on Sunday mornings, and the evenings at present are devoted to a series on the Signs of the times, which are drawing wide attention and interest. Confessions are being made from Sunday to Sunday, thus proving the truth of Christ's words, "And I, if I be lifted up from the earth, will draw all men unto me." While we realize that these words have to do with the necessity of his crucifixion, yet we believe we dare make the spiritual application that if our Crucified Lord really is lifted up as the Son of God, and the Saviour of mankind, and people's attention is drawn to him as such, that it does result in transformation of life, through the work of the Holy Spirit.

GLADYS SPICE, Correspondent.

### SCENERY HILL, VIRGINIA

Dear Brethren Evangelist Readers:

It may be thought that the Highland church has fallen down with its Christian work since there hasn't been any report for a long period of time. At the present time we are having a church every two weeks. Rev. and Mrs. Floyd Sibert, who are among the Brethren of Masontown, Pennsylvania, have been bringing the message of God to us. They are much interested in the work here, and have taken special interest in seeing that the Young People are encouraged to progress in Christian work.

The depression has affected almost every one and every business and work, but we have found one great institution that it evidently has not touched, and that is our Sunday school. Even though we don't have regular church services it has not effected our Sunday school in number or interest. We have had the largest attendance during these summer months that has ever been known in the history of the Sunday school.

The Young People have been organized and have been doing some very interesting work, in which we may include an organized orchestra, and other special work with

of other districts throughout the country. They are as follows:

**RESOLVED:** That this conference of the Brethren churches for the District of Southern California re-affirm once more the position of the Brethren Church from her origin, as being utterly opposed to the use of violence or any physical force that works injury even to an enemy, as a righteous means to an end, whether in our relations with individuals or with nations. We affirm that while war as a possible method for the attainment of justice, or the securing and maintenance of human liberty, may at times be justifiable among the unregenerate world-systems of the earth, yet, we must affirm that according to the teaching of the Master himself, we, as children of God, do not belong to these world systems. We gladly offer our service, time, money, and life itself, if necessary to bind up the world's wounds, or to heal its sorrows by any means or methods approved by our Lord and Saviour Jesus Christ.

**RESOLVED:** That we, the delegates to the Twenty-second Annual Conference of Brethren Churches in the District of South-

ern California, do hereby declare our belief that the moving picture industry, as it is now being conducted is an even more vicious menace to the welfare of the people of this nation than was the saloon in its palmy days; and, that we call upon the members of our various churches to outlaw it and abstain from entering it as they would abstain from entering any other den of iniquity; and, be it further

**RESOLVED:** that we earnestly protest to the editors of such newspapers as enter our homes against longer flaunting before the eyes of our children the indecent, offensive, corrupting, and indecently suggestive advertisements of the movie theatres; and be it further

**RESOLVED:** that a copy of this resolution shall be sent to every editor in Southern California, as well as to Mr. Will Hayes, President Producers Motion Pictures Association.

**RESOLVED,** that this Conference affirms that it is the inalienable right of a Home or Foreign Missions Board, or any other duly constituted organization of the Church, to determine its own polity, being subject only

to the Conference body that created and maintains it; and be it further

**RESOLVED** that, as a simple matter of good government, we express our belief that it is the duty of every employee to work in harmony with the polity of the Church organization that employs him, or to quietly and peacefully resign his commission thereunder, and be it further.

**RESOLVED** that the churches of this District pledge themselves to support the Boards of the Church in maintaining their work under the policies they may determine so long as said Boards prove to be faithful and obedient to the decisions of the Conference or Conferences that are over them.

The Conference selected for its officers to serve during the coming year the following persons:

Dr. Louis S. Bauman, Moderator; Rev. W. A. Ogden, Vice-Moderator; Rev. Alan S. Pearce, Secretary; Rev. A. L. Lynn, Assistant Secretary; Rev. Charles W. Mayes, Treasurer; Dr. H. V. Wall, Member at large; Rev. John G. Lienhard, Statistician.

Signed,

ALAN S. PEARCE, Secretary.

# PROGRAM, MID-WEST CONFERENCE

October 11, 12, 13, 1932. Portis, Kansas

Tuesday Evening, October 11

- 7:00 Song and Devotionals
- 7:15 Appointment of Committees
- Notes of Welcome led by D. G. Lemon
- Response by Delegates
- 7:45 Moderator's Address. James S. Cook

Wednesday Morning, October 12

- 9:30 Devotionals
- Scripture Reading and Comment. L. A. Meyers
- 10:00 Organization and Business
- Election of Officers
- 11:00 Special Number
- Sermon. H. H. Rowsey

Dinner

Wednesday Afternoon, October 12

- 2:00 Devotionals. G. J. Wolters
- District Mission Session
- Reports: President, L. A. Meyers, Morrill, Kansas
- Secretary, N. P. Eglin, Hamlin, Kansas
- Treasurer, D. G. Lemon, Portis, Kansas
- Mission Pastors, L. G. Wood, Ft. Scott, Kansas
- Mulvane, Kansas
- McLouth, Kansas

- 3:00-4:00 W. M. S. Session
- In charge of Mrs. Anna Wood, Pres. Mid-west District

Evening Session, October 12

- 7:00 Song and Scripture Interpretation.
- W. R. Deeter, Carleton Nebraska
- 7:30 Address. Prof. M. A. Stuckey, Ashland College
- 8:10 Our College. Dr. W. S. Bell, Representative

Thursday Morning, October 13

- 9:30 Devotionals. J. S. C. Spickerman
- 9:45 Business Session
- 10:15 Church School Session
- Messages from Superintendents
- Theme: "The Purpose of the Church School in the Community."
- a. Developing Leaders. D. G. Lemon, Portis
- b. An Educational Institution,
- Mrs. Ella Miller, Carleton
- c. The Spiritual Life. N. P. Eglin, Hamlin
- Open Discussion, led by Prof. Stuckey
- 11:00 Address by Prof. Stuckey of Ashland College, who represents the National Church School Association.
- Noon Hour.

# Afternoon Session, October 13

- 2:00 Devotionals
- 2:10 Scripture Exposition. L. G. Wood, Ft. Scott
- 2:30 Publication Interests. Dr. W. S. Bell, Ashland
- 3:10 W. M. S. Session—Mrs. Anna Wood President
- Problem Hour and Round Table Discussion
- Evening Session, October 13
- 7:30 Devotionals. H. H. Rowsey, Falls City
- 7:15 Special. Mr. & Mrs. W. R. Deeter
- 7:20 Inspirational Address. Dr. W. S. Bell
- 8:00 Doctrinal Sermon. Prof. M. A. Stuckey.

# THE FORTY-FIFTH INDIANA DISTRICT CONFERENCE OF BRETHREN CHURCHES, FLORA BRETHREN CHURCH

OCTOBER 4, 5, 6, 1932

# PROGRAMME

TUESDAY EVENING, OCTOBER 4

- 7:15 Devotions. Rev. H. F. Stuckman
- 7:30 Address of Welcome. Rev. Freeman Ankrum
- 7:45 Sermon. Rev. R. Paul Miller

Wednesday Morning—Ministerium 8 A. M. to 9:30

- Devotions and Remarks. President B. F. Flora
- Church Problems: "In the City." Rev. R. F. Porte
- "In the Rural Districts." Rev. C. D. Whitmer
- General Discussion

Women's Missionary Society 8 to 9:30

- Violin Solo. Mrs. Raymond Kuns
- Devotions. Mrs. J. R. Schutz
- Vocal Solo. Vernebelte Pope
- Reports of Officers
- Temptations that May Hinder the Progress of W. M. S.
- Mrs. Funderburg
- Overcoming These Temptations. Mrs. S. C. Henderson
- Laymen's Program 8 A. M. to 9:30.

Conference Session

- 9:30 Scripture and Prayer. Rev. Bertram King
- 9:45 Organization of Conference:
- Report of Credential Committee, Committee on Committees, Statistician's Report, Other Business
- 10:15 Moderator's Address. Vice-Moderator, Fred C. Vanator
- 10:45 Bible Lecture, "The Doctrine of Sin." Rev. L. E. Lindower
- Wednesday Afternoon—District Missions
- 1:15 "The Future of District Missions." Mr. Glenn Carpenter
- Report of Secretary. Rev. W. I. Duker
- Report of Treasurer. Mr. C. G. Wolfe



## Trustees Session

- 2:00 Report of Secretary. Mr. C. G. Wolfe  
 Report of Treasurer. Mr. Eph Culp  
 What We Hope to Accomplish. Rev. A. T. Wirick  
 2:45 The Laymen and Their Program. Mr. Eph Culp  
 3:30 Business Session

## WEDNESDAY EVENING

- 7:00 Song Service and Special Numbers  
 7:30 Devotional Bible Study. Rev. S. C. Henderson  
 7:45 Sermon. Rev. S. M. Whetstone

## THURSDAY MORNING

## Ministerium 8 A. M. to 9:30

- Devotions. Rev. D. A. C. Teeter  
 Secretary's Report. Rev. E. M. Riddle  
 Address. "The Successful Preacher, His Aids and How to Use Them." Rev. M. L. Sands  
 Business and Election of Officers

## Women's Missionary Society 8 A. M. to 9:30

- Devotions. Mrs. Edna Nichols  
 Report of Registration Committee.  
 Vocal Duet. Mrs. Mary Fisher and Mrs. Bessie Kuns  
 Election of Officers  
 Training Our Daughters for the W. M. S. Mrs. F. C. Vanator  
 Solo. Mrs. Kyle Newman  
 Round Table Discussion. Mrs. U. J. Shively  
 Installation of Officers

## Laymen's Program 8 A. M. to 9:30

## Conference Session

- 9:30 Scripture and Prayer. Rev. C. D. Whitmer  
 9:45 Election of Officers, Report of Resolutions Committee,  
 Other Reports, Miscellaneous Business  
 10:45 Bible Lecture. "The Divine Preservation of the Messianic Lineage." Rev. L. E. Lindower

## THURSDAY AFTERNOON

## C. E. Session

- 1:15 Song and Devotions  
 Ten Minute Paper, "How the Church Helps Us Live the Christian Life." Miss Vivian Anderson  
 Ten Minute Paper, "How Our Society Meets Young People's Needs." Miss Mary Kellogg  
 Twenty Minute Paper, "What is a Useful Life?"

Rev. C. D. Whitmer

Discussion

## Sunday School Session

- 2:15 Devotions. Rev. Mark Spacht  
 Address, "The Greatest Need of the Sunday School."

Prof. K. M. Monroe

- 3:15 Final Business Session

Reading of Minutes and Approval by Conference, All other Business. Invitations for Next Year's Conference

## Sisterhood Program

- 3:45 Conference Sisterhood Songs, Led by Miss Helen Garber  
 Devotions. Miss Gwendolyn Richmond  
 Special Music, by Flora Sisterhood  
 Echoes from National Conference.

Vera Frantz and Alberta Hartman

Secretary and Treasurer's Reports. Mrs. Martha Parcell  
 Higher Ground of Service. Rev. S. J. Adams  
 Installation of Officers. Mrs. Clyde Rager  
 Closing Song, "Living For Jesus."

## THURSDAY EVENING

- 6:30 Young People's Banquet and Special Program. Southern District Young People's Association in Charge.

PROGRAM OF THE FORTY-FOURTH PENNSYLVANIA DISTRICT CONFERENCE OF THE BRETHREN CHURCH,  
 OCTOBER 3rd TO 6th, Inc., 1932, JOHNSTOWN, PA.

## MONDAY EVENING

- 7:30 Devotions. F. Sibert.  
 8:00 Sermon, "Why Should the Work Cease?" Wm. A. Steffler

## TUESDAY MORNING

- 8:30 Simultaneous Conferences:  
 Ministerial—Devotions

Address, "Problem of Sin." F. Sibert  
 W. M. S.—Devotions. Mrs. C. H. Ashman

## Report Session:

- Secretary-Treasurer. Mrs. W. C. Benshoff  
 President. Mrs. D. C. White  
 Appointment of Committees  
 Presentation of Mission Study Book  
 Layman Organization  
 9:30 General Session:  
 Devotions. Wm. Clough  
 Address of Welcome. C. H. Ashman  
 Response of Districts  
 10:00 Moderator's Address. C. Studebaker  
 10:45 Conference Business Session—Reports:  
 District Evangelists  
 District Missions  
 Statistician  
 Ministerial Examining Board

## TUESDAY AFTERNOON

- 1:30 Christian Endeavor Session  
 Devotions. Melvin R. Wertz  
 "What our C. E. is Doing for Young People."  
 Miss Dorothy McCoy  
 "Our Young People at Work in Our Church." S. H. Buzard  
 Special Music  
 Reports and Recognition of C. E. Work in the Pennsylvania Conference  
 2:30 Sunday School Session  
 "How the Church has Taught; A Review." W. E. Ronk  
 "How the Church May Improve in Teaching."  
 Prof. A. B. Cober.  
 "The National Sunday School Association's Projects."  
 N. V. Leatherman, General Secretary  
 5:00 Sisterhood of Mary and Martha Session  
 Devotions. First Church of Johnstown S. M. M. Girls  
 Special Music. Morrellville S. M. M. Girls  
 Business  
 6:00 Lunch in Church Basement  
 6:30 Missionary Talk  
 Conference Reports

## TUESDAY EVENING

- 7:30 Worship  
 Prayer Service. Robert Crees  
 7:45 Devotional Bible Study. W. C. Benshoff  
 8:05 Announcements and Special Music  
 8:15 Bible Lecture. Prof. A. J. McClain

## WEDNESDAY MORNING

- 8:30 Simultaneous Conferences  
 Ministerial—Devotions  
 Address, "The Pastor a Teacher." N. Leatherman  
 W. M. S. Devotions. Mrs. Laura Frank  
 Presentation of New Program and Goals  
 Address. Miss Clara Hendley  
 Layman Session  
 9:30 General Session  
 Devotions. R. I. Humbird  
 Benevolences, "Brethren Home and Superannuated Ministers." A. V. Kimmell  
 10:15 Business Session  
 Organization

## WEDNESDAY AFTERNOON

- 1:30 Ashland College and Seminary. Prof. A. J. McClain  
 2:30 Home and District Mission Session. J. L. Gingrich and Claude Studebaker  
 6:30 S. M. M. Session. Devotions. Pike Church S. M. M. Girls  
 Music. Vinco S. M. M. Girls  
 Discussion on Conference Reports

## WEDNESDAY EVENING

- 7:30 Worship  
 Prayer Service. S. E. Christiansen  
 Devotional Bible Study. N. V. Leatherman

8:05 Offering and Special Music  
 8:15 Bible Lecture. Prof. A. J. McClain  
**THURSDAY MORNING**  
 8:30 Simultaneous Conferences:  
 Ministerial—Devotions  
 Address. Willis Ronk  
 W. M. S. Devotions. Mrs. W. H. Schaffer  
 Election of Officers  
 Address  
 Layman Organization  
 9:30 General Session  
 Devotions. E. S. Flora  
 Business Session  
 11:00 Bible Lecture. Prof. A. J. McClain

**THURSDAY AFTERNOON**  
 1:30 Foreign Missionary and W. M. S. Session  
 C. H. Ashman and Mrs. D. C. White  
 2:30 Publication Interests. Dr. C. A. Bame  
 3:00 Unfinished Business  
 6:30 S. M. M. Session  
 Devotions. Conemaugh S. M. M. Girls  
 Music. Berlin S. M. M. Girls  
 Address. Mrs. G. H. Jones  
**THURSDAY EVENING**  
 7:30 Worship. N. V. Leatherman  
 7:45 Address. W. E. Ronk  
 8:05 Offering and Special Music  
 8:15 Bible Lecture. Prof. A. J. McClain

# "KEEP FAST THAT WHICH IS COMMITTED TO THEE"

By Helen Gauntlett Williams

A few days ago, in the largest place of assemblage in the city of New Haven, there was held a debate, between a brilliant English author, speaking for Christianity, and an equally brilliant American lawyer, who is an atheist. The audience was large, the battle of wits, sharp. Several days later, meeting one of my former Sabbath school girls in a church, other than the Church of the Nazarene, she asked if I attended the debate, and I said, "No."

She said, "I thought you liked to hear brilliant speakers," and I answered that I thought too much of my Christ, who had done so much for me, to go to a place where I knew he would be reviled, and abused, mocked, and sneered at, treated as the onlookers treated him when he hung on the cross. And the girl answered that she had never thought of it that way.

Do we not often make a mistake, even professed Christians, in the places to which we go, and in the things which we allow ourselves to hear?

The idea in this college town seems to be to subject all the young people who are not sure of themselves on any ground, who have not, by repeated testings of the goodness of God and of his Christ, come to really know him, to all the winds of doctrine that blow and then wonder that so many of them made shipwreck of their religious experience.

Is not this a duty which the older people owe to the younger ones in the church, to take time to combat any false views which may be creeping in, to "exhort, admonish, instruct," as did Paul his dearly beloved son Timothy? Hear him say, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (II Tim. 1: 13, 14). That does not sound like going to debates where one of the speakers is an atheist, or this, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers" (II Timothy 2:14).

Probably more than three-quarters of the audience called themselves Christians, and I thought, "What a travesty on the word."

The faith of many a man and woman has been destroyed by such attacks of the enemy. Some word, remembered in an hour of darkness, has caused a breakdown in the faith of many believers and has brought joy to the abode of Satan and his angels.

Let us remember the words of the staunch old warrior, Paul, still speaking to Timothy, "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called" (I Timothy 6:20).

Surely today, as never before, we need to "keep that which is committed to our trust" that our matchless Christ may not be founded in the house of those who call themselves his friends: "Behold, I come quickly hold fast that which thou hast, that no man take thy crown" (Revelation 3:11). —Herald of Holiness.

Who is the weakling? The man who boasts that he is not afraid to sin.

## LOVE

By Clyde Edwin Tuck

*Love is the greatest power, greatest good;  
 Of all world forces, it alone survives  
 Times and its changes, teaching brotherhood;*

*All evil and all hate it has withstood—  
 It is the impulse molding all our lives.*

*Love rules in palace and the humble home;  
 It rocks the cradle and it lights the grave.  
 Love sends its message from cathedral dome,  
 Relief ships glide across the ocean foam,  
 And nations without truth it comes to save.*

*Love finds the lost sheep in the wilderness;  
 It smoothes the pillow on the bed of pain.  
 Wherever sorrow dwells or lurks distress,  
 Its watch it keeps to comfort and to bless—  
 Love's bow of hope shines brightly through the rain.*

*I only ask for growth in love divine;  
 Self-love dismissing, let me others serve  
 That Christ's pure love may by reflection shine  
 The light that seeks to gladden and refine  
 The love that would our peace and calm preserve.*

*Love is the sole possession I desire,  
 Love that transforms all paltry, sordid things;  
 It floods my being with celestial fire;  
 With courage that can nevermore expire  
 It comes to give the spirit buoyant wings.*

*Love is immortal; it can never die.  
 Love is not of earth, but from above,  
 And brighter grows its flame as years go by,  
 Our hearts to cheer, our souls to purify—  
 It fills the universe, for God is love.  
 Jefferson City, Mo.*

## ALL THINGS

When we are in the place God would have us no evil can befall. Joseph, sold into slavery, is but being sent to school that he may be fitted for the place God is preparing for him. Sorrow and suffering are often the necessary preparation for a life of service.

A missionary tells a story of a Chinaman who needed a donkey but had no money to purchase it. At length he arranged to exchange one of his children for a donkey in order that he might support the remainder of the family. The boy thus exchanged must have had something attractive about him, for like Joseph of old he found favor, and at length was rescued from his life of slavery and given an opportunity for a Christian education.

A short time ago the missionary who tells

## This Corner

will  
 Enlighten  
 you



## What about



What? Wait and see  
 When? Next week  
 Perhaps

the story was addressing a large Chinese school. His interpreter so won his admiration by his accuracy and his understanding of the matter presented that he made inquiries about him and discovered that he was the little boy who had been exchanged for a donkey, now grown up and entering on a life of usefulness among his own people.—Selected.

## ANNOUNCEMENTS

### SERGEANTSVILLE, NEW JERSEY

The semi-annual Love Feast and Communion service will be held at the Sergeantsville, New Jersey, Brethren church, Sunday evening, October 9, 1932.

The annual Homecoming Day service for Sergeantsville, New Jersey, Brethren church will be held Sunday, October 16, 1932. Morning service beginning at 10 o'clock; afternoon service at 2 o'clock. All neighboring Brethren are cordially invited to attend these services.

M. H. WILSON, Secretary.

### PASTORATE WANTED

We have not accepted the call for further service in Muncie. We are leaving here October 1. We are open for a call to a church or churches desiring the help of an experienced pastor. A report of some of our work here appears in a previous number of the Evangelist. Mrs. Sands is a fine worker with the children. We should be glad to correspond with your pastoral committee. We would be lenient as to salary.

M. L. SANDS,

1320 E. Kirby Ave., Muncie, Indiana.

### PRELIMINARY ANNOUNCEMENT OF INDIANA DISTRICT CONFERENCE

The Forty-fifth Indiana District Conference of Brethren Churches will meet at Flora, Indiana, October 4, 5, 6. A fine program has been arranged and a wonderful conference is expected. The Young People's Banquet will be held as usual on the last night of the conference. The Flora Brethren are preparing for and expecting a large gathering. The churches of Indiana are urged to help make this the Best Ever Conference in Indiana. Program will be printed soon.

FRED C. VANATOR, Vice Moderator,  
M. L. SANDS, Secretary-Treasurer.

### PENNSYLVANIA DISTRICT CONFERENCE, JOHNSTOWN, PENNSYLVANIA

The First Brethren church, Johnstown, Pennsylvania, extends a most cordial invitation to all the churches of the Pennsylvania District to be their guests at the District Conference to convene, Monday evening, October 3 to Thursday evening, October 6, inclusive. The church is located on the corner of Dibert and Napoleon Streets, just six blocks from the center of the city. Night's lodging and breakfast will be furnished free in the homes. The noon and evening meals will be served at the church for as low a price as possible and serve the kind of meals the delegates ought to have. The church will do all within her power to make everybody welcome and feel at home throughout the entire conference.

Pastor, CHARLES H. ASHMAN.

### FLORA WELCOMES THE INDIANA CONFERENCE

It is not too early to extend from Flora a welcome to those who may be contemplating a visit here during the State Conference. The time will soon be here. The dates are October 4 to 6. Flora is situated almost in the heart of Carroll County, and is on the main line of the Pennsylvania Railroad from Logansport to Indianapolis. It is also situated upon state highway number 18 which runs East and West. Those coming by auto from the North should likely come to Logansport and on down on highway 29 some fourteen miles and then take 18 six miles West into Flora. The church is in the Northwest section of the town. The people of Flora are making preparations to entertain the Conference and are amply fitted to take care of all who shall come. You will also want to visit the Brethren Home which is just outside the corporation a short distance. Come and bring some one with you and let this be an outstanding Conference. Lodging will be furnished free and all meals will be served in the commodious dining room of the church at the regular Conference rates.

FREEMAN ANKRUM, Pastor.

## Business Manager's Corner

### FROZEN ASSETS

The expression "frozen assets", if not newly coined to meet the situation of banks and loan companies that were crushed as a result of the crash in the stock market in the fall of 1929 had not come into common use until after that great calamity.

It is pretty generally understood that many of these banks could have weathered the storm had their clients given them time to realize on their assets at a later and more opportune time.

But panic stricken depositors staged a run on hundreds of these institutions, in response to the law of "self preservation", and precipitated the very condition in the entire country that they wished to avoid, and brought losses that in many cases will never be recovered.

Two kinds of customers are essential to the success of any bank or loan company, depositors and borrowers; but if the depositors demand the withdrawal of their deposits more rapidly than the borrowers are able to return their loans it is just too bad for the banks.

The business manager does not pose as an economist nor as an expert in high finance, but he does know that the payment of a single account for one hundred dollars can easily settle one thousand dollars in other accounts in ten days or less by getting into active circulation.

### A Practical Application

The writer is now serving his eighteenth year as business manager of The Brethren Publishing Company, and never in that time has he been so greatly embarrassed by financial difficulties as at the present time.

This is not because we are not doing sufficient business to keep the establishment in operation, but because of FROZEN ASSETS.

We have enough accounts on our books right now to pay off every current account against the Publishing House and every current note as well, if these accounts

against our debtors could be promptly collected.

This is not only a financial question, but it is an ethical question as well. Is it right that one institution that serves the entire brotherhood, from the Atlantic to the Pacific, should bear the accumulated financial burdens of the many churches and Sunday schools from the east to the west?

### Unpaid Salaries

We know that a great many of our pastors do not have their salaries paid up to date, which very naturally causes them to hesitate about bringing too much pressure to bear upon their congregations in regard to the payment of other obligations. But the pastors are not alone in this embarrassing situation. Neither the editors nor the business manager have their salaries paid up by a long way; so you see we are companions in need.

However we have managed to keep the employees in the mechanical department paid up, though the rest of us have been compelled to deprive ourselves for a time.

### Relieving the Situation

Some one may enquire, How can the situation be relieved? This is not such a difficult problem after all. We have Sunday schools and churches that are owing us from three dollars up to nearly three hundred. Some of these accounts are more than a year old; others nine months or six months old. It might require quite an effort on the part of the local church or Sunday school to meet its account with us; but, if fifty such churches or schools would do that, it is easy to understand what a relief to an embarrassing situation that would afford.

### Delinquent Evangelist Subscriptions

Another source of relief could be found in the prompt payment of subscriptions to The Brethren Evangelist. There are hundreds of subscriptions that are due or past due; some of these subscribers have received two or three notices of the expiration. It may require real sacrifice on the part of some to meet the amount of their subscription; but we feel sure a great many others spend more than the cost of a year's subscription to their church paper every once in a while for other things from force of habit or to meet a passing desire, without thinking much about it.

Smoking, chewing, soft drink habit, permanents for the ladies, etc. These things all count, and while the writer is not addicted to any of these habits, he will confess that if necessary he could cut off some expense that would pay for a year's subscription to the church paper. For a homely illustration the business manager will admit that it costs more to feed his pet gold fish a year than the price of The Evangelist. Now, let us all be honest and admit there is something for which we unnecessarily spend the price of our church paper every year and which we could do without if we could not get our paper any other way.

### Our Aim

Our sole aim in writing this column has been to awaken among our churches, Sunday schools and subscribers a sense of responsibility for the well being of THEIR publishing house, and to influence them to relieve a most embarrassing situation at the earliest possible moment.

R. R. TEETER,  
Business Manager.

VOL. LIV  
Number 38

October 1  
1932

# THE BRETHREN EVANGELIST

## How the Late Theodore Roosevelt Met the Argument

As Reported by "The Presbyterian Advance"

Thirty years ago, with Theodore Roosevelt in the White House, the repeal crowd was trying to repeal the law prohibiting liquor sold on Sundays. Prohibiting the saloons to sell liquor on Sundays, they said, increased crime, fostered bootlegging, ruined business, deprived the poor man of his club. They used exactly the same arguments to reopen the saloons on Sundays as they now use to restore the whole legalized liquor business.

The saloons sold liquor on Sundays, of course, but they did so illegally; they said they were going to sell liquor **anyhow**, so they might as well be permitted to sell it legally, as selling it illegally caused so much crime. Many eminent and fashionable leaders joined the liquor interests in the 1902 cry for repeal of Sunday closing laws; and the W. C. T. U. reprinted the remarks of President Roosevelt who, as Commissioner of Police in New York City had been **criticized for enforcing the laws against the sale of liquor on Sundays**. This is what Theodore Roosevelt said:

"Many of the demagogues who have denounced us, have reproached us especially because we took away 'the poor man's beer,' and have announced that, law or no law, the poor man had a right to his beer on Sunday if he wished it. These gentry, when they preach such doctrine, are simply teaching lawlessness.

"If the poor man has a right to break the law so as to get beer on Sunday, he has a right to break the law so as to get bread on any day. It is a good deal more important to the poor man that he should get fed on week days than that he should get drunk on Sundays. The people who try to teach him that he has a right to break the law on one day to take beer

are doing their best to prepare him for breaking the law some other day to take bread.

"But, as a matter of fact, all the talk about the law being enforced chiefly at the expense of the poor man is the veriest nonsense and hypocrisy. We did not hurt the poor man at all. The people whom we hurt were the rich brewers and liquor sellers, who had hitherto made money hand over fist by violating the Sunday law, with the corrupt connivance of the police.

"There is small cause for wonder that they should grow hot with anger when they found that we had taken away the hundreds of thousands of dollars which they had made by violation of the law. There is small cause for wonder that their newspaper allies should have raved. But it is a wonder that any citizen, wishing well to his country, should have been misled for one moment by what they have said. The fight they have waged was not a fight for the poor man; it was a fight in the interest of the rich and unscrupulous man, who had been accustomed to buy immunity from justice.

"As a matter of fact we have helped the poor man, and, notably, we have helped the poor man's wife and children. Many a man who before was accustomed to spend his week's wages getting drunk in a saloon, now either puts them up or takes his wife and children for a day's outing. The hospitals found that their Monday labors were lessened by nearly one half, owing to the startling diminution in cases of injury due to drunken brawls. The work of the magistrates who sat in the city courts for the trial of small offenders was correspondingly decreased. All this was brought about by our honest enforcement of the law."

## Signs of the Times

by  
Alva J. McClain

### ARE the Drys Disfranchised This Year?

The prohibition problem, as the election approaches, is becoming more confused and muddled every day by reason of the words and actions of friends as well as enemies. Some will tell you that a vote for Hoover is a vote for prohibition. Others say that there is no practical difference between the two important candidates, except that one has spoken more clearly than the other; and that a vote for either is a wet vote. Still others claim that you may vote for either one, as you like, because neither could change the Constitution even if elected. One of the most prominent dry leaders in the country, who lives in Washington, D. C., is reported to have said pessimistically that he thanked God he had no vote this year.

You will see many strange things this year. The various dry leaders and organizations continue to exhort us to VOTE DRY. But for the most part they do not advise you WHO TO VOTE FOR. Many of them do not agree among themselves.

For example, Dr. Daniel A. Poling, chairman of the Allied Forces favoring prohibition, enters this week on a high speed campaign in support of President Hoover for reelection. Using an airplane, he expects to make 201 speeches in 43 days covering the territory of 31 states. He thinks with many others that the drys can and should support Hoover.

On the other hand, Senator Borah, an experienced legislator and life-long prohibitionist, is reported as saying, "I can see no difference whatever in the practical effect between the platforms of the two parties with reference to the 18th Amendment. They both mean, in practical effect, the repeal of the 18th Amendment. . . . Those who are in favor of the 18th Amendment have been adroitly and effectually disfranchised so far as the presidential election is concerned. WHICHEVER WAY THEY VOTE, THEY VOTE FOR REPEAL."

### THERE is a Way Out

Neither Dr. Poling nor Senator Borah are infallible in their judgments as to what will happen in the future. But Senator Borah ought to know, if anyone knows, what the practical meaning of the Republican platform is. He is mistaken, however, in saying that the present situation has disfranchised the dry voter.

Although most people seem to have forgotten it during the "dry millennium", there is in this country an organization known as the PROHIBITION PARTY. You need not, this year, vote for a wet political party or its candidate. Since both the major parties have half-heartedly tried their hand at prohibition enforcement, why not now hand the problem over to a party which really believes in prohibition? Of course it will be said that the prohibition party has no chance to win an election, which is doubtless true, and will continue to be true as long as the dry leaders continue to support leaders and parties whose policies are

framed like the Delphic oracle to please both sides.

PERHAPS THE PROHIBITION PARTY MIGHT SOMETIME WIN AN ELECTION IF THE DRY LEADERS LIKE DR. POLING WOULD START FLYING AROUND IN AIRPLANES IN ITS SUPPORT.

### THE Depth Closed Me Round About

Last week Dr. Beebe, explorer of the under-seas, was lowered in a specially constructed steel ball to the depth of 2200 feet off the coast of Bermuda. With him he took a microphone and during the descent broadcast a description of the experience which was heard plainly by many radio listeners. It was a very remarkable and dangerous achievement, accomplished without mishap.

Bible students will recall another man who went down into the ocean depth, and although his accommodations were not so comfortable, he stayed longer than Dr. Beebe; in fact, three days and three nights. Moreover, he came up just as safely.

It is also of interest to recall that Jonah, like Dr. Beebe, did some broadcasting while in the ocean depths. "Then Jonah prayed . . . out of the fish's belly." And although there were no radios in Jonah's day, yet his broadcast was heard by the One for whom it was intended. For "The Lord spake unto the fish, and it vomited out Jonah upon the dry land." (You may read the entire broadcast in the second chapter of Jonah's very brief biography.)

Dr. Beebe went down to learn more about the ocean and its creatures. Jonah was not a scientist. He did not deliberately take his famous trip for the purpose of studying life in the sea. So far as the record he left is concerned we do not know whether he learned anything of scientific value about the digestive processes of the "great fish." But he learned something about God, and that, after all, is the important thing to learn.

Jonah learned first, that a man cannot escape God by fleeing to Tarshish or going down to Joppa; and second, that God answers prayer which is sincere, no matter where we are when we offer it; and third, Jonah learned that "SALVATION IS OF THE LORD" (Jon. 2:9). Until a man has learned this last, he knows nothing.

### THE Value of The Sensational

Until Dr. Beebe went down 2200 feet in the ocean and conducted a broadcast, millions of people knew nothing about him. Until Lindbergh flew alone across the Atlantic, very few had ever heard of him, and most of them would not have walked across the street to hear him speak, much less merely to look at him. Now he has to hide from the crowds and plead with reporters to grant him some privacy.

If you remember this peculiar twist in the mind of the crowd, its craze to see and hear someone who has done something sensational, it will help you to understand why the whole city of Nineveh turned out to hear him, and why from the human standpoint the city gave heed to what he had to say. Human nature is the same in every age. The Lord knows all about it. Perhaps that is one reason why Jonah was given his remarkable sea voyage.

What do you think, even in this age of sophistication and unbelief, would happen if a great fish would vomit up a man in plain

view of the bathers at Long Beach, California? He might not be much of a preacher, but he would certainly get a hearing.

You will notice carefully, however, that Jonah himself was not what we call today a "publicity hound." He was pushed, did not push himself, into the limelight. Nothing is so detestable as the preacher who is always trying to break into the news columns, no matter how, always trying, trying to find a whale in order to be swallowed.

### HOW the Theaters Capitalize Crime

The craze of people to see those who figure in any kind of sensational publicity has been capitalized by theatrical owners in a most reprehensible way. Some months ago a woman in Chicago shot and killed her husband. As a newspaper reporter put the matter, "she shot her way to the footlights," and was paid \$1000 a week to exhibit herself before the curious public. Another woman shot a man, and was immediately engaged by theatrical interests. But the man recovered, and as a result of his plea for her there was no sensational trial; therefore, her salary was reduced!

This condition is a judgment, not only on the theater as an institution, but also upon the civilization which has produced and supports it. The last Book of the Bible pictures the entire world-system of the present age—commercially, politically, socially and religiously—as Babylon the Great. When at last the judgment of God falls upon this system, we read that "in her was found THE BLOOD . . . OF ALL THAT WERE SLAIN UPON THE EARTH." (Rev. 18:24).

The call of God is clear to those who have ears to hear: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4).

"Pain, both mental and physical, is a hard schoolmaster, but one that teaches us great lessons in understanding of the burdens and heartaches of others."

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Send all moneys to the  
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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Simpler Living Enforced by Depression

The depression is being blamed for a great many things, but there is very little for which it is being given credit. Of late, however, there are those who have been able to discover some good coming out of it. In some quarters they tell us that people are turning to religion with more seriousness than when prosperity filled the land. It is quite natural that it should be so. When people are hard pressed and unable to help themselves, they seek the help of a Power that is higher than human, but when fortune favors them and they have everything in abundance, they seem to think they are sufficient unto themselves and do not need God. If the depression results in driving men to their knees in dependence upon the wisdom and power of Almighty God, and if it brings them the more readily to call upon him for his forgiving and saving grace, then will it indeed prove a blessing and we shall know that God overrules even the evil results of man's sinfulness to bring about his glory.

Now we learn of still another benefit being attributed to the depression. It seems that men are being forced to content themselves with simpler living, with a consequent improvement in health. And the testimony comes from a high medical authority. Dr. Benjamin Goldberg, of Chicago, associate professor in Medicine at the University of Illinois and formerly director of the Chicago Municipal Tuberculosis Sanitarium, in addressing recently the American Congress of Physical Therapy, meeting in New York, according to a report by *The Evangelical-Messenger*, told the gathering that the depression has returned physical gains to the country, notably an eight per cent drop in the mortality rate from the white plague. Information from ten states having an approximate population of more than 52,000,000 persons, reveals that not one showed a gain in mortality of tuberculosis for the first half of 1932 as against the same period in 1931. He cited the reasons the higher death rate had not been experienced, as follows:

Because unemployment and lowered incomes have produced a simpler form of living, with more relaxation and elimination of fatigue produced in an era of high industrial production and pleasure seeking.

Because food curtailment has not occurred to an extent where starvation has broken the resistance of an individual to disease. Because epidemics of respiratory infections are usually followed by increases in the incidence of tuberculosis morbidity, and there has been no such epidemic in several years.

Because the era of industrial activity which enticed the population from the rural communities into the urban has been reversed, over 500,000 individuals having left the cities for the farm in the first six months of this year.

In other words, according to the testimony of this expert, the American people have been driven by the force of circumstances into simpler ways of living and have profited thereby. It would be well if the spirit of wholesome simplicity could enter more largely and widely into our national life, and that, not by compulsion but by choice. But real simplicity is a spiritual attribute and cannot be expected in the life of the worldly man or woman. Fundamentally, it is the spirit of separation from the worldliness of the world, from its extravagances, extremes and unwholesomeness, not to mention its vicious and wicked ways. It is the spirit that refuses to rush pell-mell with the greedy, pleasure-mad, God-forgetting, Christ-denying crowd, but takes time rather to "seek first the kingdom of God and his righteousness", trusting that all things else that are needful will be added. It seeks to live in lofty, uncrowded ways, where men have time to think deeply and to live sincerely. Simplicity of spirit is not popular, but it is extremely worth while. It has been a long time since Wagner wrote: "To yearn for simple living, is to long to fulfill the highest human destiny," but it is still true. He who is actuated by the desire to live the simple life has the aim that Paul urged when he pleaded: "And be not conformed to this world, but be ye transformed by the re-

newing of your minds, that ye may prove what is that good and acceptable and perfect will of God." Nothing would do so much to unchain the wheels of spiritual progress as a revival of the spirit of separateness from the world, and from its mad rush after the things that gratify the carnal mind. And the church is being reminded of this spiritual duty by means of this by-product of the depression.

## The Brethren Home's Emergency Appeal

Somebody has slipped. Yes, a good many people have. What other conclusion can you reach when you are faced with the fact that the entire brotherhood gave only \$651.85 during the year closing July 31st for the support of the Brethren Home at Flora, Indiana? That small sum isn't due to the smallness of many offerings, but to the fact that there weren't many given. A good many churches and individuals didn't give even a small offering. Among those who didn't give are a few who just positively couldn't give; they are fighting for their lives and are compelled to use every available cent to meet their own emergency. But such churches have been supporting and will again support when their crisis is past. But there are a good many churches that are just hard up financially, though not dangerously so, and have decided that they cannot afford to give to all the general interests during these hard times. And so they have cut out this or that special offering with the result that some of our enterprises are suffering. And the Brethren's Home Board is one of those brotherhood agencies that has suffered, their offerings from the churches amounting to just about half what it was last year, and last year's total being nearly 600 dollars under that of the preceding year, the slump in offerings starting with the depression.

This, we think, is merely a slip in loyalty, that is, it has been made without purpose or intent to be disloyal to this institution. We have given this short support, doubtless, merely because we were hard pressed and without seriously thinking of what it might mean to the Brethren Home, and also without fully realizing the extent of its need. Nevertheless it is a slip that will have serious consequences, if somebody does not presently come forward with additional funds. The Home has had other shrinkages in income this year also, that is, smaller sales of farm products and fewer boarders, and these add to the seriousness of the situation. Our superintendent and matron are good workers and managers and we may count on them doing the very best possible under present conditions. But the support problem is up to the brotherhood. We have put our hands to the plow and we must not look back. We have an obligation that we cannot evade nor slight with honor. We must do the best we can, even though it means hardship. But doing the best we can will require cooperation. Every one who can possibly do something, must do it. If all—both churches and individuals—will do their bit, we will succeed.

No suggestion as to time has been put forward, so we are suggesting on our own account the advisability of lifting an offering at your Rally Day service, if that event is not already past. If it is, then why not make use of a "harvest home" service, or a "laymen's service" for the lifting of a special offering. No one has said anything to us about the erstwhile annual Layman's Day observance, but it is too good an event to let die. And if there is no other offering (and we know of none ordered by Conference) that must needs be raised on that occasion, it would seem a splendid opportunity to do something for the Brethren Home. These are mere suggestions and we would have you consult your own convenience in the matter of using them, but be sure to do something for this cause, if it is at all possible, and especially if you have not already made an offering this year. Or, if you have pre-

viously done something and now feel able to do more, be assured that the cause is worthy and the need is dire and urgent.

## "The Faith That Is In Thee" On Prohibition

The Word admonishes us to "be ready to give a reason for the faith that is in thee." There is real need of being ready to do that with regard to Prohibition just now. Anti-prohibition propaganda is so blustering and widespread and those who believe in Prohibition are so timid and so seldom heard, that many are led to believe that there isn't much to say in defense of Prohibition, that it is a lost cause and a failure as a method of dealing with the liquor evil. The Prohibition cause needs more live propagandists, more leaders who believe strongly enough that absolute prohibition is the only method of dealing with the liquor traffic that they are willing to fight for it. There is too much lukewarmness and lack of positiveness and aggressiveness. There is too much thoughtful attention, too much evidence, given to the arguments of the wets. This is true on the part of leaders of all classes and ranks, from President Hoover and Governor Roosevelt on down. A lot of the misleading propaganda is being taken for "gospel truth." Even some religious paper editors are leaning over backwards in an effort to "face the facts" as they term it.

A group of representatives of the religious press met in New York recently under the chairmanship of John R. Mott in an endeavor to "arrive at a common mind, elaborate united plans and give themselves to concerted action" with regard to Prohibition. As a result of an open forum they brought forth ten points itemizing benefits of Prohibition that should by all means be preserved. Then they felt they must not "ignore the unfavorable aspects of the present situation", some of which were thought to be the "widespread law-breaking", increasing "social drinking" in families and social groups, the possibility that Prohibition had more greatly "corrupted the political machinery in the large metropolitan areas and in certain state governments." These are all wet claims and we take issue with them in every particular. There are evils aplenty along all these lines, but to suggest that they are the result of Prohibition, or that they are as great or worse than in pre-prohibition days is simply to re-echo wet propaganda. It is all so much camouflage to conceal their real aim of destroying Prohibition and bringing back the saloon or its equivalent under some other name.

We will get nowhere against this wet gang by half-heartedness and soft words. We must be quick to recognize the falseness of their claims and positive in denouncing them. We need more of the spirit of Theodore Roosevelt, who, as President thirty years ago, met the same wet arguments against the enforcement of Sunday closing laws as are now being used against the enforcement of the law forbidding the traffic on any day. They tell us now that only the rich can have their drinks and that the poor man should have his rights. But it isn't the rights of the poor man but the greedy gain of the rich that is sought. Moreover they say that the law is being so terribly violated, we had better repeal the law so as not to encourage lawlessness since men will not obey the law under any circumstances. The cure of lawlessness is enforcement and not repeal of law. The words of the popular late president are about as good for our day as for his own. (They appear on front page. We not only need enforcement officials of his stripe, but we need more Prohibition leaders with his keen discrimination and forceful denunciation.

## EDITORIAL REVIEW

The spirit of bitterness or of retaliation has no rightful place in the Christian life, and much less in the pulpit or in the religious press. "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: but I say unto you, that ye resist not evil."

Brother William D. Schaffer of Conemaugh, Pennsylvania, gives us an extended report of the excellent Sunday school institute recently held at the Mount Pleasant church. It can be seen that it was an inspiring and instructive meeting, and the Sunday School Association agrees to assist other groups of churches in holding similarly helpful institutes.

Brother Robert D. Crees reports thirteen confessions of faith and six reconsecrations as a result of a revival in his Brush Valley church in Pennsylvania. Brother Claud Studebaker of Pittsburgh was the evangelist and his gospel preaching was greatly enjoyed and helped to quicken the spiritual life of the church. At the time of the report four of the converts had been baptized and the rest were to have been baptized the following Sunday.

Brother R. I. Humbert writes of the progress of his work at Martinsburg, Pennsylvania, and of his fellowshiping with kindred spirits on the way to National Conference and back. He visited with and preached for the people of the Campbell church in Michigan, his former pastorate. He records several special features of interest in his own church program. Aside from his emphasis on Bible Study, he puts forth special effort to develop the missionary spirit among his people.

Christian Endeavorers have a brief suggestion this week from their associate president, Brother Fred C. Vanator. He urges the organization of new societies. October is **Organization month**. You are getting the word in time to get a good start. Let's hope that every district comes through with some new societies organized. We are charging the publicity director, Brother C. D. Whitmer now with the responsibility of seeing that we get a report at the close of the month.

Indiana Brethren are invited to bring along with them to their state conference to be held at Flora, something in the line of food supplies, particularly staple groceries, and money for the benefit of the Brethren Home. This suggestion grows out of the critical financial situation obtaining at the Home at the present time. Dr. Miller authorizes us to say that any old people wanting a place to live for the winter may secure board and room at the Home at Flora for \$20.00 a month. That is certainly a very nominal price. Any one wishing to economize for the winter will find this an opportunity, and the environment is most pleasant and Christian.

The evangelistic leaders of our brotherhood will be interested in learning of the next national convention of the Interdenominational Association of Evangelists to be held at Indianapolis, Indiana, in Cadle Tabernacle, January first to eighth. This is one of the outstanding national religious gatherings of the year and most of the great evangelists and song leaders and singers will be in attendance. Some of our ministers may appreciate having the notice thus far in advance that they may plan to attend. We were especially interested in a resolution which was adopted at the last business conference held at Winona Lake and which reads as follows:

"We do not now nor ever have placed our endorsement upon 'Public Healing meetings.' While every member of the Association believes that God heals the human body in answer to prayer, we do not believe as some extremists who assume the position of 'Healing of Bodily Diseases in the Atonement', in general anointing and public healing meetings. Nor do we admit to membership in our Association those who so believe and conduct such meetings."

President E. E. Jacobs gives us his first college news letter since the opening of the school year and from it we learn of a slight decrease in attendance, due to the depression no doubt, as he points out. Not only are bank savings gone in many instances so that parents are unable to send their children to college, but work is also gone or unobtainable, so that students who would go to college if they could get work to pay their own way are compelled to remain at home this year. The editor has received by letter and in person appeals from several young men to help locate work for them, that they might make their way at college. There is very little opportunity for students, when men, heads of families, are out of work and seeking it on every hand. It seems to us the college is fortunate in not having experienced more of a decline in attendance than it has—only twenty. Dr. Jacobs asks for a continued interest in the prayers of our people in behalf of the college. That we ought to give, and be very much in earnest about it. It is needed now, if ever, and prayer counts. For let us not forget that the prayer of faith will reach the ear of God and will touch the hearts of God's people.

## Spiritual Economy

By W. S. Crick

*A Sermon preached at the Ohio Conference held at Bryan, June 14-17, 1932*

Text: "I have a stewardship entrusted to me" (R. V.) I Cor. 9:17

"Economics is the science which treats of the production, use, distribution and administration of wealth, resources, or capital," according to the definition. In I Cor. 9:17, the Apostle Paul characterizes his ministry as a 'stewardship', and the word he used in the original is that from which we derive the English word 'economics.' Evidently, in the thought of the apostle, his ministry in dealing with the spiritual wealth, resources, and 'riches in grace' required him to be a 'spiritual economist', and the administration of those spiritual resources, constituted for him a 'spiritual economy' or stewardship.

The term "oikonomos" (economics) is used more than a dozen times in the New Testament, in Luke 16:1-3, and many other times in the epistles. In the Authorized Version it is generally translated "dispensation", but the Revised Version more accurately uses the word "stewardship". An analysis of the use of the term discovers that there are several types of economy (administration) in which not only the apostle, but his successors in the ministry, and every child of God is called upon to serve.

Possibly there has never been a time when world conditions demanded so much of its leaders as the economic situation demands today. But, when one studies present economic conditions in the light of the inspired Word, he comes to understand that the present material depression was preceded by a terrible depression in spiritual values, when the nations became morally bankrupt and spiritually insolvent. The greater majority of folk were little concerned about empty lives, empty churches, empty profession and empty formalism. But an empty stomach, a depleted bank balance, and idle man-power arouses the concern of everyone. The conclusion that the spiritual depression was largely responsible for the economic depression is based on saner argument than merely the accident that one follows the other.

A schoolboy surprised his teacher when he replied to his question that Lord Nelson was victorious in a sea engagement with the Spanish fleet because the "Spaniards lacked three ships." "What three ships do you mean?" asked the teacher. Replied the pupil, "Seamanship, generalship, and marksmanship." The church of Jesus Christ, too, has lost many an engagement largely through the lack of one "ship"—STEWARDSHIP!

Let us examine God's Word in an effort to learn the nature of some of the spiritual wealth, and resources which it is the believer's economy to administer.

### The Economy of Time.

First, let us think of the administration of time with its special opportunities and responsibilities. We are warned that "the days are evil", and that it behooves us to demand and give "meat in due season". Not only the season, but the time of day affects our menu—how much more should the "signs of the times" affect our use of our opportunities, "our moments and our days". Instructed believers are "sons of the day" and "Everyone that hath this hope set in him purifieth himself . . ." (I John 3:3). Surely we should minister with the admonition "Be ye also ready" in our ears.

### The Economy of Conduct, Example, Service.



Rev. W. S. Crick  
Pastor Brethren Church  
Fremont, Ohio

"The overseer (R. V. Marg.) must be blameless as God's steward (economist)" Titus 1:7. Indeed, great losses have been sustained in the building of character because the examples of leaders have been faulty. But this responsibility is not limited to "overseers", as St. Peter counsels "Be ye holy in all manner of living" (I Pet. 1:15). Believers in general are to administer the gift among themselves in such a way as to be "good stewards of the manifold grace of God" (I Pet. 4:10) St. Paul in Ephesians 4: 7, 11, tabulates the various measures of grace as equipping "some to be apostles, some prophets, some evangelists, some pastors, some teachers and some SAINTS!" We are to "offer our bodies as living sacrifices" because we "are bought with a price", yes, "redeemed with the precious blood of Christ!"

### The Economy of Preaching and Teaching.

St. Paul declared "Woe is unto me if I preach not the Gospel, for I have a stewardship (economy) entrusted to me." He makes it quite plain that he is not ministering merely for reward (wages), but because of an inner divine necessity. This urge characterizes every true steward of the "mysteries of God" (I Cor. 4:4), and the "necessity" is not limited to those "sent" but includes also the "senders." In Acts, thirteenth chapter, the Holy Spirit "called" but the Antioch Church "sent" them missionaries out. Significantly the Apostle asks in Romans 10:15, "How can they preach except they be sent?"

All too many Christians (?) have left the matter of economy of preaching, teaching and soul winning practically out of their budgets. Many have overlooked the fact that all things belong to God—and plan first to take care of their earthly creditors, and pay to the heavenly Creditor whatever may be "left."

The prophet Elijah taught the widow of Zarephath (I Kings 17:8-16), a lesson which many financially embarrassed folk need to learn today. The brief dialogue reads: Elijah: "Bring me a morsel of bread". Widow: "We are using the last we have for ourselves." Elijah: "Bring me a cake FIRST, and AFTER that make for thee and thy son." And the inspired narrative goes on to state that "she did according to the saying of Elijah, and she and he, AND HER HOUSE did eat many days!"

In these trying times when the necessity to retrench finds expression in many cases in curtailed contributions to the Church and her activities for the sake of saving the "last cake" for self, the Prophet's demand is worthy of consideration. Not only in times of depression have church members shown a marked "carefulness" in giving to the Lord's work, as was evidenced by the exemptions claimed for benevolences in income tax reports in a year of prosperity. While the government allows a deduction of fifteen per cent from incomes for contributions to religious and benevolent causes, one year's reports showed that the exception actually claimed averaged one-fourth of one percent! Centuries ago Jesus asked the question which is paramount today: "Whence shall we buy bread . . . ?" and HE ANSWERED IT when a fisher lad gave the Lord ALL his lunch. "Your Heavenly Father knows ye have need . . . seek first his Kingdom and his right-

eousness, and all these THINGS shall be added unto you." (Mt. 6:33).

#### The Economy of the TRUTH.

St. Paul regarded himself as a steward, not only of time, opportunity and substance, but also a guardian of the TRUTH. (I Tim. 1:4), hence he warns Timothy not to "teach a different doctrine." The aged apostle urged the younger minister to "guard the deposit" (I Tim. 6:20), and to "hold the pattern of sound words" (II Tim. 1:13). Since we are administrators of "the mysteries of God" (I Cor. 4:1), surely we should have a profound concern that humanity, already morally and spiritually bankrupt, should not be cheated by a fraudulent "handling of the Word of TRUTH" (II Tim. 2:15).

#### Spiritual Economy Which God Will Honor.

An example of spiritual economy which the Holy Spirit commended through the writing of St. Paul is that which was practiced by some members of the churches in Macedonia, who "FIRST gave their OWN SELVES to the Lord and to us through the will of God" (II Cor. 8:5). Now, as always, what the church has lacked is a complete giving of life to the Lord. For dynamic zeal for the Lord, the Church has substituted a mechanical program—instead of instilling the Spirit of God, the Church has sought to install systems to "raise money." When, and not until then, the Christian, as a wise economist, gives HIMSELF to the Lord, and in return RECEIVES of his fullness, will he have both abundance and ability to administer the material resources of this world.

Salvation is primarily a matter of RECEIVING, out of which the "giving" will issue cheerfully. Truly, the child of God is rich, for he has "an inheritance incorruptible and undefiled, and that fadeth not away" and he himself is "by the power of God guarded through faith unto a salvation ready to be revealed in the last time" (II Pet. 1:4, 5).

Fremont, Ohio.

## Youth's Need of the Cross

By Preston R. Campbell

*(Address at Young People's Session of the Southeastern District Conference held at Roanoke, Virginia, June 14-16, 1932)*

Let us consider briefly a few of the outstanding reasons why youth has need of the Cross. First of all it is an absolute essential to salvation. Youth of the world has sat in the classroom, church pew and other places and has had grounded into its life and faith teachings concerning Christ that tend to obscure the Cross. We hear much of the "Jesus of Social Welfare," "The Jesus of Marvelous Teaching," "The Jesus of Community and Moral Uplift," "The Jesus Way" and "The Principles of Jesus." Very little emphasis has been placed on or directed toward the real truth that the first place where faith must see Christ is on the Cross. Because of such blind rations Youth has acquired the habit, the special art of placing the Cross in the shadow of these misconceptions of the very heart of the Gospel.

Lest we fall into the same trouble let our policy be always to beware of the one that talks much about the example of Christ and imitating Christ and leaves out the message of the Cross and to rally to the one that exalts Christ and rests all on the Cross. Youth must awaken to the blessed reality of the Cross and learn the part it plays in the weaving of its destiny. Youth must take into consideration the facts; that the Cross occupies the central place in the Bible; that the very keynote of the

Gospel is Calvary; that the Old Testament looks forward to the Cross and the New Testament looks back to the Cross; that the Cross occupies the central place in the life of Christ and in his ministry and should be the same in its life.

Youth needs to realize that its only hope lies in the Cross. Our older generation has worked faithfully to keep us on the right track; at least they express the same in establishing mediums to interest us. But humanitarian activities, social service, the building of community centers, the application of the finest spirit of sacrifices by our parents to the human problems of the day, the multiplication of philanthropic activities, the most practical ministries made to the needs of the multitude, none of these nor all of these can be allowed to overshadow or supplant our need of the Cross. The Cross still remains the primary requisite of salvation. Without the Cross the sun sets not in the clear sky of a promised new rising; it goes down into the abyss of a hopeless night of eternal darkness.

Without the Cross we find our future black indeed but with the Cross comes salvation a free and unmerited gift that makes all eternity ahead brighter than the noonday sun in the light of his presence. The Cross means that our sins are forgiven, our debt of sin has been paid to God by the propitiatory offering and sacrifice of Christ who humbled, emptied, laid down himself upon the cruel tree for us. It means that we are Christ's by adoption and redemption. It means that by faith in his death as a sacrifice for sin, by believing that he took our sins, that he died in our place, by thus in some sense making his offering ours, by approving it, by loving it, by embracing it, trusting it and clinging to it no matter how life's stormy gales threaten, our sins become pardoned and our souls made pure. Sin, that virulent force which had brought about the ruin of mankind, has been put away forever, and dealt with in Judgment for every sin-burdened soul who will flee for refuge to the hope set before him in the Gospel. The Cross cast a shadow over the heart of God, a burden on the soul of the Son of God but it makes grand all eternity ahead for us. God peered down the slope of the ages and saw the everlasting need of man and provided a remedy, a remedy we could not provide ourselves. We could not have paid the penalty, the price Christ paid upon the cross for us. The world has little, in fact nothing, to offer of sufficient value to pay a just and righteous God who was outraged by our careless or willful sinning. Money with all its intrinsic purchasing power that controls men and moves them at will can not buy salvation. Here is kindness and happiness that cannot be bought at any cost.

On the two arms of the cross has hung all the salvation of this old world. It is all the wisdom of God provided to satisfy the urge of that mighty passion in the heart of God and we will either rise with the whole world as it struggles for a better life at the foot of the cross or we will go down in the wreck with the rest of it as it blasphemes the cross in unbelief and ignorance. We must needs begin the new life at the foot of the cross. If there was any other way would not the infinite resources and wisdom of God have provided it? But there is no other way. It is not the waters of baptism, the bread and cup of communion or the commendable things of a moral life or good works by which men are saved, it is by receiving the Crucified Son of God as their Saviour from the penalty of their just condemnation.

As we look back to the time when God's word was fulfilled on Calvary, a vision of life the result of death to sin

and the deliverance from it makes the Cross loom over centuries of time in the onward march of redeemed souls as the bright hope of humanity. Centuries have witnessed the rise and fall of nations, human ambitions realized and defeated, the Cross of Christ accepted and rejected, but the Cross still goes on ever marching gloriously in the lives of men and women saved by the blood of the Crucified One. That is the only refuge we have today. We have no other such hope of so great a salvation.

In the second place Youth has need of the Cross after salvation as a power to overcome temptations, environment, circumstances. Temptations have always left their stain upon every generation and youth of today has not been excepted to any degree. Modern youth has been faced with all the inducements that a modern civilization has produced to draw attention and loyalty away from the Cross and its power. Youth repairs to the world in its efforts to attain power and prominence as well as temporal gains. Youth thus places its faith and trust in the transitory things of this life and follows the path of desire and of least resistance and in doing so goes overboard, and grows weaker and weaker under the wiles of Satan. Youth can not grow in grace or serve God rightly in such a state. Such indulgence in the habits of the world bring spiritual dwarfing, lack of power and an end to the joy of salvation.

Many heart-rending tragedies have resulted when Youth has failed to appropriate the power of the Cross after salvation. Many have set out to Crusade with Christ, to be co-workers with him in his crusade for lost souls, to go with him in his world saving way after the example of countless heroes of the faith. They have dropped out along the way when the battle for the defense of the Gospel has waxed hard. Their power has been lacking. They fail to possess the same overwhelming, dominant convictions about Jesus Christ which possess the souls of those who have acquired the passion of the Cross and who live, teach, and preach the Cross as indispensable to the salvation of the world.

We can not be satisfied with such degeneration if it exists in our lives. If we are to possess real power and victory in our lives we must find our way back by the way of the Cross to the light and path of life that is progressive and fruitful. A revised version of our life just off the press will help a whole lot to harmonize our life with the Cross. We must make and keep contact with the power lines of the Cross, turn on the full current and develop dynamic, persuasive power. We will discover that with the power of the Cross the power to do the humanly impossible is given freely. Power, Power, wonder working power is ours. A complete transformation of life and its interests is attained. Sacrifices and losses sustained when the world is deserted for the way of the Cross proves to be but the exchanging of temporal gains and advantages for eternal ones. The Cross brings new quality into life, a quality enduring and eternal. It is the communication of the divine nature to our human life. So the Cross by bringing youth into contact with God through Jesus Christ, the one divine mediator, puts into our lives a divine quality, ennobling, enabling, empowering. It offers the "plus ultra" of a larger life, a deeper experience, a diviner quality, the warmest spiritual atmosphere, the warmest kind of Christian fellowship. It lengthens life's cords and strengthens its stakes. So to the individual does the power of the Cross come enlarging, enriching, and fulfilling.

We read in Revelation 12:11, "They overcame him by the blood of the lamb and by the word of their testi-

mony." The reference here is to the downfall of Satan. Yea, the blood of the lamb, the sacrifice, the Cross of Christ, is all that will overcome the sins of this world. We as young people contemplating fruitful ministries in the Master's name dare not proceed save backed up by the strong arms of Jesus and the power of the Cross. Some one has said, "the Cross of Christ was the divine lightning rod that gathered all the pent up wrath of God on sin and grounded it in the body of the Son of God." And if we are to overcome temptations and have power in our lives we must have the Cross. Archimedes said, "Give me a fulcrum where I can place my lever and I can lift the world." What Archimedes longed for Jesus used. He took the Cross as a lever and has been lifting every sinner who would come to him out of the miry pit of sin and shame unto God. So the Cross lifts the gaze of youth to a broader horizon and clearer vision to better fellowship, a closer walk with God and empowers us with a great testimony.

That brings us to a third reason why youth has need of the Cross. Youth needs the Cross for power as a soul winner. God had compassion upon us and sent his only begotten Son to the Cross that we through him might have eternal life and it more abundantly. And now he relies on our Christian influence through the blood of the Cross for the winning of more souls for his kingdom.

Our charge is to carry on with a definite enhancement and endorsement of the Cross, living epistles, burning passionate soul-winners. There is a great unreached mass of unsaved men, sheep without a shepherd awaiting our help. Yea, men gloat over sin today more than ever. To cope with rampant wickedness, more highly educated and carefully trained detectives and policemen are needed than ever before. There is a high art today found within the range of criminology and the cleverest brains are necessary to grapple with the problem. Sin, both original and actional, increases in the evidence of its Satanic origin and never was the four-square preaching of the Gospel based on the Cross more needed. Satan and the powers of darkness must be conquered. Souls steeped in sin, marked and marred with the consequences thereof must needs be saved and delivered.

We need then, as young people, to go forward conscious of a commission out of the unseen, on fire and awake with a vision of the Cross to preach as Paul said, "Christ and him crucified." We as Endeavorers must be Heralds of Christ and his Gospel, servants with the keynote of our lives Service, Ambassadors of God, Watchmen on the walls lest any soul go astray.

God has ordained, sanctified and honored us to be samples, advertisements of the faith once and for all delivered unto the saints. We then should be passive instruments in the hands of God, our dominant thought, how we can spend ourselves that we might best carry the message of the Cross to the lost; we should be lighthouse Christians, lighted to give light, to save. We should go forth courageous, high spirited, spurred on by enthusiasm from the Cross, with an unconquerable passion for saving lost souls,—that makes life worth living.

To fulfill its great opportunity, youth needs to emphasize in all its dealings faithful adherence to the precious theme of the Cross, that sets forth with such absolute authority the central fact of substitutionary atonement, made by Jesus Christ our Lord as the only ground upon which a hell-deserving sinner can find acceptance in the presence of a Holy God—for it is the Cross that has actuated all true service toward God and men throughout the ages. It is the element that has characterized every

(Continued on page 14)



## For an Autumn "Drive"

By William T. Ellis

Less for their own sakes than for the public's, the churches should be seriously at the business of a Fall "drive" this year. For the bewildered and burdened people are readier than ever for leadership and guidance.

Without any pretentious machinery or "movement", but by agreement and cooperation of local units, under pastoral leadership, it should easily be possible for all churches to pursue unwonted activity in behalf of three great objectives; upon which they are already in complete agreement.

First of all, and fundamentally important, is the gathering of children and young people into the Sunday schools. Men who deal in statistics tell us that there are fourteen million young people of school age in this country who are receiving no religious instruction whatsoever. Every local community has its proportion of children and youth outside of the Sunday school, who could be recruited by little more effort than a personal invitation. It should be a simple matter to conduct a "drive", participated in by old and young, for a great increase in Sunday school enrollment.

Second in importance—many will say first—is the grave problem of how to increase church attendance.

There are ominously too many unemployed pews in the land.

Religious "leaders," engaged in weighty matters of polity and finance, pay scant heed to this question, which underlies all other aspects of church life.

Obviously, if the Church does not get the people into her pews, she cannot get them anywhere else. Before any influence can be exerted upon the public by the clergy or the organization, men and women must be got into the pews. Overshadowing all other grave concerns of the Church today is this one of widespread non-attendance upon the public services of Divine worship.

It should be possible to create a vogue of church-going. This, however, requires cooperation and concerted activity. Methods are many, and mostly obvious. The voice of the nation's leaders should be heard in support of this activity. Display advertisements in the newspapers, when of the right sort, have proved powerfully effective; and they have the advantage of enlisting active press support for a "Go-To-Church" campaign.

Third, and least tangible and most difficult of the objectives of an Autumn "drive" should be an increase of personal piety. Only praying, Bible-studying, God-experiencing Christians can maintain the life and work of the Church and the creation of such characters is the Church's first work.

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## SIGNIFICANT NEWS AND VIEWS

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### RESENTMENT AROUSED BY "THIRD DEGREE" DEATH

Public sentiment in Detroit has been deeply stirred by the fatal shooting of a crippled burglar, named David Canton, from whom policemen were attempting to secure a profession. Not only did a policeman shoot the cripple, but he was beaten severely by two officers before the shooting. Before he died he dictated a damaging indictment of the policemen whom he claimed gave him the "third degree" with a vengeance. The newspapers devoted much space to the affair, and as a result the coroner impaneled a jury composed of six well known Detroiters, and among these two widely influential religious leaders, Rev. M. S. Rice, minister Metropolitan Methodist church, and Rabbi Leon Fram, associate of Dr. Leo Franklin at Temple Beth El. After listening to extended testimony

the jury returned a verdict to the effect that "unnecessary force" had been used in the handling of the prisoner, and recommended a grand jury investigation. The apparent brutality in this instance has intensified popular feeling, since this is the third fatal third degree case to occur in this country within the last few months.—The Christian Century.

### WHAT DO THE PASSING TABLOIDS SUGGEST?

Reports are to the effect that the salacious type of tabloid journal is finding it increasingly difficult to keep alive. At least two of these tabloids have gone—The New York Daily Graphic (some times called "The Pornographic" by those not friendly to this type of publication) has passed out of existence, as has The Detroit Mirror and perhaps others of the same type. Perhaps the reason is purely financial, that these concerns lack capital or suffered bad management; but at least one daily paper suggests that "the sensational, salacious froth that appealed to a great many people in boom times does not satisfy them now." It is sincerely to be hoped that the latter reason is the true one and that the American people are developing a better and higher taste.—The Presbyterian Advance.

### EINSTEIN WILL TEACH IN U. S.

Professor Albert Einstein, world famous scientist, has accepted appointment as a life member of the staff of the Institution for Advanced Study, in the United States, it was announced August 25. The condition is that his work with the institute will require his presence in the United States for only five months of the year, leaving him free to pass the rest of the time in Germany.

The Institute for Advanced Study is to be an educational foundation, established with a gift of \$5,000,000 from Mrs. Felix Fuld and her brother, Louis Bamberger, retired merchant of Newark. Mrs. Fuld is the widow of Felix Fuld, philanthropist, and lives on a forty-two acre estate at 602 Center Street, South Orange, New Jersey. It was recently reported that this estate would be used as the home of the institute.

When Professor Einstein arrives at the institute. it will be his fourth visit to the United States. His first was in 1921. He came with his violin and smiled gently when reporters asked him to explain his theory of relativity. He arrived again in December, 1930, with Mrs. Einstein, to carry on his studies at the California Institute of Technology, in Pasadena. He returned to Germany in March, 1931.

Last winter Dr. and Mrs. Einstein were again in Pasadena at the Institute of Technology for several months. When he landed back in Rotterdam, the scientist commented: "Nice people, those Americans."—The Evangelical-Messenger.

### NEW YORK'S NEW MAYOR STARTS THINGS

Joseph V. McKee, president of the Board of Aldermen, who succeeded to the duties of mayor until another is elected, is not proceeding in a way to add to the Walker prestige. He began by reducing his own salary from \$40,000 to \$25,000 a year and ordered the salaries of appointed commissioners slashed from \$15,000 to \$12,000. He said that similar salary reductions would proceed right down the scale until those earning less than \$2,000 per annum were reached. He ordered the luxurious automobile used by Walker into storage and asked that other employment be found for the two chauffeurs to the mayor, since he had his own car and chauffeur, which are used only to get to and from the subway. All these things indicate that the charge of waste of public money might be fastened upon the Walker administration.—The Presbyterian Advance.

### GAMBLING INCREASING

The Christian Advocate (Pacific Coast) has the following to say about gambling:

"The Gambling instinct, which seems to be universal, is finding increasing expression by means of dog racing. In this so-called sport greyhounds are compelled to chase electrically-propelled rabbits. The interest is chiefly in the betting. One track south of San Francisco is said to take in \$30,000 a night. The Retail Merchants' Association of the city has delivered itself of this opinion, backed by careful investigation:



"The attendance of employees at the dog races helps to encourage a factor which is diverting millions of dollars from San Francisco business and by thus weakening business, has a tendency to place all employees' positions in jeopardy.

"Many employers are putting this notice, printed in large type, on the walls of their places of business. Years ago the Retail Merchants' Association of Butte, Montana, went to the expense of chartering a special train and sending a large group to the capital at Helena in order to lobby against a bill for the continuance of horse racing. It still seems to be true that honesty is the best policy, and that it is impossible to get something for nothing."

But men will not refrain from gambling because of "policy," that is, the mass of people won't. They must have some convictions about gambling, and those must be gotten in youth. That throws the responsibility upon parents and teachers and preachers. The moulders of youth must challenge the gambling spirit, and set a right example.

Grave fears are felt in Chinese circles that the coming autumn will bring decisive developments in relations between China and Japan affecting not only Manchuria but also China proper. Chinese newspapers are carrying sensational reports presented as exposing a Japanese military scheme for "further aggression in China." This scheme, the newspapers say, embraces seizure of the leading ports of the China coast, including Shanghai, Tsingtao, Amoy and Swatow, to block the entry of foreign arms and ammunition. The reports are especially gloomy concerning Shanghai, where "strong Japanese military action" is predicted.—Methodist Protestant-Recorder.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Lamentations

"The Lamentations of Jeremiah," says Dr. Philip Schaff, "are the most extensive elegy in the Bible. They are a funeral dirge of the theocracy and the Holy City after its destruction by Nebuchadnezzar, and give most pathetic utterances to the most intense grief. The first lines strike the keynote. Jerusalem is personified and bewailed as a solitary widow."

"She weepeth bitterly in the night,  
And her tears are upon her cheeks;  
She hath no comforter  
From among all her lovers;  
They have become her enemies.  
All her friends have turned traitor to her,

A truer estimate of the general character of the book would be hard to find. As we have odes and songs of sacred joy in Holy Writ, so have we mournful elegies and songs of poignant grief and distress. These latter songs appear to soften the hard-headedness and hard-heartedness of our race. We read them—or at least always should—and think. The ways of Divine Providence and the Infinite Wisdom are exceedingly devious and instructive.

#### The Writer

These mournful speeches or compositions were written in poetical strain by none other than Jeremiah, the Prophet. They are adjoined to his major writing as a sort of an appendix and describe accurately the scenes which none other than the weeping seer could have experienced.

What kind of attestation do we have as to Jeremiah's authorship of the book? Tradition of an unbroken nature ascribes the book to the historical prophet-poet. Josephus, the greatest Jewish historian, the Talmud, the Targum, and the Septuagint Translation, all point unitedly to him as the penman. To the Septuagint the following prefix occurs: "And it came to pass after Israel had been carried away captive, and Jerusalem made desolate, Jeremiah sat weeping, and lamented this lament over Jerusalem and said, 'This is very definite and very concrete evidence. The serious

Biblical scholar will accept it as trustworthy and reliable evidence after he has considered all other claims.

#### I. THE HISTORY OF THE BOOK

1. Author. Jeremiah.
2. When and Where Written? Around 587 B. C., near Jerusalem.
3. To Whom Written? To Wayward and Captive Israel.
4. Occasion. The Destruction of Judah and Jerusalem by the Chaldean Army.
5. Authenticity. The best scholarship ascribes the book to the Weeping Prophet.

#### II. THE OUTLINE OF THE BOOK

1. First Lament: Lam. 1:1; Jerusalem's Solitariness—Ch. I.
2. Second Lament: Lam. 2:1; Jerusalem's Sorrow—Ch. II.
3. Third Lament: Lam. 3:1; Jerusalem's Prophet—Ch. III.
4. Fourth Lament: Lam. 4:1; Jerusalem's Desolation—Ch. IV.
5. Fifth Lament: Lam. 5:1; Jerusalem's Appeal—Ch. V.

#### III. THE NATURE OF THE BOOK

Writes Principal Whyte: "There is nothing like the Lamentations of Jeremiah in the whole world. There has been plenty of sorrow in every age, and in every land, but such another preacher and author, with such a heart for sorrow has never again been born. Dante comes next to Jeremiah and we know that Jeremiah was that exile's favorite poet." Truly sorrow and regret run through his lamentations.

But the structure of the book is also highly interesting. Of its five chapters, I, II, IV, and V, have each twenty-two verses, and chapter III has sixty-six. (22x3). In the Hebrew alphabet twenty-two distinct letters occur, and in I, II, and IV, the sentences are alphabetically arranged, the first beginning with *aleph*, the second with *beth*, the third with *gimel*, the fourth with *daleth*, and so on until the end.

Chapter three is different and the first three verses begin with *aleph*, and the second three with *beth*, et cetera. A minor change may be noted occasionally, but the order of the first four chapters has always been regarded as alphabetical. However, chapter five is non-alphabetical.

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Affliction, Destruction.
2. Key Verses. 1:12, 16; 2:13, 14, 17; 3:21-26, 31-33, 37, 39-41; 4:1, 22; 5:7, 16, 17, 21.
3. Key Chapters. 3 and 5.
4. Key Ideas. Sin and Sorrow: Love and Compassion.

#### V. THE VALUE OF THE BOOK

To the Jews, the lessons of Jeremiah's Lamentations are yearly stressed. During the fast of the month of Abib, he hears the mournful elegy read and remembers five great catastrophes which befell his nation:

1. The Wilderness Wanderings.
2. The Destruction of the Temple by Nebuchadnezzar.
3. The Destruction of Jerusalem by the Roman, Titus.
4. The Slaying of 580,000 Jews under Hadrian.
5. The Fulfillment of Jer. 26:18 When Zion's Fields were Ploughed.

The modern wailing wall of Jerusalem bears the Jewish mind back to these days of desolation. He is repenting and praying now; but some day he shall find his sorrow turned into gladness and his mourning into song. That will come when they recognize the Prince of Life as their Messiah.

#### VI. THE CHRIST OF THE BOOK

Jeremiah, sitting outside of Jerusalem's walls bewailing the fate of the city, is only another prefiguration of the Weeping Savior, sitting on the Mount of Olives crying: "O Jerusalem, Jerusalem!" Jeremiah's prediction concerning the city of his days were fulfilled and the prophet rejoiced not; the Jerusalem of Jesus' predictions was destroyed, and exactly as he said, but did the Christ rejoice in heaven over its destruction?

#### VII. THE TEACHING OF THE BOOK

1. Chastening always follows disobedience with God.
2. The famous "wails" were followed by famous degradation and defeat. Read Deut. 1:12; Isa. 1:21; Lam. 1:1.
3. "In all their afflictions he was afflicted."
4. "The bruised reed he will not break, but strengthen and sustain." (Isaiah and Whittier)

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### The Gospel Song Movement

By Prof. John Bissell Trowbridge, Director Music Department, Bible Institute of Los Angeles

The Hymnody of the 19th and 20th centuries has been noticeably affected in technique, and greatly enriched in spiritual power, by the so-called Gospel song movement. Being the outgrowth of a great religious awakening it is evangelistic both in conception and outworking. Only those churches and individuals that believe in an aggressive Bible program are enthusiastic about the Gospel song. Some of the more conservative of the Gospel songs have found their way into the standard hymnals and so have a chance to testify alongside of the old veteran hymn that has stood the test of centuries. The Gospel song, as a rule, is sung with a dash and vigor unknown to the old psalm and hymn tune. In this way it has improved the congregational singing of the old hymns by a process of emulation and demonstration.

Taking definite form in the Moody and Sankey campaigns in England in 1873, which were simultaneous with the work of Whittle and Bliss in America, the Gospel song has developed in scope and quality and its wide use has been a mighty factor in the greatest evangelistic campaigns ever known. These evangelistic meetings have been nation-wide and world-wide in their sweep, under Moody, Torrey, Chapman, Biederwolf, Sunday, and many lesser lights, having associated with them such outstanding singers and leaders as Sankey, Towner, Stebbins, McGranahan, Alexander and Rodeheaver.

#### Sources of the New Movement

The streams of influence that were converging to give impetus to this musical epoch have their sources far back in national and religious history. In the successive religious awakenings since the Reformation there was a reaching out after something—a need recognized but not clearly defined. But as we view it in retrospect we see that this need was a simpler and more spontaneous expression of religious emotion—a more direct lyrical wording of personal religious experience, and the desire to give a definite Gospel message with a hortative appeal.

With the removal of the ban on congregational singing that came with the launching of the Reformation, the Psalms were again taken as the fountain-head of praise. Luther arranged his great hymn, "A Mighty Fortress," from Psalm 46. Calvin and Knox promoted the publication of the Genevan Psalter, and leaders in every country brought out versions of the Psalms. In England there was the Rouse version, Sternhold and Hopkins' (known as the "old version"), Tate and Brady's (the "New version"), and these were followed in 1719 by Watts' paraphrases in which he sought to couch the Psalms in New Testament language, thus making many of them real hymns. An example of this is "Jesus Shall Reign Where'er the Sun," a paraphrase of Psalm 72. Watts made a sys-

tematic attempt to create a new standard of congregational singing, and laid down definite principles to work by: First, he set himself the task of versifying all the Psalms "as I may suppose David would have done had he lived in the days of Christianity." Second, he sought to improve the Hymnody by writing hymns Scriptural in thought and free in style. He published his "Hymns and Spiritual Songs" in 1707. These works of Watts were well received and soon widely used in England. But in America the process of adoption was slow, owing to the suspicious attitude of the Colonists regarding anything from England.

The great Wesleyan revival produced results in England that literally transformed society, and the singing of the hymns was a large factor in all meetings. This was especially true in the great open-air gatherings. Whitefield used Watts' hymns in his American campaigns; and the stern Jonathan Edwards used music effectively and testified to the wonderful way in which "grace was poured out" through song in his meetings. All this was accomplished in spite of the slow and cumbersome psalm tunes that were in vogue and the scarcity of books with notes.

The handicap of primitive musical advantages in America could only be overcome by the slow process of growth. In the meantime, the crude attempts of William Billings and others of his school in the 18th century both helped and hindered. His compositions were bombastic and stilted and yet he wrote some hymns and war songs that set the Revolutionary patriots to singing in the camps and at the home fireside, even as George F. Root's songs did eighty-five years later during the Civil War.

#### Early Reformers of Church Music in America

The work of Lowell Mason as a reformer in church music began to be felt in the Eastern States about 1830. He has been called "The Father of American Church Music," but he was not a Gospel song writer. His hymn tunes are of the staid, conservative type. He was a teacher and promoter primarily, and two of his most noted pupils went out to write songs that carried his principles into the real of Gospel music. William Bradbury was the older of the two and as a young organist and choir director in the Baptist Tabernacle, New York, he began what was probably his greatest contribution to the cause, in his children's choir work. Starting with a singing class for children in his own church, the work spread city-wide until he had his hands full with classes numbering several hundred each and resulting in annual "Juvenile Music Festivals" that for several years were events that attracted wide attention. Bradbury developed a real style of writing for juveniles, illustrations of which are seen in "Savior, Like a Shepherd Lead Us," "Jesus Loves

Me," "He Leadeth Me," and "The Solid Rock." Songs of this type were being sung in Sunday schools throughout the country in the '50's and '60's, and were among the earliest efforts in the use of real Gospel Singing.

The claim that the Gospel Song was "born" in Newcastle, England, in 1873, is thus seen to be "stretching a point." This movement did not spring into being full grown "over night." The work of Mr. Sankey simply brought out its first definite designation as such. This was its first real challenge to the world for recognition. The appeal of the people for simpler form of religious expression was being definitely recognized in 1840—it was being realized in 1873.

George F. Root was the second Mason pupil referred to as being a maker of music history. His work was more like that of his famous teacher, except that he launched out fearlessly, wrote many popular home songs, such as "Hazel Dell" and "There's Music in the Air" and during the Civil War he wrote patriotic songs that were doubtless the most effective of the period—"Tramp, Tramp, Tramp, the Boys are Marching," "Battle Cry of Freedom," and "Just Before the Battle, Mother." These songs may be classed with Stephen C. Foster's songs such as "Old Folks at Home," "Massa's in the Cold, Cold Ground," and "Old Black Joe," and Daniel Decatur Emmett's inimitable "Dixie," and other songs, all of which had a wholesome moral influence in quickening the musical pulse of America and preparing the way for the burst of Gospel song that was to follow.

The writings of Root were extremely simple in structure and almost entirely free from chromatic tones, and the harmonies were elementary—yet his melodies were chaste and clear as crystal and there is something extremely wholesome and appealing about them. "Come to the Savior," "Jewels," and "The Shining Shore" are illustrations of his Gospel song writings that make models that should be followed more closely by some of the writers of present-day Gospel songs.

During this time a body of spontaneous religious "folk songs" was growing in America, west of the Alleghenies in the pioneer regions of the Middle West and South, that without doubt had a great influence on the development of the Gospel-song tune. Some have claimed that the "Spiritual" was the progenitor of the Gospel song and that the melodies grew out of ballad tunes from Scotland and England brought over by the Colonists. They served their day in the old frontier camp meetings, and can be traced in the tunes sometimes still sung to the words, "O Thou in Whose Presence My Soul Takes Delight," and a minor tune to "Come, ye Sinners, Poor and Needy."

One of the unique characters of this period during which the Gospel song was developing, was Philip Phillips, known as "The Singing Pilgrim" because of his wide travels in giving "Song Services." In 1868 he was invited to London to give one hundred evenings of sacred song, which he accomplished with pronounced success, receiving an invitation to return. In this he proved to be a sort of "John the Baptist" for Mr. Sankey, preparing the way before him. Mr. Phillips had a winning way with him, and his song services, given literally around the world—across America, Australia, India, Ceylon, Egypt, Jerusalem,

Italy, and for the third time in England—gave a foretaste of what was to be accomplished by the great army of Gospel singers that were to follow. His book "Hallowed Hymns" was used by Mr. Sankey in his first English campaign.

Henry Ward Beecher became pastor of Plymouth church, Brooklyn, in 1851, and he found the music in a very bad state, old-style psalm singing being in vogue. "One of Mr. Beecher's oddities" was that he determined to improve the music. The result of this was the great "Plymouth Collection of Hymns" published in 1855. This incident shows the musical condition at this time in one of the largest and most widely known churches. The Gospel song movement did not have material ready for this great leader in the crisis he faced in his local church.

In his introduction to this new hymn book Mr. Beecher says this about Watts and the Wesleys: "The contributions of the Wesleys to Hymnology have been so rich as to leave the Christian world under an obligation which can not be paid so long as there is a struggling Christian brotherhood to sing and be comforted amid the trials of this world." And of Watts' hymns he says: "With whatever partiality to Dr. Watts we may have begun this compilation, a comparison of his hymns and psalms with the best effusions of the best hymn writers has only served to increase our admiration and our conviction that he stands incomparably above all other English writers." This opinion of Mr. Beecher represents the true estimate of these two great men whose work so largely dominated English hymnody for two centuries and who still maintain their supremacy in all standard hymn books. But the time was fast approaching when a new body of sacred song was to take its place alongside these classics of the hymn book—not to displace but to supplement.

## TUESDAY

## The Home of Mary and Martha. Luke 10:38-42

Mary loved to sit at the feet of Jesus, and found it indeed a place of blessing. Undoubtedly Martha too loved to sit there, but she allowed the press of other duties to hinder her fellowship, and Jesus said that Mary had chosen the better part. We do not read of Lazarus here, but undoubtedly he too had learned to sit at the feet of the Master, for the message that was sent to Jesus (John 11), was: "He whom thou lovest is sick." The home that loves Jesus is a home that Jesus blesses with his presence, and we read that "Jesus loved Martha and her sister, and Lazarus." Could any goal be more worth striving for?

## WEDNESDAY

## A Child's Heritage. 2 Tim. 1:1-7

A child's heritage is a priceless thing, and should be guarded well. Earthly riches are as nothing by comparison. Fortunate indeed the child with a heritage such as Timothy's, yet not all can be born with such a heritage. This passage also suggests the spiritual heritage that is bestowed upon everyone who is born of our Father who is in heaven—and thank God ALL may claim this heritage! Let us pray for more mothers like Eunice, more sons like Timothy, more teachers like Paul.

## THURSDAY

## Instruction in Wisdom. Prov. 4:1-9

In this home the child was tenderly loved by both father and mother, and apparently every effort was made to instruct the child in wisdom. The scriptures make a distinction with regard to wisdom, and we read of the "wisdom of this world," and the wisdom that cometh down from above. In the com-

plex life of which we are a part today, we dare not neglect even the wisdom of this world, but above all things let us be wise in God's sight, and let us instruct our children in his laws.

## FRIDAY

## Forgiving Offenses. Gen. 50:15-21

There are few more beautiful incidents than this. Remember, too, that while Joseph had communed much with God and knew much of his ways, still he had not the advantages we Christians have experienced through our knowledge of Jesus. The Christian's rule for family life is found in Eph. 4:32: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Pray that we may have the spirit of Christ.

## SATURDAY

## The Godless Home in Danger. Deut. 29:14-21

This warning to the individuals is no less a warning to the home, which is made up of individuals. The Lord spared not the angels which fell, and he will not spare the home that turns away from him. Indeed, in the current happenings of our land and of the whole world today we have abundant evidence that he has not spared. Let us return unto the Lord, and he will abundantly pardon.

## SUNDAY

## The Ideal Home. Ps. 101:1-7

David's ideal of life is well expressed in our Golden Text for the week: "I will walk within my house with a perfect heart." Pause and consider what is meant by a perfect heart, then answer these questions: Is my heart perfect? Who can make my heart perfect? Let us pray that there may be more perfect hearts in God's sight, less hypocrisies, and more perfect Christian example in all things.

## STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
With  
Thoburn C. Lyon

## THE CHRISTIAN IN THE FAMILY

(Lesson for October 9)

Lesson Text: Luke 2:40-52; 10:38-42; Golden Text: Ps. 101:2

## Daily Readings and Suggestions

## MONDAY

## The Home Life of Jesus. Luke 2:40-52

There is little that we know about the home life of Jesus, yet that little makes us certain it must have been very beautiful. We know that Joseph was a just man, and considerate of Mary (Matt. 1:19), and we know something of the character of the virgin who was chosen from among all the maidens of Israel to give birth to the Messiah. Knowing the loving gentleness of Jesus, we can realize something of how these three, at least, must have lived together. Even on the cross, Jesus was not forgetful of the needs of his mother. Probably the boy Jesus owed no small part of his spiritual insight to the teaching of his godly parents, in the home. The need of the church, and of the nation, is for more homes like that of Jesus. Surely we have much to pray for!

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



C. D. WHITMER, 217 E. Dublin Ave., South Bend, Ind.

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer  
2301 13th St., N. E.,  
Canton, Ohio

## OCTOBER—ORGANIZATION MONTH

By Fred C. Vanator, Associate President  
Suggestive Program for Society Extension

## Adult or Alumni

1. Organization of Adult Study Classes, same to meet at the time of the Senior Societies of C. E.
2. Concerted effort for definite Bible Study, not merely reading of the Bible.
3. Programs conducted to emphasize the idea of Church extension.

## Senior

1. Organization or reorganization of the Young People into very definite C. E. work, reporting same immediately to the National Secretary, Miss Gladys Spice, 2301 13th St., N. E., Canton, Ohio.
2. Equipping societies with the proper committees, which will plan and put in operation the program of the National organization.

Peru, Indiana.

## GOOD PUBLICITY AND HOW TO GET IT

By Virginia Kaiser

Publicity workers in Westchester County, New York, met recently in White Plains.

The conference had three main objectives: (1) to receive information and suggestions on newspaper publicity and posters; (2) to see the type of work being done by local chairmen through an exhibit of scrap-books and posters; (3) to discuss the county publicity program and review present and future plans.

Two notices were sent to all local and district chairmen in the county as well as to all county officers. The editor of one of the outstanding local papers was invited to talk on newspaper publicity, and one experienced along that line, to talk on posters.

The editor made these suggestions:

That for newspaper copy, paper 8½ by 11 inches be used.

That copy be typewritten—double-spaced.

That in the upper left-hand corner be placed name, address, and telephone number of the person writing, and in the right-

hand corner the date on which the material is to be released.

That simple words and short sentences be used.

That the publicity chairman study the style of the newspaper in which the Christian Endeavor news is printed, and try to write accordingly.

That copy be on editor's desk as early in the morning as possible.

Then scrap-books and posters were examined. Some helpful suggestions made were:

That posters be exhibited at least a couple of weeks in advance of the event.

That they be related to timely events.

That objects, such as a pail of sand, might be used to advertise a beach party, with these words attached: "Stay off the grass. Come to the beach party and stay

on the sand." Or a bowl of fish might announce a meeting with some such caption as "Poor fish! He doesn't know about Christian Endeavor."

That style of printing be varied.

That photographs be used when possible. For instance, photographs of a field-day the year before might be used to arouse interest in a coming one.

That such combinations as "January Jam-boree," "Hearty Party," etc., be used when possible.

That slogans be adopted.

In Westchester County a yearly program is prepared, and at the county convention an award is made to the society that has accomplished the most along publicity lines. —C. E. World.

Harrison, New York.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

### Christ or Gandhi in India

By James T. Nichols

A recent visitor to that unhappy empire tells in the "Christian Standard" something of the disturbed conditions as India faces problems, but he particularly shows wherein Gandhi's practice fails to match that of Jesus.

Eighty people injured in one riot last night. Twenty-one injured in a second riot—six of them women." So stated the Monday morning daily papers in Bombay the day I left that great city some months ago.

No one familiar with the situation in India would be surprised in the least at such a report. With some friends I had gone through one of the great thoroughfares of the city on Saturday evening before, and the crowd was so dense that it was almost impossible to get through. Only two or three other cars were in the street, and, as far as one could see, it was one solid mass of people.

Everybody seemed to be jabbering, and some were excited. The driver of our car said he was going to give us a glimpse of the real thing, and he surely made good on his boast. For a bit the car could only go a few feet at a time. One little act would have turned that crowd into a howling, merciless mob. The Taj Mahal Hotel looked mighty good when we reached it, and the liner out in the harbor where we were to spend the night looked still better a little later.

In parts of India students especially are up in arms. Women are taking part in the uprisings. The day before I reached India a girl student fired five shots at the Governor of Bengal. The shooting occurred at the University of Calcutta. After the first shot, the Vice-Chancellor rushed at the girl, hitting her arm, and this practically saved the life of the Governor.

Missionaries are Required to Say Nothing

Quite naturally all missionaries have to keep still. As I understand the situation, they have to give their pledge to do so. They also have to keep away from any political demonstration. Several of them have already got into trouble.

Before Gandhi reached home from the London conference, the No-rent and No-tax

campaign was on among the farmers, and it bade fair to paralyze the Government. The falling off of income tax and shortage of imports were already plunging the Government into debt.

Leaders and agitators were being imprisoned before Gandhi reached home from the London conference, and he was imprisoned soon after his arrival. While I was in India no one knew how many were in prison for this uprising, but the estimate was given as high as one hundred thousand.

Two Gallons of "Gas" for a Dollar

Early in the struggle postage on letters was raised, and all classes of railroad fares were advanced and prices of all goods, especially from America, soared. Brother Schaefer wrote me that all canned goods, motor-car parts, and all such, had advanced 40 per cent in price from last year; that petrol (gasoline) was taxed eighteen cents per gallon, and that he had to pay one dollar for a two-gallon can of same.

Strange as it may seem, the poor people were not hit so hard as those a little higher up, according to Brother Schaefer. The poor people are farmers, and, as they live from their products, they scarcely ever have any money. Crops were quite good this year, and they were having as much to eat as ever. Every one having an income as much as \$300 a year has to pay a heavy income tax, but practically no farmer has such a munificent annual income as that.

A Half-Million Villages Without a School

Common people in India are ignorant and superstitious almost beyond belief. In the vast population of more than three hundred and fifty million people, only twelve million are in school. Only twenty million men and three million women are literate. It is said there are five hundred thousand villages in India without a school of any kind.

Gandhi Losing His Power

Without a doubt Gandhi is fast losing his

hold on the people of India. Nine years ago I traveled thousands of miles in India, and was amazed on every hand at the hold this man Gandhi had on the common people. To speak his name to an Indian was to see a new light in his face. Not one in twenty with whom I talked failed to indicate his love and loyalty to Gandhi.

On this occasion six nights were spent on sleeping cars in India, and thousands of miles were covered, and at least half of the Indians with whom I talked were against Gandhi and many of these quite outspoken against him. Brother Farrand, my traveling companion, is an attorney, and, if any man can ask more questions of strangers than he, I have never found him. Before reaching India I requested Mr. Farrand to ask every Indian he met what he thought of Gandhi, and he declares that in this experience not more than one in ten were for Gandhi.

At first it seems that Mr. Gandhi made some overtures to the Mohammedans, and nine years ago many of them were for him. Now they are practically all against him, and there are about seventy million of them. Early in the struggle Mr. Gandhi all but championed the cause of the outcasts or "untouchables." Not only so, but he adopted a couple of these, taking them into his own home.

That the "untouchables" have lost confidence in Mr. Gandhi was very evident in the London conference, for they had a representative there to inform the conference that Mr. Gandhi did not represent them. According to the Mahatma's own estimate, there are sixty million of these outcasts.

Then, it would seem that multiplied thousands of Mr. Gandhi's own religious people (the Hindus) have lost faith in him. He stands for some things that practically every priest is against. In a way at least, Mr. Gandhi stands for education and enlightenment, and these priests almost to a man fight everything that looks toward enlightenment, for the only possible way they can control the people is to keep them in ignorance and superstition.

Far be it from this writer to criticize or defame the character of Mr. Gandhi. That he is a wonderful man, and is willing to suffer with his people, no one can doubt. That millions would be willing to die for him at this moment practically every one who is familiar with the situation will freely admit.

But to place Mr. Gandhi on a par with the Savior of the world is, as I see it, so far from the truth as to be all but sacrilegious. While most of his teaching that is worth while is from the Sermon on the Mount, yet he positively refuses to acknowledge Jesus as anything other than one of the great men. He is once for all a Hindu, and declares that he will die as such. That Jesus is the Redeemer of the world is simply ridiculous to Mahatma Gandhi.

To advocate Hinduism and condone its practices is far from the teaching of Jesus. While there is some good in all of the great religions, Hinduism is about as low as the lowest. It is against nearly everything that Christianity is for.

Practically everything that England has done to alleviate the suffering of the people, or raise their standard of living, has been fought by the priests of Hinduism. Hinduism spends more money, and does more, for absolutely worthless, decrepit old cows than it does for sick people.

### The Support of the Filthy and the Ignorant

If all that I have seen with my own eyes in Hindu temples in two visits to India were written in plain English, the story could not be sent through the United States mails. Yet, with all his education and experience, Mr. Gandhi belongs to and upholds this religion in which people are kept in dire ignorance, and worship filthy images rather than the Creator, and not only teaches that the caste system is divine, but fights every effort to make its own people a real brotherhood.

### Jesus Cleaned Out the Temple

The record says that Jesus was in the thickest of the fight against evil; that when he went into the Temple and found traffickers in holy things, as one sees about Hindu temples today, he upset the tables of the scoundrels and called them thieves. When he found religious men doing wrong, he called them vipers, whited sepulchres, hypocrites, and used the most cutting language that can be found in all the literature of the world.

He told people that, unless they would repent, they would perish. He selected and trained twelve men to take up his work and carry it forward, and the boldness and courage of eleven of these men are the wonder of the world to this day. He waked up a sleeping fold, and set in motion influences that would clean up India today if they were used in the right way.

Jesus found the world ruled by criminals, but he started the process of cleaning it up. He found more than half of the population of the world in slavery, but he began striking the chains that bound them, and his followers through the ages have gone a long way toward freedom and a world brotherhood, to say the least.

If Mr. Gandhi had his way at this moment, every railroad train in India would stop, and famine and pestilence would be sweeping thousands away like a flood in a few weeks; every factory would be shut down and millions would be out of employment, and men, women and children would be dying like flies; every irrigation plant would soon be worthless, and nearly thirty million acres of the best-producing land in India would soon be dry and parched as a desert.

Every modern hospital would be closed, and suffering would increase a hundredfold in a month. Every Englishman and American would get out of the country as soon as possible, and civil war would be all over India almost overnight. If the things for advocating which Mr. Gandhi is in prison at this moment should come to pass at once, it would bring upon the people of India the greatest calamity since the flood.

Can anyone imagine Jesus of Nazareth directing such a campaign? Did he sit around dreaming while men were dying? Did he follow such a method during his ministry of three years?

Gospel does draw young people, and worldly means are not necessary to get them into the Church.

The visible results of the meeting were thirteen confessions and six reconsecrations. Four of these were men who were heads of families, and this step now makes their homes completely Christian. There was an especially good response from the men and boys, a group sometimes hard to reach. Brother Studebaker preached Gospel facts, which would bring any thinking person to the Lord. The invisible results of the meeting cannot be estimated, but we do know that the spiritual life of the church had been quickened. On the closing Sunday afternoon, one meeting was held for the women and girls and another for the men and boys. These services were well attended and the people blessed. Four of the converts have already been baptized, and the remainder are awaiting baptism next Sunday. We pray that similar blessings may be experienced by the other churches in the brotherhood.

ROBERT D. CREES, Pastor.

Kittanning, Pennsylvania.

### BRETHREN SUNDAY SCHOOL INSTITUTE, MT. PLEASANT, PA., SEPT. 15, 1932

#### Purpose

To Help Our Sunday Schools Make a Success With Rally Day and to Conserve the Results Through the Year

#### Promoting Rally Day

Key Verse for the Day. Heb. 10:24: "And let us consider one another to provoke unto love and to good works."

"The Purpose of Rally Day: the Why."—Rev. William H. Schaffer. "Why Have a Rally Day? Is it a confession that during the past year we have not kept high our standards? Have we failed? Or, is it a Rally, a special effort, to gather in new members? In the majority of cases it is both. In our church life we never think of a revival only for a day but we speak in terms of weeks. How about a Rally Month? Is Rally Day the time to make a 'big show'? Why not take advantage of this splendid opportunity to introduce strangers to Christ and to impress 'the annual Rally Day visitors' with what they have missed the past year? A Sunday school with a message such as we profess to teach and preach should have a Rally Day. The purpose is not to rally around a certain class, teacher, or Sunday school, but around our Lord and Savior Jesus Christ. Let's show the world where we stand as we rally around the Cross." The discussion suggested that we might use Rally Day as an opportunity for survey of the community.

"Getting Attendance on Rally Day; the How."—Rev. Floyd Sibert. "One of the main things we need to make Rally Day a Success in attendance is to get a Rallying spirit. Use advertisements in newspapers and window cards and personal contacts. Personal contacts, favorable or unfavorable, just to get folks talking will be one of your greatest attendance getters. Be careful however, that little or no proselyting is done. It may boost your attendance one day but that is all. Try to enlist folks who attend no Sunday school in the community. It may take several attempts to find out the best method to get attendance on Rally Day. Do not be discouraged if you do not



### NEWS OF THE COLLEGE

Doubtless the many friends of the College are anxious to learn about the opening this year. The enrollment is satisfactory, although it is about twenty less than last year.

The summer sessions were the largest in our history and I had thought that perhaps the enrollment this year would reach or pass that of last winter but as it looks now, we will not have quite so many.

However, many of the Faculty members here have expressed themselves as satisfied for, as I hear, many colleges have suffered a very distinct loss in enrollment. It is too early yet to say definitely just what the attendance is at the other Ohio colleges but rumors have it that there is quite a decline.

I attribute this wholly to financial difficulties for in my judgment the depression is striking home this winter more than ever before. Savings are gone and still times have not improved; hence there is more poverty than ever before. This is bound to affect college attendance.

Another element in the situation is that in almost all large high schools, graduates of last June returned for further work because there was no tuition to pay. Whether tax payers are pleased with this situation, when all public schools claim to be overcrowded, is another question, but it has made inroads upon college attendance.

These young people, however, ought not to be deceived,—high school work is not college work, and while this may be a temporary way out, both they and the colleges

will be embarrassed when they come to evaluate this fifth year in high school. My guess is, that colleges will have to accept a part of this as freshman work, but perhaps not all of it. Which is to say, can a person who is attending high school for the fifth year be graduated from college now in three years? And if so, is that just to those who stayed at college four years? The accrediting agencies will have to take note of that within the year and give a ruling.

Aside from this slight slump in the attendance, the work of the school is very encouraging. The teachers are all here and the work is organized for the year.

I ask those in the church who are at all interested in higher education, to continue their interest and prayers for the college.

We defeated Cedarville in football in a night game last Friday on our field, 23 to 0.

It was a pleasure to have Rev. Lester King visit the College one day last week.

EDWIN E. JACOBS.

### BRUSH VALLEY

Another victory has been won for the Lord. The Brush Valley Church, near Kittanning, Pennsylvania, has just experienced a wonderful revival under the evangelistic leadership of Rev. Claud Studebaker of Pittsburgh. The pastor and evangelist visited almost the entire membership in addition to the unsaved in the community. The church was packed almost every night, the most conspicuous thing being the large number of young people in attendance. The



make your goal the first time. Do not set your goal too high, nor too low. Too high might lead to discouragement, too low to carelessness."

**"Rallying with the Bible; the Means."**—Rev. C. H. Ashman. "Are we going to seek on methods? If we get lost in the intricacy of the machinery and lose sight of the real purpose of Rally Day we lose all. The Bible should be the center around which all other things move. We ought to encourage folks to bring their Bibles. We have a message and a very precious one. If we continue to use literature which questions our doctrinal position we cannot hope to succeed as a Brethren Sunday school. Our own literature is safe and ought to be used more widely or we defeat our purpose."

#### Conserving Rally Day Results

**"Some Objectives for the Children's Division."**—Mrs. N. V. Leatherman. "Too much attention can never be given to the children although they are faithful as a rule under most any condition. One aim should be to have them learn by memory a new song, about one a month. Another aim, to be able to quote Scripture verses and choice selections of Scripture. A strictly Biblical work should be promoted but care should be taken by the teacher that the lesson is given in a way so that the child can grasp its real meaning."

**"Some Objectives for the Young People's Division."**—Rev. Geo. H. Jones. "One objective in this day should be to help our

young people to be proud to be a Christian. We find a good many of our young folks in the high school living an apologetic life for professing Christianity. Lead them to the place where they will say 'No, I will not dance, use tobacco, play cards, or do other worldly things because I am a Christian and I'm proud of it.' The world offers no incentive for our young people to live Christ-like lives and if we do not impress it on their minds in our Sunday schools we are going to lose in the near future virile Christian manhood and womanhood."

**"The General Superintendent's Program Through the Year."** (Given by Rev. N. V. Leatherman from an outline prepared by A. B. Cober.) "The General Superintendent should have definite goals prepared for the next six months to a year. First, for the school in general; second, for the officers and teachers; third, for each class; fourth for each pupil. The type of goals to be—attendance, reading and study, especially the Bible. Social activities is another goal. Special programs throughout the year that give opportunity for expression. There should also be a definite program of administration such as having departmental superintendents take charge of opening exercises and arrange for suitable programs."

**"The Relation Between the Church and the Sunday School."** Prof. M. A. Stuckey. "The Sunday school and the church should work in harmony. There are several ways in which this may be done. A Sunday

school hour preceding the regular preaching hour. A combined service of Sunday school and church where there is no dismissal from Sunday school but after the lesson study period an immediate merger with the church worship, starting for example with the church offering. The regular church worship and sermon with no dismissal but going immediately into the Lesson Study period and assembling afterwards for announcements and reports. That in the main covers prevailing methods now in vogue. All of them have their good points and all of them have their weaknesses. It is best to use the one which works. The Brethren church has a wonderful heritage in its teaching ministry through the Sunday school and it ought not to be neglected nor passed over lightly by a mere 25 to 30 minutes' study of the lesson. More time should be spent in the lesson study than is usually the case. A merged service gives this opportunity by condensing the duplicated worship found in so many of our churches and Sunday schools. Sunday school is a place to study the Bible and should be so used."

#### NOTES ON SUNDAY SCHOOL INSTITUTE

N. V. Leatherman in charge.

Wm. Clough read Romans 8:1-14 for Scripture lesson.

W. H. Schaffer led in prayer.

Men's Chorus sang "God's Grace."

Offering received.

#### Youth's Need of the Cross

(Continued from page 7)

holy life, whether found among the highest stations of men or among the lowest. God planted the Cross down before Saul of Tarsus and it broke his heart and changed his whole life. He no longer gloried in his wealth or position or learning (and he had them all) but in the Cross of Christ and he went forth and laid down his life on the guillotine after setting all Rome ablaze with the name of Jesus.

We read in John 12:32, "And I, if I be lifted up, will draw all men unto me." The failure of arguments, of Theological training, of education in the best institutions to win or convince is certain and will be quite evident; if we have no Cross in our plea.

For until we see the lost world through the eyes of the Lamb slain upon the Cross, we have not received our fullest vision and passion of the Cross. In the Cross we have a message that will sway the heart and convince the mind. If we as mere beginners in the Crusade for souls are to be victorious we must center our activities around the Cross. All the enlightenment of the present age fails to solve the problem apart from the Cross. Without it we are no more than purveyors of dull and dry platitudes.

There is nothing to offer the world but the Cross. If we have a soul to save we should bring it to the Cross. If we have a family to raise, we should rear them around the Cross. In building a church it should be built around the Cross. In building a college or seminary we should erect it around the Cross. Again let us stress the fact that in seeking to save lost men we must bring them to the Cross. It is God's only hope for the world. It is the only message of the preacher, the teacher, or the soul-winner. God help the Christian youth and Christian worker that gets away from the Cross. His message then

becomes but sounding brass, his ministry is vain, and his power is broken.

Because of the outstanding needs presented to us in times past purposes have been born and we have declared ourselves in ringing resolutions and we meant it. So there cannot and must not be retrenchment from belief in our need for the Cross. We need rather forward-going in evangelism, forward-going in definite, persistent, warm-hearted Christian service. The words of the song are the words of our heart.

When I survey the wondrous Cross

On which the Prince of Glory died,

My richest gain I count but loss,

And pour contempt on all my pride.

Forbid it Lord, that I should boast

Save in the death of Christ my God,

All the vain things that charm me most

I sacrifice them to his blood.

Were the whole realm of nature mine,

That were a present far too small,

Love so amazing, so divine,

Demands my soul, my life, my all.

And finally, Fellow Endeavorers, if we would know the fulness of Jesus Christ, his grace and his glory in our lives, if we would have the final and full consciousness of the indwelling of God's Spirit, if we would know the complete fellowship of the Father, we must go forward a little and empty ourselves of ourselves that we might be filled with all the blessings of the Cross. And if we want the keynote with which to pitch the song of our lives, if we want the well-orbed, well-rounded life like Paul, we must strike up the full octave of the Christian virtues and bring all the notes in tune with the Cross.

Washington, D. C.



Solo by Miss Virgie Miller, "Jesus is my Precious Friend."

Sermon of the evening by Willis Ronk:

#### "Final Instructions"

"The scientific discoveries of the past few years are now so commonplace that we are not conscious of them, although every phase of life has been transformed by them. Home life has changed. The church has been compelled to test the old in the light of the new. Every doctrine has been called into question because of the age in which we are living. The Church has been compelled to feel her own pulse—engage in introspection. Here lies a danger,—she is conscious of every criticism and allows the world to worry her. I challenge any man to search out the Scripture and prove that they are not on a firm foundation. Christianity has a rational basis. It challenges the most intellectual man in the world. Perhaps it is well that we introspect ourselves—look within. We need a more efficient church but we need inspiration from on high with all our efficiency and methods. What we need is a final word, "Ye shall receive power"—that is our fundamental need. In conclusion—our profession, teaching, preaching all is fraud and cheat, unless there is the Holy Spirit sent by God in this earth to fill our hearts so that we will NOT compromise. If that is true and we know it is true by our experience, let's show it."

The Institute was dismissed by N. V. Leatherman with prayer and benediction. Items of interest:

80 delegates.

27 from Mt. Pleasant.

53 from twelve other churches.

3 from other local denominations.

Wm. Gray, the pastor of the Mt. Pleasant church, produced an interesting program reading as follows: "Annual Convention of the Brethren Churches and Sunday Schools of Pennsylvania to be held Tuesday, Wednesday, Thursday, October 4, 5, 6, 1904 in the First Brethren Church, Mt. Pleasant, Pennsylvania." On the inside we notice this subject, "Planning and Working for Definite Results in the Sunday School." Geo. H. Jones. Within a few weeks of 28 years ago Rev. Geo. Jones made his first address before the Pennsylvania Sunday School Convention on nearly the same subject as in this recent institute. A. B. Cober was also on that program and his message was also read at this one. Most of the other names on that program are found no longer with us. It might be interesting to name those who are still active in the work: J. L. Bowman, A. D. Gnagey, L. S. Bauman, I. D. Bowman, Dyoil Belote.

WM. H. SCHAFFER.

#### MARTINSBURG, PENNSYLVANIA

National Conference is passed and we are home again, looking forward to another year of service for the Lord, if he should tarry.

Natural ties are strong, but the ties that bind pastor and people are not easily broken, and, although out of the way to Winona Lake, we visited our former home at Lake Odessa, Michigan. Akron, Ohio being midway and Brother and Sister Grant McDonald being "given to hospitality" (1 Tim. 3:2), we were glad to stay over night with them. Brother McDonald is making good use of his talent in drawing charts to illustrate Bible truths.

While in Michigan, we made our home with Brother and Sister Victor Clum. We

had planned to leave on Friday morning but after the whirl of ice cream freezers had ceased the night before, we were invited to remain a few nights and preach in the old pulpit. We accepted the invitation and remained with them two evenings. Never have we found a more loyal response than with the good people at Lake Odessa.

From Michigan we went "home" to Flora, Indiana. Brother Ankrum, who has a smile that will not rub off, invited us to speak to the old home congregation. Then we went to National Conference and back "home" to the good people in Pennsylvania.

En route to Pennsylvania we passed through our old pastorate at Roanoke, Indiana and partook of the hospitality of Oak Park Hotel. How we thank God for the Christian friends and how we are made to rejoice as we meet the Brethren at National Conference. We find good people everywhere we go, but none better than right here in Pennsylvania.

We are always glad for the visiting Brethren, and since the last report we have had the privilege of hearing some preach in our pulpit. This congregation is "home" to Brothers Joseph and Raymond Gingrich, both of whom paid us a visit and preached for us on Sunday evenings. Using Brother Joe's own words, we were glad to "give in" to him, for he felt that if he was to hear a good sermon, he would have to preach it himself.

July 10 was Homecoming day and Brother Wm. Schaffer, pastor of the Brethren church of Conemaugh, spoke to us in the afternoon. Brother and Sister L. S. Bauman and son Paul favored us with their presence Sunday morning following National Conference.

Our Spring communion was well attended. Despite depression this past year, this church gave the largest Foreign and also Home Mission offering in their history.

One feature of our services is the reading of letters from our Foreign Missionaries, someone being appointed to write to each missionary. Also Mrs. Humbert reads a chapter from "A Little Girl's Four Years in Africa," which is a collection of letters written by Sister Gribble some twelve to fourteen years ago.

Since a blessing is promised to that person who will read and keep the book of Revelation (Rev. 1:3), we have purchased little individual booklets and read a chapter responsively at church service. Tithing literature is also distributed through the mail.

Sister Sannie Klepser and her Sunday school class have beautified the church property by setting out shrubbery.

Grace be with all them that love our Lord Jesus Christ in sincerity.

R. I. HUMBERD.

#### PRAYER FOR THE NEW COLLEGE YEAR

Our Heavenly Father, God of wisdom and truth, be with this college through the days of the new year.

Bless the old students coming back to familiar halls of learning, to friendships established and teachers known.

Be with the students who come among us for the first time. Keep them steady and clear-eyed in the midst of the newness of college life and all the adjustments they must immediately make.

Bless the homes from which these young people have come with confidence and deep affection.

Guide the members of the faculty in their classrooms and out. Enrich and strengthen them with thy understanding and zeal.

Bless all those others who labor for the college good—all members of the college family, young and old, trustees, alumni, friends.

Especially be with the members of the class of 1932, who face new tasks in strange places.

In the days of the new year may this college be worthy of the Christ she loves and serves. Amen.—Katharine McAfee Parker, Hanover College, In The Presbyterian Advance.

It is not opportunity, but the use of opportunity that makes success.

"The way we treat man is the surest test of the state of our hearts toward God."

Promise without performance is like a fair orange that is dry inside.

## OUR LITTLE READERS

### BOYS AND SHEEP

JOE came home with his clothes and even his hair all wringing wet. "I just knew the ice wasn't strong 'nough," he said.

"Then why did you slide?" asked his auntie. (We forget the story's source).

"'Cause all the other boys did," answered Joe. "So I had to, or they'd laugh. And nobody wants the other boys to laugh at him, you know."

His aunt gave him dry clothes, set him down by the fire and made him drink hot lemonade. Then she told him a story:

## THE BRETHREN'S HOME EMERGENCY CORNER

THE TRUSTEES of the Brethren Home have asked for space to set forth briefly the serious situation that has arisen.

This is not an alarmist cry. But it is a call to the dire need for help and an appeal that that need may be met.

THE HOME must be supported. Only two sources of support are open to it. The produce secured from the farm, and the gifts of the churches.

For the year ending July 31, 1932 the entire offering of the whole brotherhood was only \$651.85 and \$70.40 from individuals. As a result of these greatly decreased offerings we now face a crisis. We need money for the maintenance of the Home and to pay taxes and other obligations that remain unpaid.

We earnestly and sincerely appeal to all who read this notice to come to our help. Will not every reader see that an offering is made, either personally or through his church, soon?

Send money for the support of the Home to the Matron, Mrs. Cyrus Myers, or to the Treasurer, Henry Rinehart, Flora, Indiana.

ACT AT ONCE

Signed  
THE TRUSTEES.

"When I was a little girl, Joe, my father had a large flock of sheep. They were queer things. Where one went, all the rest would follow. One day a big ram found a hole in the fence, and he thought it would be fun to see what was on the other side. So in he jumped, without looking where he was going, and tumbled to the bottom of an old, dry well where father used to throw stones and rubbish.

"The next sheep never stopped to think what had become of him, but jumped right after, and the next and the next, though father tried to drive them back, and Watch, the old sheep dog, barked his very loudest. But they kept on jumping and jumping till the well was full. Then father had to pull them out as fast as he could, and the sheep at the bottom of the well were almost smothered to death."

"My, what silly things!" exclaimed Joe. Then he looked up at his aunt and laughed and became quite red in the face.—The Christian World.

## ANNOUNCEMENTS

### FAIR HAVEN CHURCH, WEST SALEM, OHIO

The semi-annual Fall communion service will be observed at this church Sunday evening, October 2. We wish to invite all neighboring Brethren who can do so to unite with us in this service. May the Lord greatly bless this service and strengthen his Body which is the Church.

R. E. GINGRICH, Pastor.

### AN INVITATION

#### Especially to Indiana Brethren

All Indiana Brethren who will attend the Conference at Flora next week are cordially invited to visit the BRETHREN HOME.

We ask that in this hour of great need at the Home you bring some gift or offering for its maintenance. MONEY is needed most of all. Staple Groceries, doubtless such as sugar, coffee, flour, etc. and food supplies can be used.

Leave your gift with Sister Myers. Brother and Sister Myers, the Superintendent and Matron, will welcome you.

J. ALLEN MILLER,

President of the Board of Trustees.

### SPECIAL OFFER OF TITHING LITERATURE

The Layman Company, 730 Rush Street, Chicago, will furnish to churches a set of bulletins for a tithing campaign, including one especially written for present conditions entitled "Tithing in Hard Times." These bulletins have two pages blank for the use of the local church. Price list and samples sent on request includes a pamphlet, "Teaching the Church to Tithe," containing full directions for a ten weeks' program of silent, church-wide education at trifling expense.

Please mention the Brethren Evangelist, also give your denomination.

## THE TIE THAT BINDS

BAER-KAUFFMAN—Owen Earl Baer and Alta Marie Kauffman were united in marriage at eleven o'clock on August 28th, 1932, at the home of the bride's parents, nine miles east of Goshen, Indiana, the writer officiating. The

immediate families of the bride and groom witnessed the ceremony, which was followed by a sumptuous wedding dinner. Mrs. Baer is a member of the Mennonite church while Mr. Baer is a member of the First Brethren church of Goshen, Indiana. The groom is an able teacher for a happy Christian journey through life together.

GEORGE S. BAER.

STEINER-KING—On Tuesday, August 30, 1932, at Smithville, Ohio, Miss Ruth King, daughter of Mr. and Mrs. Reuben King of Sterling, Ohio, was united in marriage to Myron H. Steiner, son of Mr. and Mrs. Gideon Steiner of Pandora, Ohio. The bride is a highly respected and accomplished young lady and a faithful member of the Smithville-Brethren church. The groom is an able teacher in the Pandora schools. They left at once for Washington, D. C. and after a brief honeymoon trip they will reside at Pandora. A host of friends extend congratulations and best wishes. The ring ceremony was performed by the bride's pastor, the undersigned.

G. C. CARPENTER.

NELSON-MYER—At the home of the bride in Burlington, Indiana, Sunday, August 28, at 4 P. M. occurred the marriage of William Nelson and Sarah Elizabeth Meyer. The religious ceremony was used. Only members of both families were present for the service. They are two well known and popular young people who are worthy of the best wishes of their friends. Ceremony by the undersigned.

FREEMAN ANKNUM.

## IN THE SHADOW

BECKNER—Frank Beckner, son of Martin and Viola Beckner, was born near Flora, Indiana, November 25, 1875, and died on the morning of his birth, August 29, 1932, aged 56 years, 9 months and 25 days. July 27, 1895 he was united in marriage to Miss Lydia Elkoberg to which union were born eleven children, ten surviving. A number of the children are members of the First Brethren church of Flora. Besides his wife he is survived by one brother and six children. Funeral at the home in charge of the writer. Burial in the Maple Lawn Cemetery.

FREEMAN ANKNUM.

SMITH—Mary Barnhart Smith, daughter of John and Susannah Barnhart, was born in Preble County, Ohio, June 15, 1854, and departed this life, August 16, 1932, aged 78 years, two months and one day. The cause of her death was an auto accident, January 7, 1883 in the town of Eaton, Ohio, she was united in marriage to Solomon Smith. She is survived by one son and granddaughter. She was a member of the First Brethren Sunday school and was a regular attendant. Services in the Methodist Church by the writer, assisted by Rev. R. O. Michael, pastor of the Methodist church.

FREEMAN ANKNUM.

NOAKES—Henry Redman Noakes, son of Thomas and Mary Ann Noakes, was born in Clark County, Illinois, March 17, 1858, and died at the home of his parents, August 15, 1932, aged 74 years, four months and five days. August 10, 1881 he was united in marriage to Emma E. Wikel of Flora, Indiana, who preceded him in death November 7, 1932. He is survived by three children—Vivian, Cora and William. He was a member of the First Brethren church of Newton, Iowa. He is survived by a number of grandchildren and an aged brother and sister in Flora. He had been a member of the First Brethren church for over 20 years. A few days before his death he was married. Services at the Leifer funeral home and burial in Maple Lawn Cemetery. Services by the writer.

FREEMAN ANKNUM.

CAMDEN—Mrs. Susie Camden was called home to be with the Lord August 1, 1932. She had reached the east of this year, most of which time she had spent in quietly serving her Lord whom she loved. By my ministry as her pastor and also by the testimony of those who had known her all of her life I came to know the virtue of her sweet Christian life. Her life was full of dark trials, darker than the ordinary, I think, yet her faith and her devotion to the Savior was such that she bore them with cheerful submission and great fortitude. She had literally learned to "rejoice in tribulation." Faithfulness, fidelity and devotion to God, to children so characterized her life that we feel that she was one of those whom Paul said would "fight the good fight, finish the course, keep the faith, receive the crown." She was a member of the First Brethren church of Buena Vista, Indiana. We are sad to see her departure from us but glad for the memory of such a life.

REV. P. M. NAFF, Pastor.

MILLER—Elder John A. Miller died at his home at Summit Mills, Pa., July 18th, 1932, at the age of 81 years, 3 months and 9 days. Death came after several months' illness from a complication of diseases. He was the son of the late John P. and Anna Deacy Miller, and was born at Cove, Garrett County, Md. He was one of the oldest and most respected citizens of this section. Mr. Miller was a retired farmer and preacher.

He received his education in the public schools and normal schools. Thirteen years of his life he spent in the teaching profession, holding positions in Maryland, Pennsylvania and Iowa. Early in life he joined the Church of the Brethren. In 1865 he was drafted for military service, but being a firm believer in the doctrine of peace, as taught by Christ, he paid \$1400 (all his earnings to that time) to secure exemption from military duty. In 1870 he was elected to the ministry. Although the clergy of his church at that time served without pay, he gave himself to study and diligent service, riding horseback as much as 24 miles a Sunday to fill two pulpits. He farmed to support his family. After the time of the church he was elected to the lot with the "Progressives," the newly organized Brethren Church. He was instrumental in the organization of the Summit Mills Brethren Church, and became its first elder. In 1887 he retired from his agricultural pursuits, and devoted most of his time to the church and Sunday school, of which he was

superintendent for 35 years. He spared neither time nor money to make the work succeed. He was 78 years old before he resigned from this work, insisting that a younger man should take his place. Elder Miller was a loyal supporter of all church projects.

WILLIS E. RONK.

FOX—Elizabeth Ann Nettie Fox had been a faithful and loyal member of the Miamisburg Brethren congregation for twenty-eight years. After a long and testing illness she went to her reward on the evening of August 29. She faced death with an enviable courage, and amid the discouragement and suffering of her long illness never complained. At different times she served as a teacher in the Sunday school and also as secretary, and in this service as well as her death, thoroughness and faithfulness characterized her work. Her death brings a real loss to the church. Two devoted sisters survive Sister Fox. A concourse of people too large to be accommodated in the church, and many beautiful floral tributes, gave evidence of the esteem in which Sister Nettie Fox was held. The undersigned, who was her pastor, was in charge of the service. Our sympathy and prayers go out to the surviving sisters.

WM. H. BEACHLER.

DURKLE—The Gratis church sustained a keen loss in the death of Brother Frank Durkle, who passed away after a long illness, August 19th, at a little more than 60 years of age. The youngest in a family of five, one brother survives him, also the sister, Mrs. C. Durkle, who was uniting in her ministrations to Brother Frank amid his long suffering. It is a somewhat unusual coincidence that six years to the day after Brother Stan baptized Brother Durkle and confirmed him in the church, he also preached his funeral sermon. A large audience was present. Brother Durkle was a highly deserving, loyal, and faithful member of the church. He will be greatly missed in the ways that count for the most in church membership. We like to think that he has gone to a splendid reward. Our sympathy goes out to the brother and the sister-in-law.

WM. H. BEACHLER.

HEETER—Mrs. Lillie L. Heeter, daughter of William and Margaret Kuhnle, was born near North Manchester, Indiana, December 3rd, 1861, died August 20th, 1932, at her home near the same city, aged 70 years, 8 months and 23 days. She was the youngest of four children and the mother of three daughters, Pearl, Hazel and Mary.

On March 4th, 1882 she was married to Stephen Heeter, a schoolmate, with whom she lived in happy wedlock for almost fifty years. She leaves 16 grandchildren and 5 great-grandchildren, with hosts of other relatives and friends to mourn her departure.

In her younger days, she united with the Methodist Church, but in 1884, at the persuasion of her neighbors, she was united with her husband with the First Brethren church of North Manchester, in which she lived a faithful, consistent, cheerful Christian life, full of good deeds and kindly service.

Humble and unassuming in her personality, she has nevertheless left an impression on her family and neighbors, a church which will not soon be forgotten. Her life radiated cheerfulness and many will rise up to call her blessed.

Patiently she bore her long affliction and as patiently her husband cared for her. An "exceeding and eternal weight of glory must await the resurrection morning for them. Funeral by her pastor, Dr. J. F. Schurz, assisted by the writer and Albert T. Ronk, before a large concourse of neighbors and friends.

CHARLES A. BAXIE.

JAMES—Martha Ann James was born February 26, 1863 in Pembroke, Yarmouth, Nova Scotia, and departed to be with her Lord, September 9, 1932, at her home in Mount Rainier, Maryland. She was a devoted Christian and a faithful home maker. She was a member of the First Brethren church of Washington, D. C., where her exemplary Christian life was a benediction to all who knew her. She leaves to mourn her passing, a husband, George W., two sons, Reginald J. and George H., one brother Charles Foote, and a host of relatives and friends. Funeral and service conducted by the writer at her home and interment took place Sunday afternoon at beautiful Cedar Hill Cemetery, Washington, D. C.

HOOPER A. KENT.

KAUFMAN—Brother Tobias V. Kaufman, of Johnstown, Pa., aged seventy-eight years, born in Somerset Co., and moved to Johnstown some fifty-five years ago. A large family was born to Brother Kaufman, of which four survive, with a number of grandchildren. Brother Kaufman and his grandchildren also remain. His health had been good up until a short time before his death.

He was a member of the First church and as Brother Ashman was absent in Ashland at the time of his death, the writer presided at the funeral. We have known Brother Kaufman for many years. Brother Kaufman assisted at the services, by taking entire charge for the interment. The writer having another funeral within the hour. Interment was made in the Maple Springs Memorial Park, near Johnstown, Pa.

The sympathy of a large circle of friends is extended to the bereaved family in their loss.

GEORGE H. JONES.

WISE—Mrs. George Wise, an aged resident of Morrillville, eighty-six years of age, and so invalid for some time, passed to her Heavenly Home, at her residence, Fairfield Avenue, West End, Johnstown, Pa., August 17th, 1932. She had been a resident of that district almost fifty years and left many friends to mourn her departure. She is survived by her husband. Funeral services by the writer with interment in Grandview.

GEORGE H. JONES.

KURTZ—Mrs. George Kurtz died at her home in Martinsburg, Pa., on September 14, 1932. For some time, Sister Kurtz had not been able to attend church because of a very serious nervous ailment.

It is written that by their fruits we are to know them. As her pastor, I have often been made to rejoice at the great faithfulness of her dear daughter. May the Lord's richest blessings abide upon these daughters and their father.

Funeral services were held at the home and were conducted by her pastor.

R. I. HUMBERD.

VOL. LIV  
Number 39

October 8  
1932

# THE BRETHREN EVANGELIST

## I Will Not Doubt

I will not doubt, though all my ships at sea,  
Come drifting home with broken masts and sails;  
I shall believe the Hand that never fails  
From seeming evil worketh good for me:  
And though I grieve because those sails are battered,  
Yet shall I cry while life's best hopes are shattered,  
I trust in thee.

I will not doubt, though all my prayers return,  
Unanswered from the still white realm above;  
I shall believe an all-wise love  
Refuses those things for which I yearn;  
And though at times I cannot keep from grieving,  
Yet the pure ardor of my fixed believing  
Undimmed shall burn.

I will not doubt, though troubles fall like rain,  
And sorrows swarm like bees about the hive;  
I shall believe the heights for which I strive  
Are only reached by anguish, and by pain,  
And though I groan and tremble 'neath my crosses  
Yet shall I see through all my bitter losses,  
The greater gain.

I will not doubt, well anchored in the Faith,  
Like some staunch ship my soul braves every gale  
So strong its courage that it will not fail  
To breast the mighty unknown sea of death;  
Oh, may I cry when body parts with Spirit,  
I do not doubt! So listening worlds can hear it  
With my last breath.

—Author Unknown.

## Signs of the Times

by  
Alva J. McClain

### RELIGION that is Dead

"A Christianity that is merely a system of morals, and the best only of natural religions, is not worth preserving. A Christianity without a Christ Divine, an atonement vicarious, and a Bible inspired, will never carry power. A devitalized Gospel, a diluted Gospel, an attenuated Gospel, will conceive no splendid program, inspire no splendid effort. It never inspired a reformer, and it never will. The two religious perversities of the day, a lost sense of sin, and a lost sense of God, are simply the result of this attenuated Socinianism that is becoming so prevalent. No minister of Christ has any right to smooth off the corners of the cross."

"At the same time, a Christianity that is merely orthodox, or an orthodoxy clasped in the dead hand of a moribund Christianity, is one of the greatest of curses. A Church that is only the custodian of the great tradition of the past, and not the expression of a forceful spiritual life; a Christian who is simply conserving a traditional creed, and not exemplifying the life of the living God, is a cumberer of the ground. A dead Church can never be the exponent of the living God, and a dead Church-man can never be the exponent of a living Church, for the test of every religious, political or educational system, after all, as Amiel says, is the man it forms." (Dyson Hague in *The Fundamentals*.)

### NO Theology, No Church

"A true Church is inseparable from a belief in certain doctrines for which men are ready to die—is, indeed, impossible without such belief; and the decay in the Church idea (as distinct from that of a mere association, sympathetic or religious), is due chiefly to the decay of doctrinal interest and conviction. No theology, no Church." (P. T. Forsyth in *Theology in Church and State*.)

### THE Church and Politics

"No amount of political action taken by itself, however suffused by sympathy or righteousness, will bring to pass the Kingdom of God, or realize more than an unstable satrapy of it. When the Church, with its unearthly message and power, becomes a mere creature of the State, or when it becomes a spiritual luxury, salon, or hospital, outside the interests of the strong men or those honored as efficient—then religion and ethic alike are paganized. They cease to be either spiritual or moral. And they head for a moral debacle which is the collapse of Humanity. Culture becomes, as it was in the Italian Republics, the engine of wickedness and the varnish of Cruelty. Machiavelli is its prophet."

### PROPHECY—The Antidote to Unbelief

"True prophetic study is an inquiry into these unsearchable counsels, these deep riches of Divine wisdom and knowledge. Be-

neath the light it gives, the Scriptures are no longer a heterogeneous compilation of religious books, but one harmonious whole, from which no part could be omitted without destroying the completeness of the revelation. And yet the study is disparaged in the Churches as being of no practical importance. If the Churches are leavened with scepticism at this moment, their neglect of prophetic study in this its true and broader aspect has done more than all the rationalism of Germany to promote the evil. Sceptics may boast of learned Professors and Doctors of Divinity among their ranks, but we may challenge them to name a single one of the number who has given proof that he knows anything whatever of these deeper mysteries of revelation." (Sir Robert Anderson in *The Coming Prince*.)

### THE Book of Books

"Complete in itself—'accursed any man that shall add unto or take away'—unchanged and unchangeable, this Bible stands for centuries, unconcerned about the praise and the reproach of men; it does not accommodate itself to progress, does not recant a single word, remains grandly simple and divinely overpowering, and in its sight all men are equal and feel their impotency."

"With sublime freedom it strides through the history of mankind, dismisses entire nations with a glance, with a word, in order to tarry a long time with the deeds of a shepherd; complacently it seven times repeats a list of gifts; records seemingly unimportant genealogies; suddenly powers of the world to come flash from some word apparently casually dropped; or thunders roll in the background of the cool narration of some great crime."

"Now it speaks of God playing with his creatures and delighting in the daring chamois, the snorting horse, and the beautiful lily; now it rises like an eagle to heights that make people, passing hither and thither, appear like swarms of grasshoppers, yea, all nations like a drop in a bucket. This word tells of a coat of many colors that a father made for his favorite son; and is silent concerning the life and efforts of Isaiah or John, and the martyrdom of Paul."

"It raises deepest questions, as if they were but trifles: 'Where wast thou when I laid the foundations of the earth?' It condenses into a single word a sweeping view of the world: 'The things which are seen are temporal; but the things which are not seen are eternal.' It reveals vast counsels of the Lord, that he will make a new heaven and a new earth, where old things shall no longer rise in the hearts of men."

"What book is there written by man that does not grow trite from repeated readings? But of this Book thousands of the best and most talented among men have testified, not only that they never tired of reading and studying it, but also that it constantly grew grander, richer, more unfathomable. How often some unseeing word, that you have read a hundred times, suddenly opens up, revealing its deep, hidden meaning! If every sentence, yea, every word in the Bible that has been important or beneficial to this soul or that were underscored, would a single one be found, that had been written uselessly and without purpose, or that had borne no fruit? I think not." (F. Bettex in *The Bible the Word of God*.)

### THE Fool hath Said—

Somewhere I have read the story of a king who gave to his fool one day a walking stick and said, "If you ever find a greater fool than yourself, give it to him." Year passed on while the jester kept the stick. One day the king was dying and he called the fool into his room, and said,

"I am going on a long journey; 'Good bye!'"

"And where are you going," said the fool "and when will you return?"

"I am going, said the king, 'into a far country, and alas! I shall never come back!'"

"And pray," said the fool, "what provisions have you made for a journey like that?"

"None whatever," said the king, "none whatever."

"Then," said the fool "you had better take this stick, for with all my folly I am not so great a fool as you." (W. E. Biederwolf in *Winona Echoes*, 1931).

### THE Answer of the Believer

"When John Quincy Adams was more than eighty years old he met one day in the streets of Boston an old friend, who shook his trembling hand and said, 'Good morning! How is John Quincy Adams to day?'"

"Thank you," was the ex-president's reply, 'John Quincy Adams is well, sir; quit well, I thank you. The house in which I live is becoming quite dilapidated. It's tottering upon its foundation. Time has nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost unfit to live in but John Quincy Adams, himself, thank you is quite well, sir; thank you, quite well. And the tottering old sixth president of the United States moved on with the help of his cane. It came not long after that he had his second and fatal stroke of paralysis in the Capitol at Washington, and he said 'This is the last of earth, but I am content, because he knew it was the beginning of the great adventure in the long ages of Eternity.'"—W. E. Biederwolf in *Winona Echoes* 1931).

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THE

# BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Putting Men to Work

It's church work we have in mind, and there is no scarcity in that kind of work. There is always more work than workers. And especially among men is there a dearth of workers. The progress of the kingdom goes halting because of the comparatively few men who are enlisted in the service of the Lord. All too many men regard the church as a side issue and religious activity as a mere diversion in which one may engage or not, as he feels, and with little consequence. That attitude needs to be changed and men brought to take the church more seriously. There is scarcely a bigger or more important problem facing the church of Christ today than to discover how to bring more men under its saving influence and put them to work, to enlist them in larger numbers to make a really active part in the services of the house of God and to shoulder the responsibilities for the advancement of the kingdom.

Nearly all the denominations have at one time or another launched a movement designed to encourage men to become more active in the work of the church. One such movement by the church of the Brethren is being aggressively promoted and is worthy of our attention, though we mentioned it on a previous occasion. They have organized what is called the "National Council for Men's Work", with a general secretary, whose duty it is to promote the organization of Men's Work groups in the various districts and sections and in the congregations, and to encourage actual work on the part of the men. The secretary expresses gratification over the progress realized during the past year, saying, "Men's Work is growing," and "Our men are serving, and much of this service is being done in the name of the church."

A national project has been set before the men for the year, which is "promoting church attendance," according to a quarterly letter sent out by their National Council. It goes on to say: "The church has a message for men and boys, but in order to get this message to them we must get them into the church. Beginning with October first and continuing until Easter, it is our aim to have an average attendance of 40,000 men at every Sunday morning service." That is a worthy aim, and is based upon this declaration: "If ever there was a time in our memory when men needed the church it is today. Men must have some abiding values to which to cling, and the church with its message affords those values."

Then the secretary makes this appeal: "Two things we must do about this project, advertise it and work it. Every man can help in both of these." How to advertise, they are instructed, and supplied with the material, and then there is this admonition: "Announce your intentions to promote church attendance, talk church attendance among yourselves, and let it be known that you for one are determined to place your church first." The second suggestion is on how to work it, and it is to "organize your men for the purpose of HOME VISITATION. Set aside one evening each week when men go two by two into homes in the name of the church and invite others to become interested in the church." Such a project, aimed from increasing church attendance, ought to result in the development, on the part of those who engage in the work, of a new sense of denominational loyalty that will bear much and valuable fruitage in years to come.

May God cause our own laymen to continue on in the noble aims they have set before themselves and with still greater zeal. In a number of our congregations, the laymen are being put to work, and are showing themselves willing to work, in a manner that is most encouraging. But there are large numbers who need to be stirred with a new interest and challenged into activity for Christ and the church.

## "The Sin of Superstition"

When we think of the sin of superstition, it is usually in connection with the ignorant natives of Africa, or some other desperately needy mission land, but a little introspection may reveal the fact that not all superstition is confined to "the poor heathen." In fact, it is quite prevalent among the folks with whom we mingle every day, and even in our own hearts may be found remnants of family superstitions handed down to us. Some of these pet notions we may cling to with somewhat of pride, as a part of our heritage of sentiment, though reason tells us they are without foundation, and conscience warns us they are dishonoring to God. But the Christian who believes in the daily, watchful care of a God who is all-powerful, all-wise and all-loving, has no business harboring such superstition. The editor of *The Evangelical-Messenger* calls it positively sinful. It is "the sin of superstition",—nothing less positive or stringent. But we want you to read what he says, that you may possibly have your conscience stirred on this point, as was ours.

Are you a professing Christian and bound by superstition?

Do you fear certain signs and omens, and rejoice in others?

Do you carry charms about with you, being careful not to lose them because they mean good luck?

Does it make you nervous if a black cat crosses your path, or an umbrella is raised over your head, while in a building?

Do you refrain from starting on a journey or beginning a task on Friday because that is an unlucky day?

If you are sitting at a table where you are one of thirteen, do you get up?

Do you fear to let your baby look into a mirror before it is a year old because it will die if it does?

Are you careful not to look at the moon over your left shoulder?

When you have told of some good fortune that has been yours do you "hit the wood"?

Have you got a horseshoe hanging over your door for good luck?

Listen! If you do any of these things, or any one of the many similar things some folks are guilty of, you ought to be ashamed of yourself!

More than that, you should get down and ask God to forgive you for this foolishness and lack of trust in him.

The object of this editorial is to show some folks how the devil has been robbing them of their feeling of security in Jesus Christ.

Your success and protection and well being do not rest upon any charm of any kind you may keep in your possession. Harm does not come to you as the result of some trivial incident that occurs in the ordinary routine of life. To believe in omens is the height of foolishness.

Superstition is of the devil, and one of his means of defeating Christian people in their lives, of robbing them of their joy, of filling their hearts with anxiety and worry, is by getting them to believe in such things as we have previously mentioned.

You should get out from under the spell of these things.

Realize that their source is the evil one.

Know that your security and prosperity depend upon your abiding in Jesus Christ.

Appropriate the consolation of that glorious assurance of the Psalmist where he says: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and fortress, my God, in him will I trust."

In fact, if you are at all troubled read the whole of the ninety-first Psalm where there is such a beautiful and sublime expression of trust and confidence in Almighty God.

God's power and strength are absolutely and eternally independent of any charm or sign or fetish. Refuse to play longer into the hands of the devil. Put your hand into the nail-pierced hand of Jesus and trust to his leadership and care. Nothing can happen to you but what he wills, and what he wills for us, we do not fear.

Are those words too strong for your faith? At any rate, you ought to believe that nothing can harm you as long as you trust and obey him. He will never abdicate his power nor be defeated.

## EDITORIAL REVIEW

Brother S. C. Henderson informs us in a personal communication that his "church work at Roanoke and Huntington (Indiana) is progressing nicely in spite of handicaps and a bank failure. Baptized one last Sunday (September 25)."

If your church happens to be small and composed of inconspicuous folk, don't be ashamed of it. The first church in Jerusalem started with only twelve members and they were humble and unlearned men.

On the Sunday School page, in addition to the conclusion of the article begun last week on "The Gospel Song Movement", we have an excellent list of Scripture passages for memory work to cover an entire year, for three age groups of Sunday school scholars. The Scriptures were selected by Prof. A. B. Cober, educator and Sunday school leader of Berlin, Pennsylvania.

Christian Endeavor leaders, and pastors, should read the plea on behalf of the adolescent boys and girls by Intermediate Superintendent, Mrs. Joyce Kanauer Saylor. October is "Organization Month," and she is urging the organization of Intermediate societies, and there are some churches in which there is need of such an organization. If you are not looking after your early teen aged youth, you are neglecting a most vital group in the constituency of your church.

We are in receipt of a catchy, Rotospeed-made Rally Day invitation sent out by Brother Leo Polman, pastor of the church at South Gate, California. It is put up somewhat after the fashion of a radiogram and carries this admonition, "Having received the message, flash it on to others." That is the burden of the Gospel message—it is good news, not to be kept and hoarded, but to be passed on, and it remains "good news" to us only as we are willing to share it with those who have it not.

The church at Osceola, Indiana, now has a pastor in the person of Brother Frank Gehman, and the people are rejoicing in the fact, as one of the members writes this week. Our every contact with these people has indicated them to be an optimistic, faith-venturing group, and under the leadership of a man of consecration and faith we dare say they will go forward to victory for God. When a man believes he is in the place where God wants him to be, as Brother Gehman does, he is in a position to do great work for the Lord.

Dr. Martin Shively, a member of the Brethren's Home Board, has a short message this week in the department we have set apart for a time for the promotion of the Board's work. He pleads for the support of that institution that stands ready to provide a home for those elderly brothers or sisters who are left homeless and uncared for. In this connection, permit us to repeat the offer of Dr. Miller, president of the Board, in last week's paper, to the effect that any old people desiring an economical place to live for the winter may have it for \$20 a month for board and room at the Brethren's Home at Flora, Indiana.

A number of education and publication leaders left Ashland to attend some of the district conferences in session this week. Dr. Bame and Dr. Teeter, representing the Publishing House, are attending the Pennsylvania and Indiana conferences respectively. Prof. McClain of the Seminary is to be the Bible lecturer at the Keystone conference and Dr. Monroe at the Hoosier conference. While Prof. Stuckey of the Seminary and also representing the National Sunday School Association will attend the Mid-west district conference. Dr. Bell will also attend the Mid-west conference and speak in behalf of both the College and Publishing House.

Dr. K. M. Monroe reports for the Ashland Seminary, accounting for the activities of the faculty members during the summer and giving the number and classification of the students of the Seminary. There are seventeen students in the graduate school and fifteen pre-seminary students and eleven special students. These figures indicate a commendable growth and reflect credit upon the quality of the school. A number of contributions to the Seminary House Rent Fund are reported, among them being a considerable

sum turned over by the Seminary Quartet, money received for services rendered to churches. Doubtless offerings from churches to this fund will be gratefully received at any time.

The Berlin church is on top of the state of Pennsylvania, altitudinally speaking, the claim being that the town is situated highest up in the mountains of any town in the state. And the church is about the highest in Brethren historical significance, and for a number of years it has been steadily rising in spiritual power and achievement. It is now under the efficient pastoral care of Brother N. V. Leatherman and is going steadily forward. Ten were added to the membership of the church during the year. The most significant feature is the regularity in Sunday school attendance the average attendance for the year having been 192 and twenty-five per cent having been present every Sunday. Some of their members have a record of being present every Sunday for twenty-two years. A church with such loyalty has a pretty bright future.

We have another thoughtful letter this week in "Our Readers' Views" department, written by Brother H. M. Lichty of Sunnyside, Washington. He is enthusiastic in his support of the Eighteenth Amendment, as we think all good Brethren should be. He presents a helpful suggestion in his report of what was done in his community to encourage the nomination at the primaries of men who stood for sobriety and Prohibition. Others are invited to contribute their "views" to this department. Kindly write briefly, legibly, on one side of the paper only and in a constructive, helpful manner, as those who have already written, have done. This department can be made of large interest and helpfulness by a kindly, considerate, nevertheless frank exchange of views, by our readers, if they will.

President E. E. Jacobs tells us the enrollment in the regular courses and in the Saturday classes continues to improve and he believes the Freshman class will just about reach the number enrolled in that class last year. Dr. Jacobs expresses disappointment at the small amount offered for educational work by the churches during the past year. No one knows quite so well as he how critical is the situation, and how much is at stake in the adequate support of the college. The burden resting upon the college management during these days is great and the weight of the responsibility will increase and the seriousness of the problems connected with the maintenance of the school's standing will become more accentuated as the days of the depression are extended. The situation merits our most earnest thought and prayer.

Brother E. J. Rohart, the wide-awake pastor of the church at Winchester, Virginia, reports progress in the Lord's work at that place. The Sunday school attendance at their anniversary service reached the 200 mark, which is quite an achievement for a little mission church. The fact is, it is not so small any more. It is growing, as a goodly number of our other mission churches are. Its average attendance is above 100. A summer Vacation Bible School had an enrollment of more than a hundred and an average attendance of 85. Aside from imparting valuable Bible information, it resulted in increasing the Sunday school enrollment, which such schools ought to do. Brother Rohart assisted the St. Luke's congregation in an evangelistic meeting, resulting in the addition of eleven new members by baptism and one by relation. We are glad this good pastor appreciates the Evangelist and thank him for being so kind as to say so.

Brother Claud Studebaker of Pittsburgh writes of his evangelistic campaign conducted for the Brush Valley church in Pennsylvania, where Brother Robert D. Crees is the energetic pastor, and who made report of the meeting last week. He lets us in on a matter of interest that Brother Crees evidently forgot to tell us, namely, the arrival of a new baby girl in the home of Brother and Sister Crees. We congratulate them on this favor of God and pray the blessing of heaven's protection upon the little one. Brother Studebaker says his work at Pittsburgh is being prospered of the Lord, last year having yielded as large an increase in church membership as the six years previous. The Sunday school also is growing in numbers. The possibilities of growth in this field are still large, he says, and as long as he and his people believe that, the future is promising. You have heard it said that where there is no vision the people perish, but let us put it positively, Where there is vision the people live and grow.



## A Soul Finds God

(Sermon Preached by the writer in his South Bend, Indiana, pulpit August 7, 1932)

By Robert F. Porte

"I sought the Lord and he answered me, and delivered me from all my fears." Psalm 34:4.

The thirty-fourth Psalm is the experience of a person who has been plunged into the depths of human despair and need. It is thought, with good reason, that this is the recounting of the experiences of David in the Cave of Adullam when he was fleeing from King Saul. Well does this psalm fit the experiences which David doubtless had to meet in those trying moments of his life. David was an innocent shepherd boy with no design upon any person's rights or position. He never thought of being king as he faithfully tended his father's sheep on the hills of Bethlehem and amused himself by playing his harp or practicing with his sling. His life was that free life of a shepherd boy, far from the noise and rush of the city.

David was God's choice. He lived in God's great temple, the out of doors. What religious knowledge he had was to him a treasure. One can imagine this shepherd lad singing the chants of his home worship and meditating upon the religious experiences of his people. This lad is called to play his harp in the palace to the demented king Saul. Obedience is one of David's great virtues and he goes to the palace. In a mad frenzy the king attempts to kill David with a spear. Maddened and blinded by hatred Saul even tries to kill his own son Jonathan because he dares to speak a word in defence of David. Saul killed eighteen priests because one of them gave David a piece of bread. Then out upon the mountains went this shepherd boy hunted and hounded by the demon possessed king and three thousands of picked soldiers. It is this situation which drives David to his God. Resting for a moment in a dark cave, the very hope of life gone and with no sense of having done harm to any soul, David can truly say, "Many are the afflictions of the righteous." No earthly friend can help him now. A maddened king has prostrated the power of his office to capture and kill this shepherd, but David is not without some knowledge of the power of the God who had rescued his people many times and perhaps had come to David's help. David turns to God.

1—David personally sought to know God.

In these days of great economic uncertainty when all that we trusted in seems to have failed us and adversity comes like an overwhelming flood upon us then perhaps we feel alone and no one seems near to help us. What are we to do? Look with me for a moment at this shepherd lad, alone and without friends to help him, cornered in this cave with the king and an army near by to slay him. Consider if you will the fact that this lad had done no violence to any one, nor had he sought to take any person's position, yet he is afflicted and sorely distressed. In this condition David finds God satisfying to his need. Out of the darkness of despair he reaches up his hand and finds the strong hand of God with its assuring power and grace. There is help for many others here. The years bring us the testimony of a great multitude who testify, "I sought the Lord and he heard me"—

Let us assume that we know nothing about the miraculous deliverance of God of which the text speaks. Let us assume that we doubt whether God can even help us



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in this present need. We can be sure of one thing, namely, our economic and social, yea, religious condition brings us only great distress. The helplessness of the people of the world is very apparent to all. What does such a condition yield us? It yields no hope for the future. We turn to find some avenue of hope for our despair and we find it in kindness and unselfishness and the other virtues. We seek to know the source of these virtues which bring us hope and we discover that the people who possess these virtues have their faces turned away from the dark, perishing things of the material world. When we look at some creation we are not only interested in this created thing, we are also interested in the one who made it. This leads us to ask who is the author of kindness, goodness, friendship. Where do people find these flowers of human character? What sun paints on the

material being of man these beautiful blossoms so fragrant with virtue. It is here that no honest person can lightly pass by the testimony of Godly men and women. I cannot ignore the evil I know is present in some human lives, neither can I ignore the virtues I see in those who believe God's Word. David did not reach out in the darkness for naught. He had a God greater than all the powers of evil. Then David could say, "The angel of the Lord encampeth round about them that fear and delivereth them"—Like John Wesley when he found the Lord he exclaimed, "Now I know."

In the American Magazine of November, 1930, there appeared two articles by two men, one who found God and the other who failed to find God. The latter article begins as follows, "I would have you meet one of the loneliest and most unhappy individuals on earth. I am talking about the man who doesn't believe in God." It is an article which excites one's pity and yet one is made to wonder why this man failed to find God. One thing is evident in the article and that is that the author got a very poor return for his experience. The other writer features what he calls "Faith and Contentment." He states that he found that "Jesus demonstrated the certainty about God, that he is our Father and that he is a Person." Such a conclusion certainly brings a fruitage of contentment and joy. It is the fruit of serious and reverent cherishing of all the religious knowledge one may possess. Careless and irreverent attitudes toward things holy and sacred leads to the blackest moral darkness from which there is no escape because the soul has despised the light of life.

2—David did not allow Saul to blot out his view of God. There are people whose difficulties are greater than their faith. The editor of a popular magazine remarks, "One of the worst features of a period of depression is that people are prone to lose their faith in certain of the cardinal virtues." In one of the worst circumstances a human life might be in, David reaches up and finds God. His faith in God is greater than the power of an evil king, greater than his own undeserved persecution. David's faith was founded on the assurance of God's adequacy and gracious willingness to help his humble servant. It

is a confidence born of actual knowledge and experience of God.

Such faith as David here displays is born out of positive knowledge of God. Some people seem afraid to be certain of their religious knowledge. During the world war there was a period of certainty in the reality of God and the immortality of man. Immediately following the war period there was a swing away from such positive belief. Such attitude is reflected in an article in Scribner's magazine of June, 1930, by Mr. Henshaw Ward, entitled, "The Disappearance of God." The main indictment set forth in that article is that religious leaders have indicated an uncertainty as to their knowledge of God. Mr. Ward speaks of the "wreckage of opinions about God" and quotes the words of a well-known theological professor who said, "Appeal to God occupies a decreasing place in modern religion." One cannot hardly blame Mr. Ward for his daring article in view of what he discovers among those who ought to be certain. The Christian religion must be factual. We must believe God's Word as being as secure and unchanging as God himself. We must act upon it, live it, and if necessary, give our life in its defence. Religious faith is not something to be dissected in a laboratory and analyzed as material is analyzed, it is to be accepted and treasured as a treasure from the Great God of Heaven. Doubt will dissolve any faith. Living faith will always save. This living faith is illustrated in David's life, he never lost sight of God. It was that abiding sense of God and God's holiness that made possible that repentance when David was rebuked by Nathan the Prophet. The message of the prophet went home to his heart because God still had a place in his heart. Faith and spiritual understanding can do wonders in holding people steady in the storms and adversities of life. Don't be untrue to your own soul nor to your God.

3—David found God to be the answer to his life's problem. It would be glorious if every person in the world could learn this truth. I wonder if we can guess or image what was going on in the mind of the guilty Peter who had denied his Lord as he witnessed that beloved Friend going to trial. Remorse, yes, but the sense of his loss, I believe. Why such anguish of soul when the enormity of his sin came home? In denying Jesus, Peter drove the Lord out of his life and Peter wanted Jesus. Judas had trifled with those sacred associations with Jesus. He had interested himself in material things. When money proved only dust and ashes in his hands he could not find his way back to Christ and God. Walter Lippmann, the brilliant editor of the New York World says in respect to the loss of belief in God, "Some substitute must be discovered for the belief in God or sheer anarchy will result." The most brilliant minds of the world testify to the fact that God is the indispensable keystone to human life and progress. Man cannot get along without God and God cannot get along with man unless man yields his heart in obedience to God's Word. There cannot be a heaven until man universally can say, "O how love I thy law." Ps. 119:97. Godlikeness comes of living and obeying God's Word in all that it requires.

Man needs God in order that he may hold his poise as a man. Morality lives when there is a sense of obligation. Recognize your duty to God and you will do your duty to man. Leave God out and war and carnage will flourish. Man lives in hope and hope lives in the certainty of the larger inheritances of the race and these larger inheritances of the race are in the keeping of God. Hope cannot live on a belief that "God is a vague emotional inheritance." If man loses sight of God he at once creates

a god. Like the Children of Israel at the foot of the mountain, it may be a golden calf that will be made. Man's moral stature will be determined by his estimate or understanding of God. The world we know cannot furnish humanity any structure upon which to erect any moral or spiritual aspirations. In order to rise above the world we need God.

4. God and man meet at the place called reverence. Reverence is called, "The flower of faith." Reverence recognizes sovereignty. In Psalm thirty-four we read, "The angel of the Lord encampeth round about them that fear him and delivereth them." God's care is near those who hold him in honor and reverence. There are certain supernatural powers which inspire awe and reverence in all people but the most difficult thing to understand is why persons stop with a certain reverence toward an impersonal force, such as wind, wave, the storm, death, and do not go on to seek the Great Personal Power back of all nature and life. The great Harvard Psychologist and Philosopher of the last generation, William James said, "I need God, therefore God is." The present Harvard Philosopher, William E. Hocking, says, "I have an idea of God, therefore God exists." In this last statement we find the sense of need in the human heart for God. Like the Psalmist we say, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Ps. 42:1. The atheist may get along without God and so does the earth worm, but the earth worm always remains a worm. Some people want us to think that it does not matter what you believe just so you believe. Many people thought that way to their sorrow. It does matter what you believe if you have any treasures you care for. It is assurance that we want and this world does not promise us real assurance, especially in this present world crisis. Our assurance is in the word of a Personal Living God Who created and sustains all things. The God in Whom great souls trusted and were never disappointed. Prof. Max Carl Otto ends his part of the Christian Century Conversation about God with this hopeless conclusion, "Complete and abiding satisfaction and unclouded assurance of life's significance are unattainable." The implication is to make the most out of a bad bargain. This conclusion and the conclusions of all unbelievers in God reflects a hopeless outlook for human life. The believer lifts his eyes and says, "Though now we see through a glass darkly but then face to face, now we know in part but then we shall know even as we are known." How gracious God was to David, the God who rescued him from imminent danger. Is God precious to you, the God who so loved the world as to give his Only Begotten Son to be your Savior and mine? If he is, then he will have your devotion and service. You will not serve the world but God and in his fellowship you and I shall walk in light that knows no shadow.

South Bend, Indiana.

## The Testimony of the Centuries to the Form of Christian Baptism

Compiled by Miles Taber

### First Century—Jesus Christ.

"All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:18-20.)

**Second Century—Justin Martyr**

"For in the name of God, the Father of all and Lord, and of our Savior Jesus Christ, and of the Holy Ghost, they then receive the bath in water." (Apology, Chap. 61.)

**Third Century—Tertullian**

"He gave as his last command that they should immerse unto the Father and the Son and the Holy Ghost, not into one person. For we are immersed not once, but thrice, at the naming of each person of the Trinity." (Concerning Baptism, c. 14.)

**Fourth Century—Jerome**

"We are dipped in water that the mystery of the Trinity may appear to be but one, and therefore, though we be thrice put under water to represent the mystery of the Trinity, yet it is reputed but one baptism." (Note on Eph. 4:5, 6.)

**Fifth Century—Augustine**

"After you averred that you believed, we immersed three times your heads in the sacred font. For you are rightly immersed three times who receive baptism in the name of the Trinity. You are rightly immersed three times, you who receive baptism in the name of Jesus Christ, who rose the third day from the dead. Trine immersion is the symbol of the burial of the Lord, by which you are buried with Christ in baptism, and with Christ rise again by faith, that, purified of your sins, you may live, following Christ in the holiness of virtue." (In his sermon "We Mysterio Baptismatis.")

**Sixth Century—Pope Pelagius**

"There are many who say that they baptize in the name of Christ alone and by a single immersion. But the gospel command, which was given by God himself and our Lord and Savior Jesus Christ, reminds us that we should administer holy baptism to everyone in the name of the Trinity and by trine immersion, for our Lord said to his disciples, 'Go baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit.'" (Quoted from Burrage, "The Act of Baptism", page 77.)

**Seventh Century—Pope Gregory the Great**

"Let the priest baptize with a triple immersion, but with only one invocation of the Holy Trinity, saying, 'I baptize thee in the name of the Father (then let him immerse the person once), and of the Son (then immerse him a second time), and of the Holy Spirit' (and immerse him a third time)." (Sacramentary.)

**Eighth Century—John of Damascus**

"The rite of baptism is a type of Christ's death; for by the three immersions baptism portrays the three days of the Lord's burial." (De Fide Orth.)

**Ninth Century—Walafrid Strabo, Abbot of Richenau**

"Suffice it to say that the trine immersion prevails everywhere in the world this day, and that it can by no means be changed, unless in accordance with a rash desire of novelty and to the scandal of the weak." (De Offic. Eccles., c. 26.)

**Tenth Century—Atto, Bishop of Vercelli**

"We are baptized into his death, since as he died, so also we, when we renounce the devil and his works, the world and its pomp, in like manner die when we are immersed in water." (In his exposition of Rom. 6:4.)

**Eleventh Century—Lafranc, Archbishop of Canterbury**

"As Christ lay for three days in the sepulchre, so let there be a trine immersion when the act is administered." (Expositions of the Epistles of Paul, note on Phil. 3:10.)

**Twelfth Century—Bernard of Clairvaux**

"Baptism is the first of all the sacraments in which we are planted together with the likeness of his death. Hence trine immersion represents the three days which we are

about to celebrate." (Sermon on the Lord's Supper.)

**Thirteenth Century—Council of Worcester, 1240**

"Let the candidate for baptism always be thrice immersed."

**Fourteenth Century—Council of Prague, 1355**

"As to the form, let the immersion be trine."

**Fifteenth Century—Gregory**

"That the trine immersion is necessary is evident, for thus has it been handed down by the saints to signify the three days' burial of the Lord." (Speech at the Council of Florence, 1439.)

**Sixteenth Century—John Calvin**

"The very word baptize, however, signifies to immerse, and it is certain that immersion was observed by the ancient church." (Institutes, lib. iv., cap. 15, sec. 19.)

**Seventeenth Century—Pope Paul V.**

"Where it is the custom to baptize by immersion, the priest takes the infant; and exercising care lest it be injured, he immerses its head and baptizes it with trine immersion."

**Eighteenth Century—John Wesley**

"I was asked to baptize a child of Mr. Parker, second bailiff of Savannah. But Mrs. Parker told me, 'Neither Mr. Parker nor I will consent to its being dipped.' I answered, 'If you certify that your child is weak, it will suffice, the Rubric says, to pour water upon it.' She replied: 'Nay, the child is not weak; but I am resolved it shall not be dipped'. This argument I could not confute. So I went home, and the child was baptized by another person." (Works, vol. i., p. 134.)

**Nineteenth Century—Rev. James Chrystal, Protestant Episcopal Church in the United States**

"Should we restore the trine immersion as the general practice, we shall have good reason to lay claim to the only mode which, so far as we can judge from all the testimony which the early church affords, can lay historically-attested claim to being the normal mode of the apostles." (A History of the Modes of Christian Baptism, p. 213.)

**Twentieth Century—Message of the Brethren Ministry**

"The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which is the baptism of believers by Trine Immersion."

Leon, Iowa.

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**"Being Dead Yet Speaketh"**

By H. H. Smith

Shakespeare makes one of his prominent characters say: "The evil men do, lives after them; the good is oft interred with their bones." While it is true that the world is often prone to forget the good and remember the evil, it is a momentous fact that both the good and the evil of one's life survive to bless or curse the world. Every life sets in motion currents of influence that continue after death. Some rough English soldiers, entering a town, complained: "Why can't a fellow get a drink here?" The reply was: "Because a man named John Wesley passed through this town a hundred years ago." The good that Wesley did was not interred with his bones. Not long ago a noted criminal was arrested for mail robbery and murder. He confessed that he had been a student and admirer of atheistic literature. The skeptics, infidels, and atheists set forth their doctrines in their books and finally passed on, but their influence survived and brought forth a harvest of evil.

Stephen was a mighty preacher—we have his fiery sermon in the book of Acts—but no sermon he ever preached accomplished so much as his triumphant death for the

truth. Saul of Tarsus, a young man, stood by and watched the face of Stephen in his dying hour,—a face glowing with heavenly light and peace, as he prayed for the forgiveness of his enemies. It was such a spectacle as could never be forgotten. On his way to Damascus to persecute the Christians, no doubt the persecutor meditated upon that strange but impressive scene—a man dying in agony, with the joy of heaven in his heart, fervently praying for the forgiveness of the murderous persecutors. No doubt that this incident had much to do with the great apostle's conversion to Christianity.

On North Broad Street, Philadelphia, there is a great church—Dr. Russell Conwell's church—known as the Temple Baptist church. There is an interesting story connected with the building of this church. Dr. Conwell had been preaching in a very small church building in that community,—so small that it could not accommodate the growing congregation. One Sunday morning, as Dr. Conwell approached the church, he met a little girl who was crying, and when he asked her why she was crying, she replied that there was no room for her in the Sunday school and she had to go home. The great-hearted preacher took the little girl in his arms and said: "I will find a place for you." A short while afterward, when the matter of building a larger church was being discussed, the little girl showed great interest and began to save her pennies for the building fund. Only a few weeks after that she was taken suddenly ill and died. At the funeral, her father told Dr. Conwell that the little girl had been saving her pennies for the building fund, and handed him the amount she had saved—fifty-seven cents. At a meeting of the trustees of the church, Dr. Conwell told them of the little girl's desire to help build the church, and the pennies she had saved. He says: "The trustees seemed much impressed, and it turned out that they were far more impressed than I could possibly have hoped, for in a few days one of them came to me and said that he thought it would be an excellent idea to buy a lot on Broad Street—the very lot on which the building now stands. I talked the matter over with the owner of the piece of land, and told him of the beginning of the fund, the story of the little girl. The man was not one of our church, nor, in fact, was he a church-goer at all, but he listened attentively to the tale of the fifty-seven cents and simply said he was quite ready to go ahead and sell us that piece of land for ten thousand dollars, taking—and the unexpectedness of this deeply touched me—taking a first payment of just fifty-seven cents and letting the entire balance stand on a five per cent mortgage."

It was only a short while after this negotiation for the property that another pleasant surprise came to Dr. Conwell. His members arranged a surprise party for him, and at that gathering it was announced that the entire amount, \$10,000, had been raised to pay for the building lot for the new church.

When you visit Philadelphia, and pass the Temple Baptist church, recall this story of the little girl and the fifty-seven cents. "Being dead yet speaketh."

Ashland, Virginia.

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## SIGNIFICANT NEWS AND VIEWS

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### IMMIGRATION HAS SHIFTED THE OTHER WAY

According to a report by Secretary Doak, of the Department of Labor, immigration movements are greater going away from the United States than they are coming.

"During the fiscal year ended June 30, 1932, only 35,576 permanent immigrants were admitted, and 103,295 alien residents left

the United States with the expressed intention of making their homes in other countries. In other words, alien emigration exceeded immigration by 67,719.

Of the 67,719 alien emigrants 19,426 were formally deported, 2,627 were aliens who had become destitute within three years after arrival and were returned to their native countries, and 10,750 were aliens who had been apprehended and were permitted to depart at their own expense.

It is desirable that the immigrant coming should be worthy of the ideals and aims of this country. The original feeling was that this land should be an asylum for the oppressed of every land. But many criminals took advantage of our liberal, wide-open gates, came in to do harm rather than good, to steal and loot rather than to create and conserve. Such men and women have no right to a country. They ought to be outcasts from every land.—The Christian-Evangelist.

### GERMANY STILL ABROGATING

Germany is still seeking to escape the harvest of her own sowing in the World War by further abrogation of the Treaty of Versailles. She recently renewed her efforts to secure equality in armaments with her former foes by submitting an aide memoire to the French Government setting forth ten demands for increases in her military forces and training. This is accompanied by a threat that Germany will not participate in the disarmament conference at Geneva unless her demands are met. The French Cabinet is considering the situation, which is manifestly fraught with dangerous possibilities, and is thought to be consulting with England, Italy, the United States and other nations concerned. There are indications of a revival of militarism in Germany which are extremely disquieting to friends of peace.—Methodist Protestant-Recorder.

### A MODERN PHILIP

Hitch-hiking is not as popular as it was a few years ago, but if more such travelers were inspired by the same high motive as the one reported in the following item taken from *The Methodist Protestant-Recorder*, there would at least be less general fear of the hitch-hiker:

Missions tells the story of a personal worker, a retired minister, who is following the steps of the evangelist Philip by preaching the Gospel to any who will take him into their cars on the western highways. Between San Francisco and Los Angeles he has ridden with more than five hundred men. Here is a civil engineer going to Santa Barbara with whom he has three hours' conversation. At the end a card is filled out affirming the man's acceptance of Christ. He has joined the Fellowship of Philip. The next man is a Russian Jew, a well-known figure on the Coast who is traveling at sixty-five miles an hour. They are soon pondering on Moses and the prophets, the fore-runners of the Lord Jesus. The next day's close finds this Christian teacher in Reno. There have been helpful conversations all the day from daybreak until the shadows fall. Twelve men were ridden with, and all with seemingly great gratitude thanked the Philip-man for his words. There were, however, no confessions. But the next driver who picked him up and carried him across the desert to Salt Lake City announces that he is going to make his confession of Christ before his dying father in Iowa. "This has been the richest experience in my life."

### CALIFORNIA PRIMARY RESULT

It may be presumed that the wet daily press throughout the country pictured the results of the California primary election as a verdict against Prohibition. Nothing could be farther from the truth. The militant wets, voting for Tubbs, Youngworth, Wardell and McCarthy, cast 403,000 votes. The militant drys, voting for Shuler and Crail, cast 473,000, or 70,000 more votes. The 463,000 votes which went to Shortridge and McAdoo were primarily neither wet nor dry. The outstanding wet, Tubbs, received 214,000; the outstanding dry, Shuler, running on three tickets, received almost 300,000. It is apparent that if Dr. Shuler had not entered the race, Crail would have beaten Tubbs. To which the answer is perfectly in order that, if the Anti-Saloon League and the Board of Strategy had endorsed Shuler instead of Crail, the former would have won the nomination easily. California drys are now faced with a difficult but somewhat familiar situation. They can vote for Tubbs, the wet, for Shuler the dry, or for McAdoo, whose personal sympathies have been dry, though he is now running on

a wet platform. Shuler's name will appear on the Prohibition ticket. Practically all his votes in the primary campaign came from Republicans and Democrats. It is possible that enough of these will break away from the old parties to elect him, but it is extremely improbable. The outcome of the primaries show conclusively that there is much more wet talk than wet votes. The propaganda of the brewers and distillers has misled the politicians into thinking that wet sentiment is dominant, which is not the case. California can, if it will, elect a dry Senator in November.—Pacific Christian Advocate.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Ezekiel

"Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God."

"In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the word of Jehovah came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was there upon him."

Here are the introductory lines to a book of visions—visions of the glory of the Lord—as they were vouchsafed to a man of vision, Ezekiel, in the days when the oriental nations were turning and overturning their political affairs.

#### Ezekiel's Background

It was the good fortune of this prophet to be a contemporary of Jeremiah and Daniel. No serious student of the Scriptures will ever understand him unless he is viewed in the midst of the historical background in which Greece was nearing her golden age, and the horizon of the then known world was rapidly expanding. Some think he is but an echo of Jeremiah and a sort of a second Isaiah. Truly there are likenesses between these latter men, yet each one had a distinctive mission to perform. It must be steadily remembered that this trilogy of seers called attention to the doctrines of the Trinity in a day of darkness and gloom. Jeremiah is the prophet of the Father, Isaiah is the prophet of the Son, and Ezekiel is the prophet of the Spirit.

Ezekiel was a priest by birth and training. When he reached the age of thirty no priestly function was open for him to prosecute and consequently he was called to do the work of a prophet in, around, and away from the precincts of Jerusalem. He seems to have been an eloquent and popular speaker, a man of wisdom and good judgment, and withal an opposite of the weeping Jeremiah, bold, aggressive, optimistic. In fact, he was beginning his ministry just as that of Jeremiah was coming to a tragic close.

His prophecies abound in God-given symbolical pictures, riddles, parables, et cetera. Analogies are traced with the greatest detail and the prophetic map of the ages seems an inevitable ocean where only elephants may swim; but, on second reflections, it turns out to be a river through which even lambs may wade.

#### I. THE HISTORY OF THE BOOK

1. Author. Ezekiel.
2. When and Where Written? 600-574 B. C., probably in Captivity.
3. Scope. From Ezekiel's day to the Day of the Kingdom.
5. Authenticity. Ezekiel—history attests, wrote the prophecies bearing his name.

#### II. THE OUTLINE OF THE BOOK

1. The Glory of the Lord Revealed in Prophecy Preceding Jerusalem's Fall. 1-24.
2. The Glory of the Lord Revealed in Prophecy During Jerusalem's Fall. 25-32.
3. The Glory of the Lord Revealed in Prophecy After Jerusalem's Fall. 33-48.

#### III. THE NATURE OF THE BOOK

The writing is primarily prophetic. Its interpretation is diffi-

cult in many places because of the variety of visions used. The latter part of the book is especially rich because it presents a panoramic view of the events between the Israel of that day and the revived Israel of the latter day. Dr. Gray has some interesting things for our consideration relative to the varieties of interpretation now extant on the prophet's visions. Talking about the five views of interpretation on chapters 40-48 he avers:

"There are five interpretations of these chapters:

(1) Some think they describe the temple at Jerusalem prior to the Babylonian captivity, and are designed to preserve a memorial of it. But the objection is that such a memorial is unnecessary because of the records in Kings and Chronicles; while the description is untrue because in many particulars it does not agree with that in the books named.

(2) Some think these chapters describe the temple in Jerusalem after the return from the seventy years in Babylon, but this can not be, because there are more marks of contrast than likeness between the temple here described and that.

(3) Some think they describe the ideal temple which the Jews should have built after the seventy years' return, and which they never realized. But this lowers the character of the divine Word. Why should this prophecy in Ezekiel have been given if it was never to be fulfilled?

(4) Some think this temple in Ezekiel symbolizes the spiritual blessings of the church in the present age. But this appears unlikely, because even those who hold the theory can not explain the symbolism of which they speak. Moreover, even as symbolism it leaves out several important features of Christianity, such as the atonement and intercession of the high priest.

(5) The last view is that in the preceding comments, that we have here a prediction of the temple that shall be built in the millennial age. This appears a fitting and intelligent sequel to the preceding prophecies. A strong objection to it exists in that sacrifices and feasts are referred to, which seem contradictory to Christianity. But it should be remembered that Christianity is not meant, but a new dispensation with Israel on the earth while the church is in the air with Christ. This involves changes of immense magnitude.

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Vision, Son of Man, Glory of the Lord.
2. Key Verses. 1:1, 7:2.
3. Key Chapters. 37 and 16.
4. Key Ideas. The Goodness and the Severity of God.

#### V. THE CONTENTS OF THE BOOK (Scofield)

Part I Ezekiel's Preparation and Commission. 1:3-9.

Part II The Prophet; Commission as Watchman. 3:10-21.

Part III Ezekiel's Second Vision of the Glory, and the Result in Service. 3:22-7:27.

Part IV General Theme: Jehovah Justified in Sending his People Into Captivity. 8-33:21.

Part V General Theme: The Future Kingdom of the Son of David. 33:21-36:38.

Part VI General Theme: Restoration of Israel; The Davidic Kingdom: Judgment on the Nations! 37:1-39:29.

Part VII General Theme: Israel in the Land During the Kingdom Age. 40:1-48:35.

#### VI. THE CHRIST OF THE BOOK

The prophet Ezekiel pictures Christ as a Priest of God dealing with his wayward Israel. Christ will some day come as the Prince into Jerusalem and minister as a Priest in the Temple. He will be King of the Jews in word and in truth. He will be the same Son of Man as he was when he trod the paths of earth nearly twenty centuries ago.

#### VII. THE TEACHINGS OF THE BOOK

1. Jehovah's Name is a Name of Respect and Must Be respected among the Nations.
2. Jehovah yearns for the Salvation of Captive Israel.
3. Freedom and responsibility are set forth in chapters 18 and 33.
4. Christ is Able to Renew and Revive Ancient Israel.
5. The Messianic Teaching Concerning the Future Kingdom is Part and Parcel of David, Matthew, and the Revelation Program.
6. Satan is Revealed as to his Past History. (38:11-19).
7. The Architecture of the New Temple is Depicted. (40-42.).

W. I. DUKER,  
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## NATIONAL SUNDAY SCHOOL ASS'N.

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### Berlin Brethren Sunday School

Scripture Passages to be Memorized during the year ending October 1, 1933, Prepared by Prof. A. B. Cober, Berlin, Pennsylvania

#### The Primary Department

1. Matt. 6:11—Give us this day our daily bread.
2. Ex. 20:12—Honor thy father and thy mother.
3. Ex. 20:8—Remember the Sabbath day to keep it holy.
4. Psalm 23:1—The Lord is my shepherd. I shall not want.
5. II Cor. 9:7—God loveth a cheerful giver.
6. John 10:11—The good shepherd giveth his life for the sheep.
7. John 4:19—We love him because he first loved us.
8. I Peter 5:7—He careth for you.
9. John 1:3—All things were made by him.
10. Psalm 145:9—The Lord is good to all.
11. Gal. 6:10—Let us do good to all.
12. I John 4:11—We ought also to love one another.
9. John 3:16-17—For God so loved the world.
10. Rev. 3:20-21—Behold I stand at the door.
11. Matt. 28:18-20—Go ye therefore and teach.
12. Matt. 7:21-29—Not every one that saith.

Note—One of the above numbers should be memorized each month. Review every Sunday. Teach also one new song each month.

#### The Young People's Division

1. Ex. 20:3-17—The Ten Commandments.
2. Psalm 1.—Blessed is the man.
3. Psalm 19—The heavens declare.
4. Psalm 24—The earth is the Lord's.
5. Psalm 20—Lord thou hast been our dwelling place.
6. Psalm 119:9-12—Wherewithal shall a young man.
7. Matt. 5:1-16—The Beatitudes.
8. Matt. 11:28-30—Come unto me all ye that labor.
9. John 14:1-15—Let not your heart be troubled.
10. I Cor. 13—The Psalm of love.
11. Phil. 4:4-8—Rejoice in the Lord always.
12. I John 4:7-11—God is love.

Note: One of the above numbers is suggested for memory work each month. Young people who have difficulty in memorizing should be given only parts of the above. The assignment should not be burdensome to the pupils.

#### The Junior Department

1. Ex. 20:3-17—The Ten Commandments.
2. Psalm 1—Blessed is the man.
3. Psalm 23—The Lord is my shepherd.
4. Psalm 100—Make a joyful noise unto the Lord.
5. Psalm 121—I will lift up mine eyes.
6. Matt. 5:1-12—The Beatitudes.
7. Matt. 6:9-13—The Lord's Prayer.
8. Matt. 7:7-11—Ask and it shall be given you.

### The Gospel Song Movement

By Prof. John Bissell Trowbridge, Director Music Department, Bible Institute of Los Angeles

(Continued from last week)

#### The Nature and Function of the Gospel Song

There will always be a large place for the stately, devotional hymn. The Gospel song can never take its place. It is made for a different purpose and has a distinct and unique function. A true hymn is a medium of worship. Through it we approach God in adoration and praise. It coordinates with prayer. The Gospel song is more objective and coordinates with preaching. It tells an experience, states a Gospel truth, or gives an invitation. It is directed manward and carries with it the spirit of missionary zeal or evangelistic inspiration.

There are hymns that suggest some of the elements of the Gospel song: "Come, Said Jesus Sacred Voice" or "Rejoice, All Ye Believers." And there are Gospel songs that have some worship elements in them—such as Whittle's "Christ Liveth in Me"

(music by McGranahan) or Mrs. Hawks' "I Need Thee Every Hour" (music by Lowry). The latter is very nearly a pure hymn, but is usually classed as a Gospel song because of its form. But this mixing of the types often makes the strongest possible song.

The Gospel song has been severely criticized for lack of dignity and meaning in the words—"doggerel" as the lyrics are sometimes called. It is not to be denied that many words set to music are unworthy, but these usually find their places in the discard after one hearing. A great authority in music, in speaking adversely of Gospel music, used as an illustration an old song beginning with the words: "I should like to die said Willie, if my papa could die too," but he was not fair enough to mention, "Some Day the Silver Cord will Break," "Under His Wings I am Safely

Abiding," or "When Peace Like a River Attendeth My Way." The fact is that Charles Wesley wrote 6,000 hymns, and over 5,500 of them are never used. Isaac Watts wrote 600 hymns and scarcely 100 can be found in the hymnals of all denominations combined. If only the Gospel song lyrics that have stood the test of repeated publication were considered, the critic would find a wealth of worthy material.

In the music of the Gospel song the same line of criticism is possible. The hymn tunes are usually written by men of far more musical culture than those who have written the Gospel song tunes, and so they adhere more closely to the canons of musical art harmonically and contrapuntally. They are admittedly better music. It is a matter of regret that many poorly equipped men have put out their musical efforts in ignorance and inexperience, thus giving Gospel song tunes a bad reputation. And with the coming of "ragtime" and "jazz" in popular music, a reflection of this style has been found in our Gospel song books. But a careful study of the work of the best later writers will reveal an upward trend as a result of the wide dissemination of music instruction. The inexorable working of the process of elimination is relegating the unworthy to oblivion, and a body of Gospel song tunes is growing of which musicians need not be ashamed.

#### The "Golden Age" of Gospel Song

The Gospel song movement crystallized around a few great personalities, which is true of every epoch-making event. In this case the great central figure and the greatest promoter could not "carry" a tune. Mr. Stebbins tells about hearing some strange sounds on the occasion when he conducted the music for the first time in one of Mr. Moody's meetings. He soon discovered that the "disturbance" was produced by the great evangelist, who was following the song intently and "making a joyful noise." Mr. Moody's great practical sense perceived the powerful aid of music in the work he was doing, and he was quick to secure the very best singers he could find in Sankey, Stebbins, Towner, McGranahan, Bliss and others. His intense and far-seeing way of going at any work in hand would have made him a merchant prince had he remained in commercial life; but he consecrated his all to the Lord, and in taking his place as one of the greatest names of all time in evangelism he utilized, through others, the magic power of song, of which he himself knew nothing, and thus established the value of Gospel music as coequal with evangelistic preaching.

It is a great thing to write a Gospel song poem, bearing a vital message of Life. Infinite results may follow the releasing of such a message on the wings of an attractive musical setting that will carry it world wide. And so we owe a great debt to the army of men and women who have written the words for Gospel songs. Many of these consecrated people have given us their heart experiences in these poems. The name of Fanny J. Crosby, our own blind poet, whose fragrant life was a beautiful background for the thousands of lyrics she wrote for many musicians, stands preeminent in this list. She will be remembered best by "Safe in the Arms of Jesus," "Saved by Grace," "Jesus is Calling," and "I Am Thine, O Lord." Major Whittle (El Nathan) wrote "Moment by Moment," and it was set to music by his daughter, May

(Continued on page 15)



# STUDYING THE SUNDAY SCHOOL LESSON

at the  
**Family Altar**  
with  
**Thoburn C. Lyon**

## THE HOME AND THE COMING GENERATION

(Lesson for October 16)

Lesson Text: Gen. 18:17-19; Deut. 6:4-9;  
Mark 10:13-16; Golden Text: Prov. 22:6

### Daily Readings and Suggestions

#### MONDAY

##### Parental Authority. Gen. 18:16-21

In the writer's opinion one of the greatest weaknesses of America today lies in the mistaken lenience and indulgence of fathers and mothers. It is not a kindness or a benefit to allow children to dictate their wishes; neither is it God's plan. Note the words of v. 19: "He will command his children and his household after him, and they shall keep the way of the Lord." Abraham exercised complete authority and control, even the power of life and death (Gen. 22) over his family. Let us pray that Christian parents, especially, may rule their homes aright, in true love that, if need be, can be severe without harshness, leading the children to obey their parents in the Lord, which is right.

#### TUESDAY

##### Home Instruction. Deut. 6:4-9

Closely linked with parental authority is parental instruction in the things of God. In fact, such instruction induces the child to recognize that parental authority is a part of God's plan. We should find opportunity to teach the things of God to our children in everything that is done in the home throughout the day. There are endless little happenings which may be used as illustrations of some phase of God's love and care, or of his will for us. Fortunate the child who lives in an atmosphere such as that outlined in vs. 7-9! God help us to keep our eyes ever open for these opportunities, and our hearts and minds ever glad to teach our children his ways!

#### WEDNESDAY

##### Jesus' Attitude Toward Children. Mark 10:13-16

We scarcely need to re-read this beautiful story, so familiar is it, and so well-loved. Jesus loved little children, and drew many lessons from them besides the one contained in this passage. If we would have in us the mind which was also in Christ Jesus, we must learn to love the little children of all the world. May our hearts become more child-like, that we may love his children more and may have right to the kingdom of God.

#### THURSDAY

##### Dedicating the Child to God. 1 Sam. 1:21-28

"I have lent him to the Lord"—could there be anything more expressive of the relationship which parents and children should bear to their Lord? Samuel was Hannah's son. She did not relinquish him entirely; she continued to love him and provide for him, but she lent him to the service of the Lord. The dedication of the child to God, as practised in the Brethren Church, has exactly this significance. No longer do we leave our children at the tem-

ple, for the need is different; but let us lend our children to the Lord, and so shall we all be blessed.

#### FRIDAY

##### Obedience Enjoined. Col. 3:18-25

Too often we remember the part of a verse that applies to the other fellow, and forget the unpleasant part that applies to ourselves. Children are to obey their parents in all things in order to be pleasing unto the Lord. But the fathers are to provoke not the children to wrath, lest they be discouraged. We should pray for insight that we may see the child's viewpoint and not merely offend them with inconsiderate and arbitrary commands. May we learn of thee, O Lord!

#### SATURDAY

##### Blessing Posterity. Gen. 12:1-9


All are familiar with the marvelous way in which God has fulfilled this promise to Abraham, and through his Seed has blessed

all the nations of the earth. That God could bless Abraham as he did was because of Abraham's implicit obedience to his commands. God grant that we too may be obedient to every wish of our heavenly Father, that we may be blessed and may be a blessing to our children and to all those about us.

#### SUNDAY

##### The Happy Family. Ps. 128

To live to a good old age and see our children's children is considered by most people as one of earth's greatest pleasures. During millennial days we may not only do this, but may eat the labor of our hands, under our own vine and fig tree. But how much greater and deeper the pleasure of seeing those whom we have won for Christ bringing others to him—our children's children in a spiritual sense! We covet a happy family life, in a spiritual as well as in a physical sense, for all Gods children.

<p><b>E. M. RIDOLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> 	<p><b>GLADYS M. SPICER,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
<p><b>C. D. WHITMER, 217 E. Deball Ave., South Bend, Ind.</b></p>		

## The Adolescent Age

### A Plea for the Organization of Intermediate Societies

By Joyce K. Saylor, Intermediate Superintendent

If you have no Intermediate Christian Endeavor Society in your church, there is no better time to organize than right now, this month of October, when the public schools are getting into full swing and the young people are ready for real work.

This adolescent age, the period in the lives of boys and girls when they seem to belong nowhere, where they have outgrown the Juniors and seem like strangers among the Seniors, should receive special attention by pastors and church leaders.

Even though you may be able to start with only half a dozen, you will find the work worth while and many boys and girls may be saved to the church that would otherwise slip away. The Intermediate society is indeed the logical link between the Junior and Young People's societies and where there is no Intermediate, many slip away from the church rather than go into a Senior society where they feel out of place and unwanted.

We are urging that pastors encourage this work and Senior Christian Endeavor leaders give this matter their careful and prayerful attention.

Winona Lake, Indiana.

### MUSIC AND WORSHIP

#### For Music Committees

Organists and pianists are offered a much larger possibility of service in the church than many imagine. Worship is a part of Christian education, and music enters into worship in the very closest manner.

Is it not true that almost everywhere the worship of children and young people in their own gatherings suffers from a notable lack of guidance? Perhaps it is because organists and pianists do not understand

their opportunities; but, at any rate, the possibility of important service is present. Every one who leads the musical part of a worship service, should study worship material for the young and apply the result of his studies in the meeting.

It is an excellent plan to have the Juniors themselves play the piano in their meetings, and also to have young people perform this service in their Christian Endeavor gatherings, but every society would benefit if there were in it an adult who made a study of music in its application to worship and guided the work of the society along these lines.

For instance, Junior choirs could certainly be formed in most Junior societies. These choirs would bring the society to the attention of the church-members in a way it has never been brought before by the Junior choir's cooperating with the adult choir of mixed voices. The Juniors could be used in processional, for antiphony, and in other ways that would help and make impressive the worship of the church.

Women are especially suited for training such choirs, and they readily attain the necessary experience for it. What has just been said about Junior choirs is equally applicable to Intermediate and young people's choirs.

Experience gained in Christian Endeavor societies may lead those interested in organ and piano music to larger success in life. The magic influence of electrical control has brought even the largest organs within the capacity of a woman to handle. An education in organ-playing is now readily available in our large music centres. Work begun in a Junior society may develop into a very wide field of service later on.—R. P. A., in C. E. World.

### WELL-BALANCED INTERMEDIATE PROGRAM

Miss Ida Banker, superintendent of Intermediate work in Westchester County (New York) Christian Endeavor Union, has proposed a program for the season of 1931-

1932. A similarly well-balanced Intermediate program, used during the past year, helped this union to double the number of Intermediate societies.

The program is arranged in six groupings, titled "Service and Development" (20 points), "World Friendship and Christian Citizenship" (17 points), "Evangelism and Bible-Study" (20 points), "Organization" (eight points), "Larger Leadership" (25 points), and "Recreation" (10 points).

Among the emphases of the program within these divisions are the following:

"Every active member leading at least one meeting during the year."

"Twenty-five percent increase in membership during the year."

"Conduct a mission-study class."

"One hundred percent of members in church-membership."

"Monthly consecration meeting, with pledge recited in unison."

"Definite pledge toward the county-union budget."

"Publish a monthly bulletin of activities."



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

Things are being organized here and the work of the school goes forward, notwithstanding that there have been some rather great disappointments. The Saturday school is large, perhaps it will equal that of last year when we had upwards of 100 the first Saturday term. This is a source of income that we could hardly do without.

The regular courses also are still growing. We have had some good transfers from other institutions and the Freshman class will equal that of last year. I do not know the number of new Freshman (that is, excluding hold-overs from last year) but it will be about an even hundred.

Wooster College defeated our team on our own field last Saturday before a rather large crowd, 12 to 0. The federal tax is filching from us just about what we ought to make in profit on these games. If any one of my readers thinks that our federal government has distributed its taxes fairly, you are welcome to so believe but to come in here and take this money from us is indefensible.

A report is before me issued by the Association of American Colleges and I find that almost every item in the budget in the colleges represented in the survey, has been reduced, some of them, including salaries, up to 23%, but what I can not get our constituency to understand is that if we were to teach here WITHOUT SALARIES AT ALL, giving our services for absolutely nothing, that would still not keep us in the North Central for it DEMANDS A CERTAIN STATED INCOME, REGARDLESS OF HOW IT IS SPENT. So everyone who has any hand at all in giving to the college and proceeds to cut off slices, doubtless thinking that we ought to reduce our expenses here, as we ought and have, should bear in mind that that is not the point. HOW THE CHURCH EXPECTS US TO MAINTAIN A COLLEGE HERE WITH NORTH CENTRAL STANDARDS ON A NIGGARDLY AND INSUFFICIENT INCOME PASSES HUMAN UNDERSTANDING. No other interest in the church is so driven. If missions, the publishing house, the Sunday schools, and all other interests were to find themselves with reduced incomes, they could get by, but we WILL BE STOPPED AS SURELY AS I WRITE THESE WORDS. AND WHEN WE ARE OUT OF THE NORTH CENTRAL, WE WILL BE OUT ALL AROUND. We could run a one-horse school here which no organization would take time to stop and look

at, but we could not run a college. I have written these words over and over again but still such indifference prevails in certain quarters that merrily they cut our income and sit back to see what will happen. Well, it will happen, do not be deceived on that point.

I am bitterly disappointed in our income, and so will the Board be in due time.

EDWIN E. JACOBS.

### SEMINARY NOTES

The Seminary faculty spent the summer in various ways. Dean Miller taught both terms in the summer school, and attended National Conference. Prof. McClain was a speaker in the Southeastern Conference, held at Roanoke, Virginia, in June, gave Bible lectures at Shipshewana and the Winona Bible Conference and attended National Conference. Prof. Stuckey taught one term in summer school and supervised the Shipshewana Young People's Training Camp, and attended Ohio State and National Conference. The writer of these notes taught in summer school, attended Ohio State and National Conference, and taught at Shipshewana.

During the summer we have received several gifts for our Seminary House. The W. M. S. of Elkhart, Indiana, sent money for our Seminary House rent fund, and several have contributed comforters to the Seminary House. We have almost enough to go around and they will be appreciated during the cold weather of the winter.

Our Seminary rent problem has not been solved, but a number of churches have made fine contributions, and our rent this year is ten dollars cheaper per month than last. Our Seminary quartet aided in the Autumn revival at our Fair Haven, Ohio, church and an offering of \$31.77 was given to the rent fund. The same quartet turned over twenty dollars, which they received while at the Canton, Ohio, church, for the same fund. Also lately we have received \$70.00 from the Long Beach church, as well as the usual departmental contributions and a personal gift of ten dollars.

September 15th, Prof. Stuckey was speaker in a Western Pennsylvania Sunday School Institute, held at our Mt. Pleasant church. From the 16th to 18th he addressed an Eastern Pennsylvania Sunday School Institute, held in the First church of Philadelphia. He gave three addresses, and also preached two Sunday sermons.

Last month Brother Stuckey had an ar-

ticle in the "Evangelical Crusader" on an educational theme.

The record of students matriculated in the Seminary is very gratifying. To date we have one man taking some Post Graduate work, Rev. Gingrich, who graduated from our Seminary last year, two Seniors, seven middlers, seven Juniors, three full-time specials, and eight part time specials. In the pre-Seminary department of the College we have three Seniors, eight Juniors, one Sophomore, and three Freshmen. Only one man out of the seventeen men in the graduate school is not our own. There is one full-time special student and five part-time special students who do not belong to the Brethren Church. We welcome all, and are only mentioning this fact to emphasize the use of our Seminary by our own young men. Twelve men in our Graduate school have regular pastorates, and the others are preaching when opportunity is presented.

K. M. MONROE.

### BERLIN, BRETHREN CHURCH

Berlin is one of the most beautiful boroughs located on the tablelands of the Alleghenys of Western Pennsylvania, about eighty-five miles southeast of Pittsburgh. It is reputed to be the highest borough in the State of Pennsylvania, being between twenty-three and twenty-four hundred feet in altitude.

The Brethren church here has a reported membership of two hundred and seventy. One is not with these good people long until you sense something of the history of the Brethren Church. It was here in 1878 that Elder H. R. Holsinger and Elder Joseph W. Beer commenced the publication of the "Progressive Christian." It was here where the committee appointed by annual meeting waited upon Brother Holsinger, that drove the final wedge between the progressives and the conservatives in the church, by which pangs of sorrow a new denomination was born — the Brethren Church. The record of this meeting is a part of the minutes of this congregation. It is here on yonder hill where the remains of Brother Holsinger lie buried. Also in the same cemetery is the burial place of Elder John Knepper and of Elder I. B. Trout.

About ten years ago under the pastorate of Rev. W. C. Benshoff these people decided to build a more stately and commodious church edifice. As a result we have here an equipment that meets all our present needs, and will doubtless do so for many years to come. The debt on this building is down now to about \$10,000.00, making it a perfectly safe proposition, and even in these times of financial stress approximately \$1,000.00 of the principle is being paid each year.

The church here is well organized, having the usual auxiliaries of the Brethren church. Two communion services were held last year with a good attendance at each. A week of special services was held prior to each communion service. Prayer meetings are held each Wednesday evening. At these meetings during the first six months of last year the pastor gave Bible studies from the Gospel of John, and during the last six months has been leading the people in the study of great Bible doctrines.

We have a very efficient Sunday school, with Prof. A. B. Cober, as superintendent, ever planning and leading forward. Prof. Cober is Assistant Superintendent of schools, of Somerset county. He is familiar with the field of education, and besides has

proven himself devoted to the cause of Christ and his church. Sunday, September 25, was Rally Day at which time there were 235 present. This was 49 more than were present a year ago at Rally Day. One very remarkable feature about this school is the regularity of attendance. From 14 of the 18 classes of the school there were 48 who never missed a Sunday school session. We have six families that had every member present every Sunday. Our average attendance for the school last year was 192. Thus it is seen that we had exactly 25 per cent who were present every Sunday. We have individuals here with a record of twenty-two years, fifteen years, twelve years and nine years of never having missed a Sunday school session. It is interesting to note too that those who are thus faithful in attendance at Sunday school are almost invariably as faithful in attendance at the worship service of the church.

The Women's Missionary Society are interested in meeting the goals set by the national organization, and we understand with one possible exception they have done so. The pastor was asked to lead in the mission study course last fall. At the close of this course he was presented with a five dollar gold piece which was very much appreciated. This is mentioning only one of the many kindnesses shown the pastor and family by the people here.

The Sisterhood of Mary and Martha under the leadership of their patroness, Mrs. Frank Beachley, have their interesting sessions and like their elder sisters are seeking to make their goals set for them.

The laymen of this church are organized and have adopted for themselves certain local, district and national goals, which were reported on the Sunday school page of the Evangelist last year. It can be said of our men that they have earnestly endeavored to meet these goals and have had no little degree of success in doing so. Their program for the month of October is prepared by the Evangelist Commission, as follows: "Evangelism Through the Sunday School," Prof. A. B. Cober; "Personal Evangelism; or Winning Them One by One," John Flaam; "Evangelism Through Song," Edgar Lowrey; "Young People and Evangelism," George Dively. The male quartette will sing.

There are three Christian Endeavor Societies in this church; the Juniors, the Young Peoples and the Adults or Alumni. The Juniors are doing very nicely under the leadership of their splendid superintendent, Miss Mildred Dietz. The Young People and Adults are doing a bit of extension work this next month by giving a program for the old folks' home of the Church of the Brethren near Winber. Besides the singing the Juniors will recite a number of the Psalms, the young people will give a drama, "The Challenge of the Cross," and then there will be a short talk by the pastor. The regular activities of the Christian Endeavor are carried on through the year.

During the last year there were ten souls added to the church, eight by baptism and two by letter and relation. We begin a revival service here the 18th of October. The pastor has been asked to do the preaching. We believe the devout people here will pray earnestly for the success of these services.

The church has been saddened during the year in the loss of five of its members by death. It seems that sorrow visited very frequently. Those who left us and caused us to mourn are: Mr. P. M. Cober, the treas-

urer of the church; Mrs. Henry Dickey, Mrs. Henry G. Hay, Mr. W. W. Landis, treasurer of the Building Fund, and Mrs. Susan Saylor. May the Lord give us wisdom to understand the words of our golden text of the Sunday school lesson for September 25—"Precious in the sight of the Lord is the death of his saints" (Ps. 116:15).

N. V. LEATHERMAN,  
Berlin, Pennsylvania.

#### NEWS FROM WINCHESTER, VIRGINIA

The church at Winchester will observe their semi-annual Love-Feast and Communion the second Sunday in October at 7 P. M. We invite everyone of like precious faith residing in nearby sections to come and have fellowship with us.

Since our anniversary Sunday in May, which was the largest in the history of the church, we have not given account of ourselves. On that day we reached the 200 mark with a few over. We are thankful for that day and regret that we have not been able to maintain that mark. However we have kept above the hundred mark. We were told by one of our faithful Mission Board members, Brother G. C. Carpenter, who is now holding a pastorate among the Ohio churches, that he would surely shout when we reached the hundred mark. And of course we just inferred that if we ever mounted above that mark that he would give a double shout. While Brother Carpenter served as pastor at Hagerstown, Maryland, 42 miles from here, he labored lovingly and untiringly in order to get this church started. We commend him and praise God for these labors of love, apart from his other ministry; we wish to notify our brothers and sisters of the Ohio District not to become surprised nor alarmed should they see Brother George rise up and shout in the spirit at some unexpected moment. A little more shouting among the Brethren ministry would not be much out of the way, especially before God. It will not hurt any of us as preachers.

During July of this summer we conducted a Summer Bible school with an enrollment of 100 and an average attendance of 85. We used no handcraft; just taught the plain, unadulterated Gospel truths. As a result of this school which added new pupils to our Sunday school, we are organizing a Junior and Intermediate church which shall meet weekly at the close of public school work. Definite and systematic instruction shall be given. Every pupil will receive recognition for satisfactory work. The course of instruction will lead to a diploma in the field of Religious Education, similar to that given in secular training.

May God bless and enrich the experience of every church in the brotherhood with much fruit of the Spirit. This is our prayer. Remember us before the throne of grace.

During my two weeks' vacation I had a delightful time leading an evangelistic campaign among the brethren of the St. Luke congregation, near Woodstock, Virginia. This is one of our weaker churches without full time pastoral care. Brother Dodgson serves these people when they have services, once or twice a month. This is a rural church but it has a good opportunity of becoming stronger if it has full time services. They have a fine Sunday school superintendent, Brother John Riffey, an experienced song leader in Brother C. Coffman, also Brother E. C. Coffelt is a fine worker. These men are doing much to build

up the work of the school. With a little more interest and cooperation on the part of all others there is no reason why they should not grow and develop to a considerable extent. I want to commend them for their fellowship, hospitality and gifts, also their fine support in singing and attendance at every service. I praise not only the old, but the young folks for their splendid singing and memorization of choice Bible verses during the meetings. The services closed with the observance of the Lord's Supper, one of the largest ever held. Three adults and eight young folks were baptized and received into the church, also one young lady was received by letter. May God bless and strengthen our rural churches. They deserve credit. To see so many walk miles to get to church makes us ashamed of city people who cannot walk a few blocks, except to some place besides the church.

Just this word aside; Thank you, Brother Baer, for your good work on the Evangelist. Keep it up. E. J. ROHART.

#### THE FAIR HAVEN BRETHREN, WEST SALEM, OHIO

Intensive activity, supplemented by sickness, has made this report late. It is over a month since we closed an exceptionally successful revival at this church. We say successful, because in every department of the church a greater interest in spiritual things has been apparent. However, that is not the best indication of a great revival noticeable here. We, as a pastor and people, have been made to rejoice over the number of souls that have been won for Jesus Christ. Twenty people stepped out for Christ, either for the first time or to re-consecrate themselves in the service of the Master. Seventeen of these united with the Brethren church. One more came from the Presbyterian church, making eighteen in all. One of those who made his confession went into the Church of the Brethren, our next door neighbor. Two of his sisters united with the Brethren church as a result of this service. Two other young married people who made their confession are waiting to study Brethren doctrine before they decide with which church to become affiliated.

The inspiration and Biblical knowledge that was received by the pastor of the Fair Haven church is of inestimable value. Dr. Bauman of Long Beach, California, certainly is an excellent evangelist. We cannot speak too highly of him here. We can readily see why he has had so successful a pastorate and career. The Lord is ready to bless the work of one who so boldly and capably defends the Word of God.

Our mid-week prayer and Bible study service is the brightest light in the church organization. With a membership in church of 120 the attendance in prayer meeting has been averaging from 30 to 35. We have been studying the book of Daniel. The value of Bible study, especially that of prophecy, has been proven in this study. Men and women have been so interested in this study that they have come at times in their work clothes in order not to miss any of the studies. One man and his wife came one Wednesday night without any supper rather than miss the lesson for that night. They had worked in the harvest field all day, too. Interest like that certainly makes a pastor feel that the Old Book has an attraction and appeal yet. On Wednesday evening, September 14, Prof. Alva J. McClain favored us with his chart lecture on

the ninth chapter of Daniel. This was indeed a treat to all of us. Wednesday evening, September 28, will mark the conclusion of our studies on Daniel. A review of the book will then be conducted before we begin another study.

We wish to express our appreciation to the Caionna Quartette for their kind and capable assistance in the evangelistic services conducted at this church. They certainly add much to a church service. Brother Paul Bauman, a member of the quartette, led our song service and had charge of the quartette and other special music. We wish to recommend their services to any church which wishes some good consecrated Christian music. You may get in touch with them at the college. Another feature which added much to our service was the willing and capable assistance of Miss Iva Bauman, who played the piano and also sang some special numbers. Miss Bauman is an accomplished and consecrated musician. We appreciated greatly her kind assistance. The quartette received an offering for their service but Miss Bauman received nothing except our gratitude. The offering which the young men received went to help pay the rent on the Seminary house in which our Seminary boys may live rent free. The Seminary furnishes that for them, as do all other Seminaries in the country.

We wish to announce through these columns that on Sunday evening, October 2, we will conduct our Fall communion service here. We wish to invite all neighboring brethren who can to join us in this service. May the Lord bless this service to the edification of the saints and the strengthening of his Body, the Church.

R. E. GINGRICH, Pastor.

#### MEETING AT BRUSH VALLEY CHURCH

The first Sunday evening after the closing of conference at Winona Lake found us at the Brush Valley church. It is properly named, for it is out northwest, I believe, though there seems to be no particular direction. You just follow straight down the road, they tell you, no matter how many directions you travel in going straight. Well, it is out from Kittanning, Pennsylvania ten or twelve miles, off the State road and has woods on every side. Rather a new church building, nicely furnished, with a Delco light plant and lighting system. A substantial congregation of people, right out in the country, and they go to church. Rev. Robert D. Crees is the hustling young pastor of this church and West Kittanning. He has job enough to keep him more than busy, but he is taking care of it in a fine way. His wife was in the hospital when the meeting began, having been presented with a fine baby girl. It is useless to say he was busy. He kept me very busy in visitation work, and of course he had to have a few minutes to look after the wife and baby. I came home for my Sunday morning service, returning immediately after the service for an afternoon meeting in the Meyers' school house which is another regular preaching point in this circuit. The third Sunday we preached two special afternoon sermons to women and men separately, these proved to be splendid services and well attended. The Sunday evening services were overflowing and each evening the attendance was fine. We greatly enjoyed the time spent with these delightful people. I think our time was too short to reap the

real harvest of souls that should be reached. A number of confessions were received; most of them substantial men and young men, rather unusual, also some very definite reconsecrations, who came forward at the regular invitation as individuals.

Our association with Brother Crees was very pleasant. He is a good personal worker, knows how to meet people where they are, give them a spiritual ministry and pass on, leaving a warmer heart. I was given every consideration by these dear people in the services and in their homes where we were entertained, and shall not forget their kindness. May the Lord bless and prosper them every one and especially may he bless this fine young pastor in his work for Christ and his church.

#### Pittsburgh

We have had the hardest year's work of our ministry, but one of the very best. Last year yielded as large an increase in membership as in six years previous and 50 per cent of these were heads of families. Our Sunday school last Sunday was the largest since we have been here and we are expecting our rally day to give twice as many as we had in our first rally day service. We have many reasons to be encouraged, yet the work done is so small compared with the possibilities in this field that we feel we have hardly started. There are so many fine people in this great city with a background of faith in our church—if we could reach them and enlist them for the strength of the church, we would have one of the most outstanding testimonies to the whole Gospel of any church in the city. Our fall communion will be held the last Sunday in October. We hold a two weeks' evangelistic meeting beginning the first Sunday in November. We covet your prayers. You will be helpful to the work of building this church if you send the name and street number of any friend or relative moving to this city, to the pastor, 5000 Dearborn Street, Pittsburgh, Pennsylvania.

CLAUD STUDEBAKER.

#### OSCEOLA, INDIANA

Most live-blooded folks like a degree of adventure. Our lives are liable to become so commonplace in these days of complicated social orders that there seems little possibility of experiencing anything of an adventuresome nature. The child of God, however, repeatedly finds opportunities for the adventuresome coming to him. God is always doing the unexpected for his children. The social order would make our lives a cut and dried affair; if we yield them to God, he fills them to overflowing with his unexpected, not to say miraculous, workings.

Just so it was beyond human expectation that we should now be at Osceola. We had, in fact, forgotten that a little church was started here a few years ago. Never having had any contact with it, its people or its pastor, it never had been more than a mere name to us at any time. Suddenly the call of the Lord came to the work. Indeed it was an "adventure", although the more prosaic might scoff at the thought, to prospect the field, and then more adventuresome to see how he was leading in opening up the work to our coming here. He did this so remarkably and so like a loving Heavenly Father that we felt it to be clearly his will that we should enter into this field of labor. One's life need not be dull even in this world of dull surroundings if that life be

yielded to him for the pleasures of spiritual adventuring.

We are just getting acquainted with the field and the work here at Osceola. At the same time we are trying to get settled in our new home. Either process tends to slow up the other, but in due time we expect them both to be somewhat decently accomplished.

This seems a very promising field. I doubt not but that there are many others who are now as uninformed about it as I was just a few short weeks ago. Possibly I shall find opportunity at another time to write more fully of it in both a descriptive and a historical manner.

We desire the prayers of the brotherhood for the work at Osceola to the end that it may prosper according to his will, and that pastor and people may be truly dedicated to his service.

FRANK GEHMAN.

#### OSCEOLA, INDIANA EXPRESSES GRATITUDE

The Bethel Brethren church of Osceola knows from experiences the power of prayer. We have had to depend upon God for an answering that we might have a leader to guide us and strengthen our faith in God.

We are mighty grateful to have with us as our leader and pastor Brother Frank Gehman and family. We feel that with Brother Gehman's coming we received one of the many blessings God gives his children. With the spiritual knowledge of which Brother Gehman is possessed we will open the doors of spiritual life for those outside the ark of safety, and receive everlasting joy, peace and love in our beloved Savior and Redeemer Jesus Christ.

We especially want to thank the Mission Board for making it possible for us to have a pastor. May God bless them for their thoughtfulness in making it possible to have Brother Gehman with us. We also extend a hearty invitation to all to come to Osceola whenever possible.

RUSSEL HOFFMAN.

#### FRIENDSHIP FOLIOS FOR CHINA

The Department of Education of the Republic of China has recently informed the Committee on World Friendship Among Children that it will be glad to cooperate in a friendly project by American children for those of China and that it is prepared to receive and distribute to the schools the friendship symbols.

The Committee is therefore announcing the fourth friendship project and invites cooperation by children (and their leaders) in church and day schools and by young people in various organizations and societies. This project, like those preceding it—Doll Messengers of Friendship for Japan, Friendship School Bags for Mexico and Friendship Treasure Chests for the Philippine Islands—is designed to promote mutual understanding, appreciation and goodwill between our children and those of other lands. The Committee, instituted by the Federal Council of Churches in 1925, is comprehensive in its make-up and includes Protestants, Catholics and Jews.

The goodwill symbol for this fourth project is to be a Friendship Folio. It will contain Messages to the children and teachers of China, pictures which children love, large enough for framing and hanging on the walls, many smaller pictures clipped by our children from illustrated magazines,

and also snapshot photos of the senders and their friends, homes and schools.

The Friendship Folio will have artistic designs on the front and back covers and can enclose twenty or thirty of the pictures clipped by our children. The cost of the Folio—post paid—is 60 cents. It may be secured from the Committee at 287 Fourth Avenue, New York, N. Y. A folder giving complete directions should be secured by those who plan to have a part in the project. Checks or money orders should accompany all orders for Folios.

The project may be undertaken at any time between October, 1932, and August, 1933. The Folios will be presented to the schools in China probably on Memorial Day, October 10, 1933, in connection with the patriotic exercises celebrating the establishment of the Republic of China.

The Children's Committee is also announcing a second project which is to be carried out in public and private schools. Children in elementary and junior high schools will be invited by the principals of their schools to write Goodwill Messages to the children of other lands. Two will be selected for broadcasting and publication in this country and abroad, on World Goodwill Day, May 18, 1933. All the Messages, however, will be bound together in volumes and sent to the League of Nations. Information about this project should be secured from the Principals.

### COMES BUT ONCE

The men did the work faithfully. 2 Chron. 34:12.

Some things God gives often. The seasons return again and again, the flowers change with the months; but youth comes twice to none." Thus each period of life has its own closing, its last hour, in which work is ended, whether well done or neglected. Indeed, we may think of each single day as a miniature life. It comes to us new; it goes from us finished. There are three hundred and sixty-five days in a year. The only way to have a well-finished year is to finish the tasks and duties of each day as it passes. A marred or a lost day anywhere along the years may lead to loss or even some misfortune afterward.—J. R. Miller.

### WET EXAGGERATION

Of course there was never any basis for Mayor Walker's assertion that there were 32,000 speakeasies in New York City. However, a number of Federal prohibition officers determined to find out. They discovered 3,490 places where liquor might be sold, but succeeded in purchasing it in only 1,698. This is only five per cent of the total given by the Mayor and the wet press. Isn't that about the usual proportion of truth to assertion in wet propaganda? It is probably true that there are fewer speakeasies than there were blind pigs in pre-prohibition days, while the many thousands of legal saloons have ceased to do business.—Pacific Christian Advocate.

### REMEMBERING THE TEXT

The tale that has been longest in my memory was told me long before I went to school, and was about a girl from the country who had gone into service in the town, and had been sent one Sunday night to represent the family at Chapel. On her return she was asked what the sermon had been about, and manifested little knowledge of

the tenor of the preacher's discourse, save that she knew that it had all been about three strangely-named men, called Shake'em, and Make'em, and To bed you go! The preacher, as you are at once aware, had been homilizing on a tale in Daniel. Probably the best story of those who have been asked the preacher's text is that which belongs to the biography of one of my personal friends, who played truant one Sunday morning when a boy, and was nonplussed when his mother asked to have the preacher's text quoted to her. Quickly recovering himself, however, he struck an attitude and affected the proper kind of voice, and declaimed: "Behold, I was not there!" being at once patted on the back and told, quite erroneously, that he was a good boy. Another boy, back from a Chapel where the heating apparatus had failed to function properly, declared that the text had been, "Many are cold, but few are frozen," an understandable trick of his memory, under the circumstances. Edith, another child of some fame, misheard the text one Sunday, and imagined that it ran: "This man receiveth sinners, and Edith with them," and was so overjoyed at the news that she there and then gave herself to the Man's service, never to leave it, though later she smiled at the misunderstanding that prompted her decision. Perhaps her misunderstanding had been inspired.—Selected.

### THE GOSPEL SONG MOVEMENT

(Continued from page 10)

Whittle Moody. James M. Gray, President of the Moody Bible Institute, wrote "Only a Sinner Saved by Grace," set to music by Dr. Towner. J. H. Sanimis wrote "Trust and Obey," also set to music by Dr. Towner. And in every Gospel song book are found the names of Elizabeth Clephane (writer of "The Ninety and Nine"), Julia Johnson, Harriet Pierson, William A. Cushing, Frances Ridley Havergal, Jessie H. Brown and many others whose words have brought blessing to thousands of hearts. P. P. Bliss wrote both words and music of "Almost Persuaded"; Charles Gabriel did likewise in the "Glory Song"; P. P. Bilhorn in "Sweet Peace"; Robert Harkness in "Shadows"; and many other writers of Gospel music have written the lyrics for some of their own best songs.

#### A Panoramic View

The Gospel song movement passes before us in panoramic view as we think of the early struggles for free expression of the Gospel message in song—the constructive work of Lowell Mason, followed through the nineteenth century by an army of men who "carried on" faithfully, among whom are numbered William Bradbury, George F. Root, Philip Phillips, T. C. O'Kane, William G. Fischer, Robert Lowry, W. H. Doane and John R. Sweney, doing aggressive work in evangelism, teaching and publishing. To this period we trace songs like "Safe in the Arms of Jesus," "Christ Arose," and "Shall We Gather at the River?"

Then comes the "Golden Age" of Gospel song that marks the period of the active ministry of Mr. Moody and his associates. This brought to the front a group of brilliant and vigorous men who not only wrote songs that have taken a permanent place but who were inspiring leaders and soloists. Preeminent among these is Ira D. Sankey, whose name is inseparably linked with that of Mr. Moody as his coworker in

those first great years of his larger ministry in America and England. The lamented P. P. Bliss, whose tragic death in a railway disaster throws a sadness over his memory, was one of the greatest of Gospel singers and writers—a man of remarkably winning personality and deep consecration. James McGranahan was another choice soul and effective singer whose writings so familiar in every Gospel song book, are commonly recognized as among the best examples of Gospel music. George S. Stebbins has left a fine addition to permanent Gospel music in his setting of "Saved by Grace," together with many other songs. Associated with Mr. Moody in his later years was Dr. D. B. Towner, director of Music at the Moody church and the Moody Bible Institute in Chicago. He was a remarkable man, greatly used of God as a soloist leader, teacher and writer, who doubtless exerted a greater influence for the promotion of Gospel music than any man of his generation, owing to his strategic position as a teacher at the very center of evangelism for twenty-five years.

The past tense is sometimes used in referring to Gospel song writers and singers as if they were relics of a bygone day. There is apt to be a glamour thrown around the initial stages of any radical movement, but in this case the present is important. The Gospel singer, writer and publisher was never so well equipped and never more greatly needed. If the spotlight has been thrown on the closing decades of the nineteenth century, if there are no worthy shoulders for the mantle of Sankey to rest upon, then a mighty call comes to us to face present conditions with a new consecration—in churches, in colleges, in conventions, in Bible Institutes, and through the press, to carry "the banner of the cross" ever higher in Gospel song, "till he come."—The King's Business.

### THE BRETHREN'S HOME EMERGENCY CORNER

Old age may be, and is often, beautiful, when it comes in the midst of comfortable surroundings, and the thoughtful and kindly ministrations of those to whom we are bound by ties of earthly kinship. But it is a tragic thing when it brings not only a weakening of the physical powers which are necessary to enable us to support ourselves, but too often brings with it such depleted financial resources, as leave its victim without the ability to provide the things needful for protection and comfort. Worse still, it sometimes brings a form of isolation which is hard to bear. The world continues to rush on, and too often even those bound to us by ties of blood, caught in the swirl, seem to have forgotten us, and the victim lives more and more alone. Old friends have gone, and new friends are not so easy to find, especially in the class of middle aged folk. There are more of their own kind, and thus old folks are forced to sit and watch the world go by, or to dream their dreams of other days. To furnish the comforts and companionships which are thus denied, the Brethren's Home was called into being, and this service it renders, and offers to render to all who come into its shelter.

MARTIN SHIVELY.



## OUR READERS' VIEWS

### THE EIGHTEENTH AMENDMENT

Dear Editor:

Accepting your invitation in this week's Evangelist,—here is my "view." May I commend your splendid effort to stir your readers on our duties as Christian citizens, at this time politically. As Sister Zook well says, "God and his righteousness" is first, spiritually; but only to those who "seek." However there are the godless for whom we make laws. In politics today, is it not well to consider prohibition first? For what are taxes and tariff, or even unemployment vs. the Eighteenth Amendment? Our Eighteenth Amendment truly deals with life and death in the Nation's homes and yet more seriously on the highways.

Here in the great Yakima Valley of Washington we are cooperating with Dan Poling's plan, The Allied Forces. In order that we unite our Forces at Sunnyside, we appointed a committee to choose from the unusually large number of candidates those for whom we should cast our ballots. The "wets" largely predominated. While some "straddled," there were plenty of "drys" from whom to choose. We printed 3,000 cards, this being more than the registered voters. These were mailed principally to "Box holders," in Sunnyside and four smaller towns surrounding were also supplied. The result was that 22 out of 26 of the candidates we selected were nominated. It may be more than a circumstance that all of these were running on the Republican ticket. We are now trimming our sails for the finals, November 8th.

May I yet add that our sister Edith Beachy of Longview, Washington just had a letter from a Mrs. Dr. G. of Washington, D. C. saying, "For the five months we have been here, I have regularly visited the galleries of Congress. I am a Democrat; but am ashamed of what was going on and especially in the Lower House. I feel sorry for Hoover, and would be only too glad to go out and campaign for him." How proud we are that the members of the Brethren church rightly feel that Prohibition same as Slavery was always a tenet of ours even to excommunication.

Respectfully submitted,

H. M. LICHTY.

## OUR LITTLE READERS

### TWO LITTLE LIPS

*Two little red lips  
Packed in a pout!  
Surely that one little face  
Sweeter is without.*

*Two little red lips  
Parted in a cry!  
Surely sweet words they can speak,  
If they only try.*

*Two little red lips  
Slipping for a smile!  
Surely they are meant to give  
Sunshine all the while.*

*Two little red lips  
Lifted for a kiss!*

*Promise to be very good  
Ever after this.*

—Exchange.

### PUT YOUR HEART IN IT

Nan was fond of studying the dictionary; she always wanted to understand what she was reading and would often ask her mother the meaning of an unfamiliar word. Her mother wished her to learn to depend on her own efforts, when possible, so she would say, when asked the meaning of a word. "I think I have a good idea what it means, but suppose you get the dictionary and see if my memory serves me right," and Nan, instead of saying, "Oh! if you don't want to tell me, never mind," would get the dictionary and read the definition of the word and her mother by illustration helped her to understand it perfectly.

One evening in her Bible reading she came upon the verse, "And whatsoever ye do, do it heartily as unto the Lord," and said, "Mother, what does heartily mean?" "Dictionary," said mother briefly, with a smile.

"I might have known," laughed Nan; "I never get any help from you about a word, until I have helped myself."

Down came the dictionary from the shelf and Nan studied it for a little. "Worse than ever."

"How?" asked mother.

"It says, 'Cordially, enthusiastically,'" read Nan, trying to get her tongue round the word.

"Enthusiastically," suggested mother.

"Yes, that's it!" returned Nan.

"Doesn't help you much, Nan, does it? Suppose I define heartily as meaning putting your heart into every action?"

Nan looked bewildered and then broke into a merry laugh.

"I only have one heart and that's inside of me, where it belongs. I don't see how I can put it into things that I do."

"I thought you were putting it into your own romp with the kitten before supper; you led him quite a chase after the scrap of paper tied to the string."

"Oh! it was fun," beamed Nan, as she thought of it. "But how was my heart in it, mother?"

"It means, Nan, that you are to do things with all your thought upon what you are doing; to be earnest in work or in play, to be glad and happy and faithful in everything, because it pleases the Lord to have you be so. Aren't you happier because you love God and are trying to do the things that please Jesus, than you would otherwise be?"

"Yes," said Nan. "lots happier; but does it mean even playing with the kitten?"

"Why not?" smiled mother. "If you did not play with the kitten just as hard as you could, would you be apt to study as hard as you could, or weed the garden as though you liked to do it?"

"Perhaps not," admitted Nan.

"And," continued mother, "don't you think you enjoyed having the kitten have a good time, as well as having one yourself?"

"Oh, yes! I just love to play with him, he enjoys it so."

"So, just as you played heartily with the kitten, that he might have a good time, so, when you do things for others, you want to put your heart in it, that it may be a blessing to them. Do it heartily as unto the

Lord, for you know the Savior said what we do for others in his name he accepts as done to him."

"I didn't put my heart in it, when I carried Mrs. Jacobs the Thanksgiving dinner. She said, 'Your mother is a good woman, and whatever she does she never does by halves.' I might have said I was glad to bring the food to her, for I really was, but I just didn't," said honest Nan.

"But you enter into your studies heartily," was mother's encouraging word, "and you know God is interested to have us know all we can, so we can do more good in the world."

"I try to do my best," said Nan humbly, "but I never thought much about the Lord's being interested in it."

"He is interested in everything that concerns us. You are doing it heartily as unto the Lord, when you seek to find out just what his words mean, as you did this verse, instead of just reading it and not stopping to understand it."

"It must make a big difference in people's lives when they think about this, mustn't it, mother?" said Nan, seriously. "I hope I'll always think of it. I think I will enjoy doing things more, if I do."

"I'm sure you will, Nan, and now the dishes are ready for you to do."

Nan closed her Bible with a comical expression on her face. "I most wish I hadn't found that verse."

Mother laughed and so did Nan. "Well, here goes," and she went to her task so heartily that mother said, "Save the pieces, Nan," and while she worked she kept repeating to herself, "Heartily as unto the Lord." "It's pretty hard on you, poor heart, to be inside of me and in everything I do, but I guess you can do it."—Southern Churchman.

## ANNOUNCEMENTS

### ASHLAND, OHIO

The fall communion service will be held in the First Brethren church of Ashland, Ohio, on the evening of October 16th (Sunday) beginning at 7 o'clock. All members are urged to be present and neighboring Brethren are invited.

DYOLL BELOTE, Pastor.

### WASHINGTON, D. C.

The Washington, D. C. Brethren church will hold their Fall Communion on Sunday night, October 9th at 7:30 o'clock. We invite any Brethren who may be able to attend to be with us in this blessed service.

HOMER A. KENT, Pastor.

### WAYNESBORO, PENNSYLVANIA

The Brethren of Waynesboro, Pennsylvania will observe Holy Communion Sunday evening, October 16th, service beginning at seven o'clock. All members of the church are urged to attend. Brethren of like faith are cordially invited.

W. C. BENSHOFF, Pastor.

### UMBRELLA LOST AT OHIO CONFERENCE

At the Ohio conference in June a silk umbrella was left by some one and the owner can have the umbrella by giving a description of same.

REV. C. A. STEWART.



VOL. LIV  
Number 40

October 15  
1932

# THE BRETHREN EVANGELIST

## W h y ?

(From "The Christian Statesman")

**W**HY should the present generation of voters demand an opportunity to vote on the Eighteenth Amendment on the ground that they had no opportunity to vote on it, any more than on any other article in the constitution?

Why should the friends of prohibition give any consent to resubmission? The liquor forces never gave them anything by courtesy when they were on the defensive.

Why should the Drys allow the liquor crowd to choose the time for the test of strength which is certain to come and which they wish to bring on during the present depression?

Why should the Drys allow the Wets to dictate state conventions for ratification instead of the method always heretofore followed?

Why should the Drys accept the nullification of the unity of the national police power in regard to the liquor evil any more than in counterfeiting, narcotic control or interstate commerce?

Why tie the hands of Congress in taking away the power to prohibit the liquor traffic in the future?

Why should any Dry come to the conclusion that prohibition is a failure and can never be enforced because the tools of the European liquor forces and the Raskobites, the Sabinites, the Duponts and Jouett Shouse assert this to be a fact?

Why should any Dry, or Wet either, howl over a net cost of 4c per capita for the enforcement of the prohibition law?

Why should the Wets ask us to follow the lead of Canada in the control of liquor when the net results of that plan are a steady growth in the consumption of alcohol with all its attendant evils?

Why should we shut our eyes to the results of the South Carolina experiment with all its attendant political corruption?

Why should any sane man expect the Congressmen and Senators from legally wet states to vote appropriations to defend the dry states against the depredations of their own constituents and probably masters?

Why should any patriotic American accept the declaration that the Federal government cannot police the slacker states under the Eighteenth Amendment? President Jackson did not accept that fallacy concerning the collection of tariff in 1832.

Why should the government of the United States lie down before malefactors of great wealth, because they have combined with the corrupt politicians, the aliens and the underworld?

Why expect the remaining eighty per cent of racketeers to gain respect for the law if the people lie down before the liquor racketeers and oblige them by repealing the law which they violate?

Why establish as a special privilege, an industry that never possessed any natural or constitutional right to exist and, according to the Supreme Court in Christensen vs. Crowley, never can?

Why accept as a governmental policy, at the demand of tax dodgers, aliens, brewers and drunks, that which the science of ethics denounces as wrong, the science of politics as dangerous, the Protestant Churches denounce as a national sin and common sense denounces as folly?

Echo answers WHY? No further response except the monotonous drone of the legions of liquor who chant "We want beer."

## The Holy Spirit and the Supernatural Witness, Essential to a Spiritual Revival

By Len G. Boughton

Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Luke 24:49.

Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

I

There are three words here that engage our thought. First, the word "endued." Have you ever stopped to ask what our Lord meant when he said, "Tarry ye in Jerusalem until ye be endued"? Perhaps you have thought he meant "endowed," but endowment is a very different word from enduement, and they signify very different conditions. The revised version translates the word "endued" here, "clothed," wrapped up with, possessed by, the first thing you see when you see an individual. When you see me, the first thing you see is my clothes; and when I see you the first thing I see is your clothes. It is the thing we are covered with. Clothed! The old classic Greeks always rendered this word "clothed," and with them it was a metaphorical word, and signified one thing: it signified the outstanding, predominating characteristic of one, the thing that impresses you first and last; the outstanding, predominating characteristic. With that in mind, read the text again:

Tarry ye in the city of Jerusalem, until your outstanding characteristic is power from on high.

II

Let me illustrate: First, I shall refer to two old Greek characters: Aristophanes and Plutarch.

We read that "Aristophanes was 'clothed with audacity.'" Now what did they mean by that? They meant that the outstanding, predominating characteristic of Aristophanes was his audacity, his defiant nature, his defiance of all ordinary and regular forms of conduct, so that when one saw him he thought not of where he lived or what he had, but of his defiant nature.

Next, let us look at Plutarch. Classic Greek in referring to Plutarch says he was "clothed with nobility and wealth." What did they mean by this? What did they expect you to understand when you read this? They expected that you would think of one whose outstanding, predominating characteristic, that which towered above everything else, was his nobility and his wealth, one or the other or both.

Now, let us reduce this line of thought to our own experience: Some years ago I had a game of golf with the richest man in the world, and all the while I could not help thinking, "There is the richest man in the world!" The outstanding characteristic of that man to me, was his wealth.

Now what does Jesus say to these disciples? "Tarry ye in Jerusalem, until the outstanding, predominating characteristic of your life is power from on high."

III

And this brings us to the second word, "power." Of course, you know the word in the original is that from which we get our word "dynamite." "Tarry ye in Jerusalem

until the outstanding characteristic of your life is dynamite."

Christianity throughout its history has always been an explosive. It has ever been changing things. The nature of the right kind of Christianity is just that; it is explosive. It is a change of thought and life. It was true with these disciples when they received this "power from on high." Through their testimony and changed manner of life they helped change the life of the world. On the day of Pentecost things were changed. It was not an anarchistic, bolshevistic kind of change, but a change in conformity to the life and teaching of Jesus. Things were changed wherever Jesus went. And in that sense Christ was dynamite in the world. This he intends we shall be.

IV

And, my friends, I have found from years of experience that the only type of reform that is going to abide is the reform that comes as the result of the clothing of God's people, with the Holy Spirit. True reform must begin inside and work out.

Let me illustrate: I know a woman who for many years had her joints distorted by a bad form of arthritis. Oh, the suffering she endured! She was very much interested in the work among the slums, but at last she could not work because she could not get off her bed. So she went to live in a house down in the very heart of the slum section, and her friends wondered what she meant by it. Soon the poor, suffering women of the community found that there was a woman of God upstairs in that building, and they went up to see her, and then they told their neighbors, and they went. Finally, the influence of that godly woman spread throughout the community in which she lived, and in less than five years every slum house in that section had been transformed. There was not one left to carry on. That woman just lived there in that room, charged by the Holy Spirit. The outstanding characteristic of her living was Christ made real by the power of the Holy Spirit. As people came in touch with it they were changed, and finally the whole community was changed.

V

Now it is when we are endued with power from on high that we become witnesses. We witness in every way. This woman's life, sweet and tender even in suffering, was a testimony. When she spoke, her words somehow fell upon her hearers with power irresistible, and they were changed. Oh, if we could get a dozen or more people in any single church thus filled with the Spirit, and they would begin to manifest Christ in his way, people would begin to crowd in and fill our empty pews. The world does not look for Christ in the Bible, it looks for him in his people. The church must show Christ to the world if it is to win the world.

I know of a man who on one occasion was in a section of the country that was new to him, and he wanted to visit a cotton mill and see the machinery work. He obtained permission to walk through the mill, but the manager was very careful to tell him not to talk to any one, just walk through and look. He began his inspection.

After a while he passed some women who were working with their shuttles, and as he passed silently along one of these women, looking up and observing him as he moved along, said to the woman next her:

"Did you see that man?"

"Yes."

"Isn't he a remarkable man? I believe that man is a saint; I have never seen such a saintly face."

Finally, one man turned to another man next him, and said:

"Sure as you live that man is a saint. I'd like to know who he is."

Man after man and woman after woman commented upon his spiritual bearing. He had a grace that only the Spirit of God is able to impart.

After a while the whistle blew for the lunch hour, when the workers were free for a time. A group rushed up to the stranger and said, "Who are you?"

"I am just a visitor looking over your mill," he replied.

The manager, noting the interest created by the stranger, came and said to him:

"I beg your pardon, sir, but who are you?"

"Just a preacher visiting the mill."

"Would you like to speak to these people during their dinner hour? They all want to hear you speak."

He spoke, and kept on speaking each day for days, and a great revival broke out there in that quiet way; and the surrounding sections felt the force of it and came in touch with it, and things were changed in that mill and in the community.

My friends, take courage; it is possible to have a revival, but it will not come until our Lord's disciples are clothed with the dynamite of the Spirit. Then the church will indeed have a supernatural testimony, which is an essential part of every true Spiritual revival.—"Christian Index."

### ADDITIONAL ANNOUNCEMENTS

(Too late for back page)

#### WARSAW, INDIANA

The Warsaw Brethren church will observe Communion, Thursday night, November 3, at 7:30. Neighboring and visiting Brethren are cordially invited to share this fellowship with us.

L. E. LINDOWER, Pastor.

#### ATTENTION, PASTORS

##### Publication of Conference Addresses

Your committee on Conference Addresses has not yet received all of them. Neither are we sure, in the light of present conditions, that we should go forward in the publication of them. There is no provision for underwriting the expense, and many pastors say they can not sell them.

Unless there are protests immediately sent to us, or money assured from some source, it is the opinion of the two members of the committee signing this notice, from reactions at Conferences and elsewhere, that the manuscripts should be filed as originally ordered, with the Brethren Publishing Company for any future use that may be determined by National Conference. We regret the necessity for this action but do not care to publish them unless the above conditions are somehow met.

Distance and time preclude consultation with the other member of the committee in regard to this matter. Signed,

K. M. MONROE  
CHARLES A. BAME

GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## What We Need to Emphasize About Prohibition

The Prohibition situation is admittedly in a serious plight. It is so, because of the loss of morale on the part of the Prohibition forces. They have lost confidence, lost their fighting spirit and have almost lost faith in the effectiveness and value of Prohibition itself. This is due to the fact that the wets have captured the center of the stage and have almost completely monopolized the attention of the people. All that people think or talk about, dries as well as wets, is "the terrible situation into which the Prohibition regime has brought us." We are continually hearing about the prevalence of bootlegging, lawlessness and crime, with the insinuation or the direct assertion that all these have come about as the result of Prohibition. We need to turn our eyes away from this gloomy prospect, that has been superinduced upon the public mind by high powered propaganda. It is primarily a mental attitude. The actual situation is not nearly so bad as it is represented. The worst thing about it is that we, that is, people in the large, have lost heart, lost hope. We are gripped with the feeling, or the fear, that Prohibition is a failure. That is the really serious part about it. That is why there is danger of an overturn of the Prohibition policy,—because we are giving all too much attention to and faith in what the wet press is telling us, so that we half believe that Prohibition is a failure. Of course it is not, but if we believe it is, we will cease to fight for it and will lose all we have gained by many years of conflict. We need to take our attention away from the wet show that is calculated to depress and discourage, and make a picture of our own that will inspire confidence, courage and daring.

For one thing we need to stress the fact that Prohibition is succeeding, in spite of wet propaganda to the contrary and newspaper interference. Prohibition does prohibit; not perfectly, of course, but so successfully that the wet crowd is willing to pay almost any price to get legalized liquor back again. According to the U. S. Department of Commerce Statistics, 22.43 gallons of liquor was the average for every man, woman and child in the United States yearly from 1910 to 1914. Compare the amount now being drunk with that stupendous amount and it is like comparing a bottle with a barrel. The Chicago Tribune in June, 1914, revealed the startling fact that "14,000 women and girls frequent the back rooms of saloons on Madison, Clark and Cottage Grove Avenue." Who in his right mind would say that anything like such conditions obtain today? There was a retail

liquor dealer for every 74 families in 1908. It was difficult to find a prominent street corner in any city without a saloon. Nor was liquor to be had only from legal dealers. In 1908 there were 4,000 blind pigs in Minneapolis (population at that time 295,000), according to the Minneapolis Journal, March 28th. In the same year the Pittsburgh Sun, May 1st, says Judge Robert S. Frazer was told that "some drugstores in the hill district were worse than the saloons, and that little boys could get anything they wanted in the saloons." The Pittsburgh Post, March 4, 1890, said: "There are reported to be 4,000 speakeasies in Philadelphia, and so great is this evil that the judges who are to sit in the license court have given special instructions to constables to inquire and report these lawless rum shops."

So the speakeasy was before Prohibition, wet leaders to the contrary notwithstanding; nor has Prohibition caused it to increase. Prohibition Commissioner Woodcock wrote a letter to Senator Sheppard June 23, 1932 and said: "On April 11, 1932 in the city of New York the Prohibition Administrator of that district caused a survey to be made of the borough of Manhattan for the purpose of locating all premises suspected of selling liquor. The result of that survey showed that there were 3,494 places where liquor might be sold. Of these places 2,182 were speakeasies, 927 restaurants, 286 cordial shops, and 119 night clubs. In 1929 the Police Commissioner of New York stated that there were 32,000 open illegal saloons in New York City, and since that time statements have been made placing the figure as high as 60,000. Here again a careful, accurate survey discounted materially unfounded rumors." And if the state of New York had not repealed its dry law enforcement act and so had not

withdrawn its state and local police and courts from all cooperation, the difference between facts and wet rumors would have been far greater than the difference between 60,000 and 2,182.

Another thing we must emphasize is the benefits of Prohibition. These must be kept in the minds of the people. For example: Our national volume of trade in 1914, wet, was twenty-two billion; 1931, dry, forty billions, a gain of 82 per cent. The bank deposits in 1914 were nineteen billions; in 1931, fifty-two billions, a gain of 178 per cent. In savings banks in 1914 there were nine billions; in 1931, twenty-eight billions, a gain of 200 per cent. The national income in 1914 was thirty-six billions; in 1931, seventy billions, a gain of 48 per cent. New life insurance issued in 1914 amounted

### SONG OF THE DECANTER

There was an old decanter  
and its mouth was gaping  
wide; the rosy wine  
had ebbed away  
and left  
its crystal side;  
and the wind  
went humming,  
humming;  
up and  
down the  
sides it flew,  
and through the  
reed-like  
hollow neck  
the wildest notes it  
blew. I placed it in the  
window, where the blast was blowing  
free, and fancied that its pale mouth  
sang the queerest strains to me. "They tell  
me—puny conquerors!—the plague has slain his ten,  
and War his hundred thousands of the very best of men;  
but I"—twas thus the bottle spoke—"but I have conquered more  
than all your famous conquerors, so feared and famed of yore.  
Then come, ye youth and maidens, come drink from out my  
cup the beverage that dulls the brain and burns the spirit up;  
that puts to shame the conquerors that slay their scores below;  
for this has deluged millions with its lava tide of  
woe. Though in the path of battle, darkest waves of  
blood may roll, yet while I killed the body, I have  
damned the very soul. The cholera, the  
sword, such ruin never wrought,  
as I, in mirth or malice on  
the innocent have  
brought. 'And  
still I breathe upon  
them, and they shrink before  
my breath; and year by year my thou-  
sands tread The Fearful Road To Death.

Reprinted from

The Linotype News

to twelve billions; in 1931, sixteen billions, a gain of 67 per cent. The average income per capita in 1914 was \$360; in 1931, it was \$562, a gain of 56 per cent. Crime has decreased under Prohibition, though the sensational newspapers have made "the world crime-conscious." The U. S. Bureau of Census records, 1910 to 1928, show that the crime rate declined almost 40 per cent, even with the added arrests for "new laws" on drugs, liquor and motor traffic. It is a benefit to the average kitchen and to the farmer. The wife could not buy butter and flour with the same money that the husband spent for liquor. She could not buy clothes and books for her children with the money that the man handed over to the bar-tender. And let the farmer remember that when booze went out milk came in, and he must know that he gets more money for butter than for the grain in booze. According to the sworn testimony of Gustav Pabst, Milwaukee brewer, given (1917) when he represented the liquor interests in Washington, "Only three-fourths of one per cent of the country's grain" was used by the brewers before Prohibition. It takes tons to pounds more grain to produce milk than it ever did to make beer, and Prohibition has increased the per capita consumption of milk from 754 pounds in 1917 to 1,000 pounds in 1929. As Louis J. Taber, president of the National Grange, says: "It takes vastly more grain for a million pork chops and a million glasses of milk than for a million glasses of beer and a million glasses of whiskey." In every way one might consider the matter, Prohibition would be found to be of incalculable benefit.

But it is not enough to set forth the benefits of Prohibition, we must emphasize the evils of drink, and particularly of the legalized liquor traffic. The young people must be made to understand this, or they will be led to accept the claim of the wets that conditions are much worse now than before Prohibition. And not only so, but they must be given a conscience against the use of intoxicants. This, The Christian Conservator believes, is "the primary argument in behalf of Prohibition." Liquor drinking is wrong; it is sin. "The vileness of this sin was impressed upon the minds and consciences of the people by the fruits which intoxication brought forth. Great emphasis was laid upon the irresponsible condition of the drunkard, his vileness, the sins committed in his drunken state, the unhappiness and impoverishment of his home; the degradation of character and the shortening of life, the disease and misery brought upon his home, the wife degraded and earning the livelihood of the family over the washtub. Then we pointed out the effect of such conditions upon the health, morals and education of the on-coming generation. At the very heart of the cause of these conditions stood the saloon as the agent of all this crime and misery." This must be made plain to the new generation if the saloon or its equivalent is not to be brought back.

And finally, we must all keep in mind the necessity of cooperation on the part of all friends of Prohibition. We must work together or we will eventually lose all we have gained. We have not been as united nor as well organized as we should. We would do well to recall William Jennings Bryan's famous story about the donkeys. He used to say that in the great West the little burros or donkeys go in droves. When any enemy molests them they all run together with their heads in the center and their heels sticking out, covering every point of the circle surrounding them. Then their motors start and their heels fly in every direction like battering rams, and woe be to any animal that comes too close. The temperance people, and particularly the church folk, have not been so wise in their defense against the enemy, strong drink. They have often lined up with their heels together, kicking one another and their heads sticking out to see what is going on. We need more unity and cooperation.

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## EDITORIAL REVIEW

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Don't squeal, if some preacher or writer hits a pet fault of yours; you will only expose yourself. A better way is to take it gracefully, keep quiet about it and mend your ways.

We have been informed that Brother M. L. Sands of Muncie, Indiana, has accepted a call to become pastor of the church at Clayton, Ohio, and that he and Mrs. Sands will soon be moving upon the field.

Brother Raymond Gingrich, pastor of the church at Fair Haven, Ohio, was in the editors' office recently and dropped the information that his prayer meetings are keeping up fine, the attendance at the last mid-week service being 109.

A revival meeting is now in progress at the Flora, Indiana, church, with Brother R. Paul Miller as the evangelist. Brother Freeman Ankrum is the pastor. This church has just had a busy, and we understand an enjoyable, time entertaining the Indiana Conference.

Brother Sylvester Lowman, pastor of the church at Oakville, Indiana, is in the midst of a two weeks' revival meeting. We understand he is doing most of the preaching himself, though we notice Brother M. L. Sands is scheduled for a sermon on "Our Peculiar Doctrines." On the opening night there will be a Dry Federation meeting with a Judge Guthrie as the speaker. During the last week other speakers and a musical organization known as "The Gospel Messengers" from Fort Wayne will assist Brother Lowman.

Brother Leslie E. Lindower writes of the closing of his pastorate at Terra Alta and Grafton, West Virginia, where his service, though short in duration, was abundantly blessed of the Lord. Ten were added to the membership of the churches and the people were found both cooperative and ready to spiritual instruction. He is now located at Warsaw, Indiana, where he has not only been well received, but has been favorably impressed with these good people,—and a good people they are.

The special Christian Endeavor message this week is by the superintendent of the Junior department, and she is urging the organization of Junior societies where there are none. She thinks, and we believe rightly so, that there should be a Junior society in just about every church. Don't forget, this is organization month. Pastors can afford to take time to help get a Junior organization going and thus enable him the better to train the children of his church in the service of the Lord. A well-conducted Junior society will go a long way toward the achievement of that end.

The matron of the Brethren Home at Flora, Indiana, writes this week, inviting Brethren people who wish to take a rest for the winter and at the same time to economize in living expense, to come to the Home and enjoy the splendid accommodations there to be found. The management offers board, room and washing for \$20 a month per individual. Any Brethren people who are situated so as to take advantage of this offer, will not only help themselves, but will also help the institution.

Our letter this week from Conemaugh, Pennsylvania, says the work of the church, in contrast to the industrial situation, is going forward, and that all the organizations are active. The pastor's method of building up greater interest in foreign missions by encouraging the members of the W. M. S. to write to missionaries is commendable. A successful Community Daily Vacation Bible School was conducted and it was the pastor's third successive year as the superintendent. It speaks well for the life of the Sunday school that it had the largest attendance record during the past summer in its history. Effort is being put forth to deepen the spiritual life and to intensify the evangelistic passion. From reports received it seems that many of our churches are working with more than usual zeal toward such ends. It is a hopeful sign, and the future is bright if we all thus put first things first.

Brother George E. Cone writes of a special Rally Day and Homecoming program at the Milledgeville, Illinois, church where he has been the faithful leader of the people for seven years. Aside from other interesting features, Brother Z. T. Livengood of Lanark, and at several times was pastor of this church, gave a much appreciated historical statement. Brother Livengood, by the way, is one of the pioneer ministers of our church, having been ordained to the ministry before the division and having organized the congregations and led in the building of the churches at Milledgeville, Lanark and Bethlehem, Illinois. He is nearing his eighty-third birthday and, though born in Pennsylvania, grew to manhood in Illinois and has spent most of his life in the Milledgeville community. At the close of the historical sketch Dr. W. S. Bell brought a much appreciated message from the Word.

## The Urgent Need of Christianity in the Home

By H. M. Oberholtzer

Something is seriously wrong with civilization today. We are no longer boasting of our advances as we once did. Some of the things in which we gloried have become our undoing. In some ways we have learned too much and our knowledge has wrought us much injury. Obsessed with an ardent ambition for intellectual attainment and material gain and with a lust for carnal pleasure, we have rejected the way of wisdom and holiness and run violently in the way of folly and sin. Professing ourselves to be wise, we became fools. We made ourselves the prey of innumerable evils and opened the way for the alarming and distressing conditions which we now lament. Whence the crime wave that has swept our country, carried on chiefly by boys and young men? Whence the appalling lawlessness of our land? Whence our vexing divorce evil? Whence our moral and spiritual decline that so many deplore? Whence the tendency of so many young people to neglect and despise the church? Why are so many churches almost depleted? Why have revivals been on the wane in recent years?

Doubtless the war, the movie, the pleasure resort, the improper use of the automobile and many other things, some of which came upon us unawares, have been contributing causes, but the source of evil lies much deeper, and perhaps nearer to most of us. Jesus said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." In Proverbs we read, "Keep thy heart with all diligence; for out of it are the issues of life." The heart, the moral and spiritual center of our beings, is therefore most important. This we have neglected. "What shall it profit a man, if he shall gain the whole world and lose his own soul?"

What shall we do? Where shall we begin? This is not hard to answer. It is very evident that we must go back and begin where we left off, namely in the home, for this is where we have failed, probably more than anywhere else. Paul said, "Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Note that here is an appeal to fathers, and not only an appeal, but a command, and as direct and forceful as any command in the Bible. Too often the spiritual instruction, training and influence in the home is left entirely to the mother. The father should be the spiritual head as well as the business and financial head of the home. He should be both prophet and priest in the home, instructing in the ways of righteousness and leading and directing in the worship of God. The ancient Israelites were thus commanded of God, "These words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The ancient principle here involved is no less essential and urgent in these modern times. In my judgment, our widespread failure to adopt and enforce such principle is the chief cause of our moral and spiritual decline and of the consequent evil and distress. Here is where we have fallen down in our modern civilization. We have been carried away with the unholy ambitions and evil tendencies of this age. The strenuous grind of business and daily toil, the desire for ease, and luxury, the ambition for wealth and power, the hallucinations of carnal and worldly pleasures, and many kindred delusions and temptations have taken us far from

the way of steadfast faith in God, since devotion and true holiness, and have devastated our homes of their spiritual atmosphere and sacred influence. As the former saints have passed on, the family altars have crumbled down. The orderly arrangement that once made family worship possible no longer exists in most homes. In many homes the Bible is merely an ornament or a relic of the past, and prayer is never offered, not even at meal time. Yes, in many so called Christian homes. What wonder that our youth grow up to fall an easy prey to skepticism and atheism, and to despise the Bible and the church; that many of them become law breakers, bootleggers, gangsters and victims of vice; that our jails and penitentiaries are filled with young men; that young women have lost their virtue; that the marriage tie is losing its sacredness; that so many public officials are crooks and embezzlers.

Next to the faithful preaching of the Gospel, the most outstanding need of the hour is personal piety and active Christianity practiced and taught in the homes of our land. The most faithful preaching is seriously handicapped by the lack of cooperation in the home. Many faithful pastors are earnestly preaching the Word, but their most urgent appeals fall upon dull and listless ears and unresponsive hearts, and upon too many empty seats. Our homes must be made more thoroughly Christian. The forces of evil are multiplying and increasing in power. The present age has developed many subtle and alluring devices of sin. Higher education has rapidly advanced and has, in many instances, developed theories and influences that are dangerously antagonistic to the Christian faith. Let parents be aroused to the dangers that threaten the faith and civilization of their posterity. There is just one thing to do. Turn to the Lord. Make the Bible an open book in the home. Instruct the children in the ways of God. Establish family worship in the home. A way can be found, even in the busiest time. In this time of unemployment we have a splendid opportunity. Seek the aid of the church. Attend regularly its services. Let all the family reverence God, the Bible and the church, and faithfully obey the Word. Let there be mutuality and cooperation between the home and the church, the principles of the Gospel proclaimed by the church being demonstrated by the life in the home. But to attain this is our problem. Perhaps the great responsibility falls upon the pastor, and if his pulpit utterances are not heard and heeded, then he must take the message direct to the homes in his pastoral visitation and by urgent personal effort seek to make it effective. It must be done.

Sidney, Indiana.

I know of no peculiar preparation for immortality beyond the faithful performance of the best functions of mortal life.—James Martineau.

### PRAYER

Give me grace to fight like a soldier of thine, without wrath and without fear. Give me to do my duty, but give the victory when thou pleasest. Let me live, if so thou wilt—only let me die in honor with thee. Let thy truth be victorious, if not now, yet when it shall please thee; and oh, I pray, let no deed of mine delay its coming. Let my work fail if it be unto evil, but save my soul in truth. Amen.—George Fox.

## Wet Statements Challenged By Facts

This is one of the valuable statements given to the religious press by Georgia Robertson, who is a capable and informed defender of Prohibition. It is extremely timely just now as voters are contemplating the polls and are faced with the responsibility of doing what they can to elect dry legislatures and a dry Congress.—Editor.)

**Statement:** Our people did not and do not want prohibition, it was "put over" while two million men were overseas.

**Facts:** Two thousand amendments, of various kinds, to the Constitution had been proposed, but only seventeen of them had been adopted previous to the Eighteenth Amendment, showing they are not hastily adopted. The first resolution for a prohibition amendment was offered to Congress forty years before the Eighteenth Amendment.

Two-thirds of the states had State Prohibition—and there were also large dry areas in wet states—and that all but two of the legislatures in the forty-eight states ratified—instead of rejecting—the Eighteenth Amendment proves that the masses of the people wanted prohibition.

Furthermore, not more than 10 per cent of the Nation's voters were ever during the war prevented from voting by wartime duties, and "at least half of these were from dry states." Also the members of Congress who submitted the amendment were all elected before we entered the war. There are five comparatively small groups of people clamoring for return of liquor: those who want to drink themselves—largely among the foreign born—and the so-called "smart set"; a few of what psychologists call an "infantile mind who, like children, resent being told they "must not do"; those who hope thus to further their political interests; those who themselves hold, or some member of their family holds, liquor stock; and a few enormously wealthy persons who want to shift heavy income sur-taxes from their own shoulders to the shoulders of the laboring class through a three-cent tax per glass on beer. The two latter classes combined with liquor interests abroad wanting to sell to us are able to buy all the space they want in the press to broadcast wet propaganda. Personal greed regardless of the welfare of humanity is back of the cry against prohibition.

"Before prohibition less than 100 persons owned 95 per cent of the liquor business and made more money than it took to run the Federal Government!"

**Statement:** The people ought to have been allowed to cast their votes directly for or against prohibition.

**Facts:** That would have been illegal and so amounted to nothing either way, for the Constitution says that any amendment to it must be adopted by a two-thirds majority of both houses of Congress and be ratified by three-fourths of the states. This was done, and is the way all of the amendments to the Constitution were adopted.

**Statement:** The Eighteenth Amendment is a violation of "States' Rights."

**Facts:** Before we had National Prohibition a majority of the states had State Prohibition; but they could not protect themselves from the wet states unlawfully shipping in liquor, often just across the state line. Thus it had been shown the only way to protect the dry majority of states and dry areas in others from the wet minority was to have National Prohibition. It was written into the Constitution by the States themselves ratifying the Eighteenth Amendment. All but two of the 48 states voted for it!

**Statement:** Prohibition has caused lawlessness, and crime, and bootlegging.

**Facts:** Crime dates back to the days of Cain who killed his own brother, and all kinds of crime and lawlessness have flourished throughout the ages, while we have had prohibition only about 12 years. Bootlegging, moonshine stills, and "blind pigs" flourished before the days of prohibition and were a thorn in the flesh not only of Government officials but of licensed liquor dealers, whom they undersold, having paid neither Government tax nor license fee. The Chicago Tribune of July 11, 1917, said "The liquor business has been the faithful ally of every vicious element in American life. It has protected criminals, it has fostered the social evil, and it has bribed politicians, juries, and legislatures." That was before the days of prohibition. The May number of the Brewers' Journal, 1910, reads "No matter what laws may be made to cripple the beverage industry, they cannot and they will not be obeyed by those managing those industries." They sold to minors and drunkards, violated the Sunday and week-day closing hours, planted their saloons near churches and school houses and flouted the law through crooked means to dislodge them. Under Canadian Liquor Control Irving Fisher says, "The increase in the number of arrests for violation of the liquor laws, the steady increase in bootlegging and illicit distilling are much in evidence, and the Commissioners frankly state they are unable to eradicate them." How then can we expect to better control the liquor traffic by again legalizing it after having "ousted it" because we could not control it when it was legalized? It was the alcohol in the beer and liquor that made the saloon what it was, not the name saloon.

**Statement:** Prohibition has increased drinking.

**Facts:** One cannot determine facts about anything by judging from his own limited observation. If the people drink more now than before prohibition why is it, as Evangeline Booth says, that now they average taking in at the New York City "homes" only 7 drunks a night where they used to take in 1200 to 1300 drunks a night before prohibition? Or why have we "now only 11 Keeley Institutes" to help people rid themselves of the liquor habit where "we used to have 98?"

**Statement:** Prohibition is debauching our young people.

**Facts:** Your sons and daughters may tell you of shocking conditions; but can a nation popularize divorce, make sex questions the prominent feature in movies, stage, and literature, without lowering the moral tone and conduct of young people—as well as their elders? Furthermore there always has been a moral let-down following war and no one can deny that cheap automobiles, lack of parental authority, and lack of religious training have all had their effect. Many young drinkers simply follow the example set by their parents. College presidents, high school principals and college coaches know intimately conditions before and after prohibition, and they say there is much less drinking among their students, even with a much larger number in attendance—an increase of 14 per cent since 1916. Before Prohibition the Retail Liquor Dealers' Association deliberately said "We must create the appetite for liquor. . . . The open field for the creation of appetite is among the boys. Nickels expended in treats to boys now, will return dollars to your tills after the appetite has been formed." And at that time we legalized and protected their business while they deliberately planned the ruin of our boys for profit for themselves! Should prohibition be made the scapegoat for all evils?

**Statement:** Prohibition has increased taxes.

**Facts:** In 1914 the United States Government received



245 million dollars from liquor taxes, and the state and local governments 80 million from the liquor dealers. What a tremendous loss 325 million dollars from Government treasuries! But was it a loss? Where did that money come from? From the pockets of the liquor interests? Yes. But they took five times as much out of the pockets of the people, from which they handed that smaller amount over to the Federal and state Governments. All the legitimate industries of the country suffered the loss of about five times the amount of the liquor tax that otherwise would largely have been spent for worthwhile things bringing comfort and happiness instead of poverty, misery, and sickness. So the liquor interests did not really pay that 325 million dollars in taxes after all: the people themselves paid it—and paid dearly too.

**Statement:** The enforcement of prohibition is costing an enormous sum.

**Facts:** Col. Amos W. W. Woodcock, Director of Prohibition said that for the first 11 years of prohibition the money received in fines, penalties and revenue from taxes on lawful distilled and fermented liquors exceeded \$264,432,360.00, the money paid out for prohibition enforcement. So instead of enforcement costing anything the first 11 years the Prohibition enforcement bureau turned back to the Government over \$264,432,360.00. A recent statement by Col. Woodcock showed they were about even in 1931.

**Statement:** Bootleg liquor has caused so much disease and death.

**Facts:** Remember wet physicians admit that even "pure grain alcohol" is a poison. Any one suddenly manifesting the inability to talk straight, walk straight, and falling down in a stupor unable to move—not having taken alcohol in any form—would be pronounced dangerously ill! The Government keeps a record through the Census Bureau of all deaths from alcohol and diseases caused by alcohol, and these records show there has been a decided decrease in deaths from alcohol and diseases caused by alcohol since prohibition. In New York State under state enforcement deaths from alcohol dropped from 8.2 per one hundred thousand to 1.2 per 100,000 and then under repeal of state enforcement it went up to 7.5 per 100,000 population. Repeal of state enforcement in Montana showed an increase about the same.

**Statement:** The return of liquor would cut down unemployment and furnish a market for grain.

**Facts:** When we spent about two billion dollars a year for liquor we did not have that same money to spend for the necessities and comforts of life; and we only employed in making that "beer, wine, and distilled liquor" 86,914 people and their total wages were only \$58,432,000.00. "In 1930 we employed in the manufacture of motor vehicles alone 325,124—total wages \$647,588,538." "Only a fraction more than one per cent of the value of farm products" were used in the liquor interests. Farmers prefer the increased demand for dairy and other farm products under prohibition, according to the National Grange. Why are the wet countries of the world so much harder hit by the depression and unemployment than the dry United States if liquor is such a cure for these evils?

**Statement:** Prohibition takes away personal liberty.

**Facts:** Why limit personal liberty to the legal right to drink? With the right to drink often is inseparably connected the slavery of drink, and also sacrifice of the personal liberty of the drinker's children to be well born, well cared for, and the right of the wife and children to a happy home with the necessities and comforts within the income of the husband and father when not debauching

himself with drink and destroying his earning power. Does the personal liberty to drink outweigh the personal liberty of every one using the streets, and public highways not to have motor vehicles turned into potential death cars because the drivers have had one or two glasses of wine or bottles of beer?

Washington, D. C.

## Unemployed Pews

By William T. Ellis

One of the serious unemployment problems of our day, and of our own community, is that of Unemployed Church Pews.

Here they are, in abundance: comfortable, competent pews, each a potential asset to our common life, but unemployed, because unoccupied.

Money, brains and devotion went into the making of them. They were designed for a great mission. It was purposed that they should provide rest and worship and spiritual inspiration and brotherly fellowship for soul-hungry men and women.

These pews were intended to be a meeting place for man and his Maker.

While seated in them, men and women would worship and fellowship: and hear the Everlasting Word that is life.

So these pews were meant to be vital factors in our community life. They should have a high place in the economy of society.

But, alas! Many of the pews are empty, Sunday after Sunday. They are not employed, not earning their keep. They are a charge upon the churches; and a serious reflection upon the symmetrical working of our civilization.

Every empty pew is somebody's missed opportunity.

Life would be very different today for many persons who should have been in these pews, Sunday after Sunday, but have been absent. Nobody can reckon the spiritual values which the absentees have missed—values of comfort, of recreation of the spirit's powers, of peace, of higher wisdom, of glimpses of the Divine, of a sense of solidarity with the friends of God.

How different the tale of many a life would have been had it filled its Sabbath place in the House of God!

There is intellectual stimulus, also, to be found in the unemployed pew. Therein are to be heard thoughtful discussions of the most important subjects that ever enriched or taxed the mind of man.

In these pews there is room for whole families. Traditionally, church-going America took the entire family to church on Sunday. The children grew up with reverent impressions of the Lord's Day and the Lord's House. Unconsciously, a sense of awe and solemnity, and of reverence for holy things, became part of their natures. They absorbed the great hymns of the Church—a priceless memory for later years. Their ears became attuned to the stately language of Scripture. Prayer and Stewardship were established in their nature.

One of the real forces making for the solidarity of the family was the good old custom of common church attendance. There would be less of a "younger generation" problem today if fathers and mothers had followed their parents' usage of taking their sons and daughters regularly to church.

As Better Times appear on the horizon, let us end the Unemployment Problem of the Pews.

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## SIGNIFICANT NEWS AND VIEWS

### SPOT WHERE SAVIOR FED MULTITUDE THOUGHT FOUND

A recent press report gives the information that church archaeologists believe they have found, at Tiberias, on the Sea of Galilee, the place where, as related in the Gospel according to John, Jesus multiplied the loaves and fishes to feed 5,000 persons.

According to tradition, a church was built on the scene of the miracle, and church ruins have been uncovered by a German priest, the Rev. Evarist Andrea Mader, director of the German Oriental Institute of Jerusalem.

In an article to be published in the "Illustrazione Vaticana," the Rev. Chrysologus Spelluci, a Jesuit, announces that the discovery corresponds to all known religious history. The scene is the edge of a mountain close to the sea. Ruins of a basilica were found by Father Mader under seven feet of clay. A large area of fine, vividly-colored mosaics was well preserved, and six illustrations will be published.

The ruins show the basilica which has three names, was 170 feet long, with a sixty-six foot transept. Under the altar is a stone supposed to mark the spot of the miracle. Mosaics in front of this stone depict serpents, sea birds, plants and lotus flowers, while behind the altar are shown loaves of bread and two fishes beside a sort of basket, presumably referring to the twelve baskets in which the gospel says the disciples gathered the remains of the five loaves after the multitude had been fed.—The Evangelical Messenger.

### ANOTHER CREED SEEMS ABOUT TO BE SCRAPPED

That remnant of Presbyterians who hold to the strict Calvinism of the Westminster Confession of Faith are much perturbed over one of the proposals of the basis of union between the United and the Northern branches of their faith.

It is suggested that the United Presbyterian Confessional Statement be added to the Westminster Standards, which are now a part of the constitution of the Northern church. The "foreordained, predestined and elect" claim that this move would have the effect of revising the existing creed, inasmuch as the United Presbyterian confession is mixed Calvinism.

In their attempt to arouse the denomination to the seriousness of the impending danger to their ancient creed, they are discovering that the rank and file do not share their perturbation. One of their famous pastors in New York says he never read the Westminster Confession. Thousands of their elders are amazed to know that there is any such thing! Dr. Charles E. Edwards in a recent number of *The Presbyterian*, says: "It does not require a theological training to perceive that in any Presbyterian denomination it is a perilous situation when there is an extensive and profound ignorance of the Westminster Standards and their merits, doctrinal and historical."

Free Christians who take the Bible, and the Bible alone, as their sole rule of faith and practice can not understand the panic which is spreading through the realm of static Presbyterian theology. We can readily understand from our knowledge of church history that democratic sects have always changed their man-made creeds to conform to the religious thinking of the times. Thus the Presbyterian Church itself, in 1837 and in 1789, revised its statements of Calvinistic doctrine. The present movement comes at the threshold of her third hundred years, and there is every indication that it will succeed. There is only one unchanging creed—the Christ of God's Word. If the theologians want to stand on solid rock, they must turn to him.

We are evidently witnessing the passing of another man-made creed. Slowly, but surely, Calvin will give way to Christ. As with the noble spirit of Geneva, so with all human leaders, until the glad day when we shall "crown him Lord of all!"—James De Forest Murch in "Christian Standard."

### A PLEASANT TIME WILL NOT BE HAD BY ALL

We confess to some uncertainty as to whether the Evangelical Leagues of the New York district which held their convention at Dunkirk, New York, last month are composed of young people

from the Evangelical church or from the Evangelical synod. Both are denominations with a conservative background. But we feel safe in predicting that if the young people really try to carry into effect the various things they resolved to do, there will be a considerable stirring within whatever denominational household is affected. Here are four resolutions entered by this convention: first, to "engage in a critical study of the capitalistic system as opposed to the ethics of Jesus"; second, to "practice and adhere strictly to the teachings of Jesus in all relationships"; third, to "refuse to bear arms in time of war, since it is a direct violation of the Christian conscience"; fourth, to "make a careful study of racial groups in the United States, and promote social and cultural intercourse between the races." Persons thirty years of age, or older, who read that list of "resolves" are likely to feel a stirring of the heart, together with a certain wistful longing for the return of days when the public announcement of such purposes seemed possible. Think of starting out tomorrow morning to let all and sundry know that you intended to "practice and adhere strictly to the teachings of Jesus in all relationships"! But perhaps one big trouble with the world is that there are so many over thirty who read such resolutions in this mood of indulgent reminiscence. And perhaps the principal hope of the world is that there are still those under thirty who will avow and attempt such purposes. God bless the youngsters who march into life with such a courage and faith! But we trust that they know that if they mean what their resolutions say, life in a church young people's society will not be the happy Sunday evening affair it was in a former generation.—The Christian Century.

### PRAYER ANSWERED

We have read about a month ago that the whole village of Denbighshire, Wales, was turned into a place of prayer, every man, woman and child joining, in order that the threatened closing of the coal mines, throwing 12,000 men, women and children into dire want, might be averted. During the time of the directors' conference, at which the matter was to be finally decided prayer was made continually. The decision was to keep the mines open, and when it was announced, 2,000 miners with their families dropped on their knees again to render thanks to God. If we depended more on prayer and less on organizations, greater results would be seen.—The Presbyterian.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Daniel

The book of Daniel is "a lamp shining in a dark place." This word of the saintly and aged Simon Peter aptly describes the historic situation of Daniel's day. It was an hour of change, decay, and darkness—darkness into midnight and after, in which only one ray of light was manifested, namely, the prophetic light. In all of the world's darkness only one light is of any consequence to the modern Christian believer and that is the light of the Spirit of God.

#### Daniel Himself

Daniel was a most remarkable man. To begin with, he was a Jew and belonged to a family of high rank, perhaps of the Royal House, and, like Ezekiel, was carried captive to Babylon by Nebuchadnezzar. His entire career was spent in Babylon (69 years) in the midst of a pagan court. There with his select friends he lived a simple, but righteous life. He became the leading sage and seer of the day and held the highest rank of political preferment in the entire realm under the three great Kingdoms of Babylon, Media, and Persia. He was a lily that never festered. He never swerved from his religious habits and absolute devotion to God.

#### Daniel, the Sage

Daniel was wiser than the sages of the East. Living in the midst of heathen customs, having his name changed, he did not

adopt the lower ways of living in preference to the higher ways of his Jewish fathers; he saw heathen philosophers everywhere, but he always held tenaciously to revelation instead of natural wisdom; he witnessed pride in all of its pomp and display, had an opportunity to become a boastful Haman or an autocratic war lord, yet he remained gentle, meek, and mild in temperament, disposition, and life. He could have been as full of impiety as a foul-mouthed Herod or a wicked Manasseh, yet he never stooped to one low or mean thing, or ever caused others to stumble in the way of virtue. When persecuted, he suffered silently, and God delivered him. Lions and the fiery furnace could not touch his person or render him uncourageous. Daniel stands like a mighty rock or an old solid oak tree in the midst of a mountain plateau. He is beautiful to behold and his memory shall forever grace the pages of history with everlasting charm and fragrance.

#### Daniel, the Prophet

To the writer, Daniel shall never be placed in the category of minor prophets. He has a major writing, of major proportions, of major consequence, for the majority of mankind. His prophetic theme centers around the Nations of the World and the establishment of the Ever-lasting Kingdom. That is not a minor program: it is distinctly major in origin, scope, and destiny. In prophetic vision he sees the end from the beginning and passes the judgment of Jehovah upon the program of the nations. He builds a prophetic calendar which no man understands fully, but one which every believer will find interesting and challenging, if he chooses to investigate. Jesus said of Daniel's prophecies: "Let him that readeth understand." Matt. 25:15.

But also let the same readers hearken to the words of the Savior when the disciples questioned him, saying: "Lord, dost thou at this time restore the kingdom of Israel?" He answered: "It is not for you to know times and seasons which the Father hath set within his own authority. But he shall receive power." The writer is a great deal more interested in that "power" than anything else. We cannot make, revise, or damage his calendar or even move the hands of his clock ahead or backward by the fraction of a second, yet we may receive "power" to carry on in the Christian life and "power" to redeem the dying multitudes who grope in the night of our twentieth century and fail to see the prophetic light. Let us point them sanely and safely to Daniel, Matthew, and the Revelation.

#### I THE HISTORY OF THE BOOK

1. Author. Daniel.
2. When and Where Written? In Captivity. 607-534 B. C.
3. To Whom Written? To Captive Israel.
4. Object. To Contrast the Power of God with the Great World Power.
5. Authenticity. Dr. Robert Dick Wilson, the foremost world's linguist of recent days, and a teacher of the writer, together with scholars like Dr. Robert Anderson, Dr. Pusey, Dr. Urquhart. Dr. Boutflower, and a host of others point to the witness of Daniel, (8:1, 2), of Ezekiel, (14:14, 20; 28:3), of the movements, of the languages—Hebrew, Greek, Aramaic, etc., and also of Christ, as authentic proofs of the historicity and reliability of Daniel. An angel of Jehovah cared for Daniel while he was imprisoned in the lions' den; but what angelic grace it takes to watch the ways of Providence while Daniel remains in the critics' den! He was delivered once and shall be liberated again. History shall continue to still the wild ambitions and roaring mouths of Daniel's destructive critics.

#### II THE OUTLINE OF THE BOOK

1. Daniel, the Sage: Public Gentile Prophecy: The Night Cometh. 1-6.
2. Daniel, The Seer: Private Jewish Prophecy: The Day Dawneth. 7-12.

#### III THE CONTENTS OF THE BOOK. (Analysis by Dr. West).

- "A. Development of the world-kingdoms.
- "Chap. i, Introductory—Nebuchadnezzar the king, B. C., 606.
- "Chap. ii, The image dream; Nebuchadnezzar's second year, B. C. 604.
- "Chap. iii, The fiery furnace; Nebuchadnezzar's twentieth year, B. C. 580 (about).

"Chap. iv, Nebuchadnezzar's mania; Nebuchadnezzar's thirtieth year. B. C. 570.

"Chap. v, Fall of Babylon, B. C. 538; Belshazzar regent.

"Chap. vi, Lions' den; Darius the Mede, B. C. 538.

"Chap. vii, The four wild beasts, B. C. 555; Belshazzar regent.

"B. Development of the conflict between Israel and the world-power.

"Chap. viii, Vision of the ram and he-goat, B. C. 553; Belshazzar regent.

"Chap. ix, The seventy weeks B. C. 538; Darius the Mede.

"Chaps. x-xii Final vision—the apocalypse; B. C. 534, Cyrus king."

#### IV THE CHARACTERISTICS OF THE BOOK

1. Key Words. Vision. Judgment.
2. Key Verses. 2:22; 4:25; 7:2.
3. Key Chapters. 9, 5, 3.
4. Key Ideas. Universal Sovereignty and Judgment of God.

#### V THE VALUE OF THE BOOK

1. Historically. The reigns of Nebuchadnezzar, Belshazzar, and Darius are given in Part I, whereas in Part II the prophetic light appears during the reigns of Belshazzar, Darius and Cyrus.
2. Prophetically. The course of prophecy is set forth from Nebuchadnezzar to Christ's Second Coming.

#### VI THE CHRIST OF THE BOOK

1. Christ put his imprimatur upon the book of Daniel. Matt. 24:15. The Savior's title "Son of Man" is based upon Dan. 7:13 He is, furthermore, the Stone cut from the mountain that shall dash to pieces the human government of the last days. He is the Ancient of Days coming to judge, rule, and complete the work of the centuries. Read the last chapters of Daniel.

#### VII THE MESSAGE OF THE BOOK

1. God's obedient servants are often blessed with success.
2. God's secrets are trusted to the upright in heart.
3. God's servants are given comfort and peace during trial and tribulation.
4. God's warnings against pride are final and authoritative.
5. God's word demands that men honor and glorify him.
6. God's sovereignty is universal.
7. God's program will be opposed by the Anti-Christ. Concerning him. Dr. Moorehead wisely lists the following:
  - "(1) He is still future.
  - "(2) He is a real person.
  - "(3) His appearance is at the "end," the day of the Lord. Dan. ii, 44; vii, 13, 22, 26; ix, 26, 27; 2 Thess. ii, 1, 2; Rev. xix, 11-21.
  - "(4) He will be the chief adversary and enemy of Daniel's people, the Jews, vii, 21, 25; xii, 1; Matt. xxiv.
  - "(5) He will invent a new object of worship and compel all to do it homage on pain of death, xi, 38; Rev. xiii, 14, 15.
  - "(6) He will perform miracles of some sort, 2, Thess, ii, 9, 10; Rev. xiii, 13.
  - "(7) He will exalt himself above all, xi, 36; 2 Thess. ii, 4.
  - "(8) He will be the antagonist of Christ, Rev. xiii, 6; xix, 19.
  - "(9) He will be destroyed by the personal appearing of the Son of God from heaven, Dan. vii, 13; 2 Thess. ii 8; Rev. xix, 11-21."

Every day of my experience as a church administrator increases my sense of value of religious journalism. Much well intentioned and serious-minded religious feeling is at the present time failing to make any strong impact for good, through sheer lack of religious information and education. The grossest misunderstandings abound, the most inadequate conceptions prevail, simply because the people are depending upon secular newspapers and magazines for information concerning religious matters. I would be the last to disparage the importance of such secular publications. They are doing an indispensable work, but their utterances are lamentably lacking in the realm of religious thought. Nothing has taken the place of the distinctly religious paper as a medium of imparting information and of creating sound religious understanding. If the religious press is not supported, we shall experience a great lack of religious effort—a lack which nothing but the religious press can fill.

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N.

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## Archeological Findings at Kirjath-Sepher

By Dr. Paul G. Culley

A great experience it has been to live in the thoughts of ancient days and among people who are not far removed from ancient life and customs. We have lived for two months in southern Palestine, roughly equidistant from Hebron and Beersheba, and about six miles west of the highway between those cities. Although easily located on the map, our approach by automobile is more difficult, requiring a drive of about sixty miles.

No wonder they reported cities "walled up to heaven," for the remains of ancient cities are always on a high hill, and we ourselves frequently awoke in early April to find light clouds about us. We are located at the edge of the mountains among the lower hills, but still a good distance from the plain of a Philistia west and the great desert south. All supplies must be brought from Jerusalem. The people of this country are semi-Bedouin, and mostly troglodytes, for they live in their village two or three winter months, and spend most of the year near their fields and herds taking domicile in the best of the countless caves. A few wealthy men live in tents, instead of caves. A little further south, in the desert, everybody lives in tents, for there are no caves.

The city which I want you to visit with me is ancient Kirjath-sepher (Joshua 15 and Judges 1). Our only guide-book is the Bible, and the place is of minor importance historically. But we have an unparalleled opportunity here to learn, with comparative ease, and in a short time, much about the life of ancient days. The hill on which this city stood, or rather the succession of six cities, has been waiting untroubled for 2,500 years, to tell us its history. It is truly an archeologist's prize; there has been nothing deposited on the ruins left by Nebuchadnezzar, except enough soil to support a meager crop of wheat or lentils. The successive civilizations of Maccabean, Greek, Roman, Byzantine, Arabic, and Crusader times have not so much as disturbed a single wall, and only an occasional coin or broken vessel, perhaps dropped by plowman or reaper, gives any hint of the passage of two and a half millenniums.

How did one know that this ruin was Kirjath-sepher? For many years the maps of ancient Palestine have showed Debir Kirjath-sepher? For many years the maps village of Daheriyeh. This has been in accordance with the identification by Professor George Adam Smith, and so published in his *Historical Geography*. The fancied resemblance between the names Debir and Daheriyeh has not much to support it.

Dr. Smith's work remains the standard, although many identifications are faulty, according to Palestinian scholars of today. Once a thing is in print, however, and especially on the map, it is exceedingly difficult to change; another generation will doubtless pass before Kirjath-sepher or

Debir, is located correctly by cartographers. The damaging failure to Daheriyeh as the correct site, is that there are no remains of civilizations earlier than Roman. Obviously our Canaanite and Jewish cities must have been elsewhere, for ruins do not disappear in the Orient.

In prospecting about the country, Dr. Albright (Director of the American School of Oriental Research, Jerusalem) was always on watch for mounds of ancient cities. Some years ago he discovered Tell Beit Mirsim, and immediately suspected that either it or a similar mound, eight miles further south, was Kirjath-sepher. Gradually all the data began to indicate, beyond reasonable doubt, that this was the site, and as soon as excavation revealed the nature of the stratification, the identification was complete. Dr. Kyle (President of Xenia Theological Seminary, St. Louis, and Chief of these operations) detailed the eleven features of identification necessary to satisfy our only guide-book, in the complete report of the first expedition (1926) given in the *Bibliotheca Sacra*, early in the following year. The salient points are its location in the hill country of southern Judah (the only point satisfied by Daheriyeh); its prominence for fortification; the water supply; "upper and nether springs" of Joshua 15:19 and Judges 1:15 (it is by the springs of Palestine that many identifications are possible; "changeable as water" is no adage here); and, most important, the stratification showing civilizations of Israelite and Canaanite times, with successive destructions corresponding to the Biblical record.

In 1926 Dr. Kyle and Dr. Albright directed the first campaign, and found their expectations surpassed in the opening up of the mound. The identification was completed, and some idea was gained of the life of the people. The engineering and building skill, especially of the Canaanites, was marked. A weaving and dyeing factory of Jewish times was found. A system of standard weights, found in the "tower of the gate," gave insight into the advanced trade and established government of the times. The second campaign was planned with enthusiasm. On the staff, in addition to Drs. Kyle and Albright and myself, were Professor Robert Montgomery of Pittsburgh; Dr. Aage Schmidt, Danish archeologist, who has been investigating the site of Shiloh; and William Gad, an Egyptian Copt, who was surveyor and draftsman for the expedition. Two Egyptian foremen were imported, and their presence enabled Dr. Albright to spend much less time in actual direction of digging, for he was the only one of us who spoke more than a few words of Arabic.

Tents were pitched on a threshing-floor, just south of the summit of the hill, and about thirty yards outside of the ancient city wall. Eight or nine acres are enclosed by these walls, roughly circular, and in a commanding position toward all sides. The northern exposure is over a precipitous

slope, which becomes less abrupt as one follows around to the south. The walls average perhaps twenty feet in height, except on the steep side, where they are only ten or twelve feet. But the weathering of centuries has resulted in the concealing of most of the wall and its rampart, only a few courses of stones at the top outlining its position, as seen from a distance. There were two gates to the ancient cities on this site; a narrow passage on the west, and the main gate, wide enough for chariots, on the east. Both of these were built as winding passages, for better defense. A stairway of a sort gave a northern approach over the wall.

When a city was captured and destroyed, in olden days, it was rebuilt usually directly on the leveled-off ruins, new building material being brought in, and some of the larger old stones used again. A wall which had escaped the devastation might be incorporated into the new house, and many times was used as a foundation for new walls. A glimpse of the landscape will dispel any doubt about the supply of building material. There is enough loose stone on the surface to build a Washington Monument in every square mile of Palestine! Trees were doubtless more abundant then. In fact, in the lowest, the earliest city of this tell, building must have been largely of wood, for there are no stone walls in the small area that has been excavated so far. The stratification consequent to this manner of rebuilding is the book in which the archeologist reads the history of the place. It is frequently possible to separate sharply the successive strata, because of the line of burned debris which will appear beneath the floors of the subsequent city. There is an especially thick layer of burning at the time the Israelite invaders destroyed the city. Everything beneath this belongs to the Canaanite civilization; everything above is from the Israelite period. There is some mixture of poetry, from the digging of grain-pits, for example, but the general run of potsherds and other relics gives an unmistakable record of the time as well as the type of the civilization of each city.

It is by the pottery that the experienced archeologist knows with what period he is dealing. Detailed and comparative studies of pottery from various excavations have resulted in a definite chronology, which is continually being made more exact, enabling the expert to tell from a handful of potsherds almost the very half-century in which he is working. Tell Beit Mirsim has been rich in pottery, and of exact stratification, so that it is probably the best site in Palestine for this study. The yield of these eight weeks amounts to about 600 whole and reassembled pieces of pottery.

On April 4 the actual digging began, with about seventy men using pick, hoe and basket. Immediately the remains of an ancient Jewish civilization began to appear; the walls soon looked like a miniature Pompeii. Most of the pottery was broken into fragments, but a few perfect lamps and jars were found at once. All potsherds are collected by the workmen, to be examined by the staff for points of special interest. By keeping the fragments from a given area together, many a hopeless puzzle resolves into a beautiful bowl or pitcher. It is infinitely more fascinating than crossword puzzles.

Level with the top of the city wall, from which the parapet has been thrown down, is

(Continued on page 15)

# STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
With  
Thoburn C. Lyon

## PROBLEMS OF THE MODERN HOME

(Lesson for October 23)

Lesson Text: Josh. 24:14, 15; Eph. 6:1-9;  
Golden Text: Josh. 24:15

### Daily Readings and Suggestions

#### MONDAY

Serving the True God. Josh. 24:14-18

There are few nobler scenes than this picture of the aged Joshua, bearing witness of the great things God had done for his host, and by his own testimony and courageous life urging the people to follow the God of their fathers. It is true, he urged them first of all to consider well, and count the cost, for God will have no half-way service; he bids us to "be perfect, even as he is perfect." Even as this spirit was essential to the well-being of the great family of Israel, so is it essential in our own great nation, and in our individual homes. The home where every member determines to follow the Lord of love is a blessed spot, a "foretaste of heaven." God give us more such homes!

#### TUESDAY

Sharing the Home Life. Eph. 6:1-9

Without Christ in the individual life and experience, such a life as that taught in this passage is impossible. Children are commanded to obey their parents in the Lord. Some commands of some parents should not be obeyed by Christian children. The fathers must themselves have learned of Christ if they are to bring up their children in the nurture and admonition of the Lord. Servants are to render their humblest tasks as unto the Lord. Each has his part in the life of the family, and if each has the vision of Christ as the motive and reward of service, he will share his part in the life of the home, and it will become the "fairest, sweetest spot in all the earth."

#### WEDNESDAY

The Sanctity of Marriage. Mark 10:2-12

In these days of quick marriage and easy divorce and remarriage, this passage is indeed a "hard saying." Yet it seems clear and unmistakable—too much so, in fact, for many. To quote from the marriage ceremony commonly used: "We are here in the presence of God and his holy angels, as well as in the presence of one another, to solemnize the joining together of this man and this woman in the sacred bonds of marriage. This holy estate is not to be entered into unadvisedly, or lightly; but reverently, soberly, and in the fear of God." Without God there is no marriage—only a civil contract. If there is marriage, it is "till death do us part"—and what God hath joined together let not man put asunder! Help us all to realize the sanctity of marriage, for upon it hangs the well-being of the home, the church, and the nation!

#### THURSDAY

Setting a Good Example. 1 Cor. 8:9-13

Few things speak so forcefully as example—whether for good or evil. Wherever people dwell together there are certain in-

dividual rights that each must give up, for the good of all. For any one of us to insist on all of our own rights only means that some one else must lose a part of what is rightfully his. Let us not forget this principle: In honor preferring one another.

#### FRIDAY

Forgiving One Another. Matt. 18:21-27

In any group of people, occasional offences must unavoidably occur. In Christian homes there should be sorrow for the offence on the part of the offender, and forgiveness on the part of those offended. Christian forgiveness is without limit as to the number of times, and also as to the extent. We must forgive ALL—even as God, for Christ's sake, hath forgiven us.

#### SATURDAY

Family Worship. Acts 10:30-33


In the preceding days of this week we

have already seen how Christ must be the center of all things if the home life is to be according to God's pattern. There is no better way of making and keeping Christ the center of the home life than by gathering around the family altar. It is not easy to get up from your knees and give place to bitterness and bickerings, but it is easier to forgive, to bear and forbear. May there be a family altar in every Brethren home!

#### SUNDAY

The Blessed Home. Ps. 127

"Except the Lord build the house"—O God, do thou use us as tools in thy hands to build a house that shall endure, a house that shall speak of joy and happiness to those within, and that shall show forth thy glory and peace to those without. So shall our homes be truly blessed.

<p>E. M. RIDDLE, President 1117 Randolph St., Waterloo, Iowa F. C. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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J. D. WHITMER, 117 E. DuBail Ave., South Bend, Ind.

## Organize a Junior Society

Take Good Care of the Children of Your Church

By Mildred Dietz, National Junior Superintendent

Do you have a Junior Christian Endeavor Society in your church? If not, you probably should.

As this is the month for organization, we are making an appeal for churches which do not have a Junior C. E. to organize one. Surely there is some one in your church who is willing to take this responsibility. This is a fine field and great good can be accomplished for Christ and the church.

In Junior work separate meetings are held for the Juniors with some older person in charge and to supervise their work. Fine programs and lesson helps are printed each week of special interest to Juniors. Dramatization and memory work are important parts of the program.

If you organize a Junior C. E. Society, and I hope you will this month, send the name to your Junior Superintendent to Miss Mildred Dietz, 312 Cumberland Street, Berlin, Pennsylvania. And if you have any questions regarding Junior work, I will gladly attempt to answer them. If you have a Junior Society and have not sent in the name of your Junior Superintendent, will you not kindly do so soon?

We are hoping to have a number of new societies reported during this month. Remember the Christian Endeavor work in your prayers, and pray for the building of young lives for Christ and the church.

Berlin, Pennsylvania.

## Helpful Plans for Juniors

Some Thoughts on Personal Devotions

(From the Junior Bulletin of the Wisconsin Christian Endeavor Union.)

Many societies give the Juniors copies of "Junior Prayer Meeting Topics and Daily Portion" in place of topic cards or in addition to them.

tion to them. These will help to "encourage and fix the habits of daily Bible reading and prayer." The superintendent will use pictures, stories, and personal suggestions to help make

### WORLD GOD'S WORKS WORDS

seem equally real to the boy and the girl. The Junior may be encouraged to "look for a personal word from God, to turn his thoughts at once to prayer, and to read with a view to action." Then indeed will he read reverently and happily.

Of the sixty-six books in the Bible forty-two can be read in one-half hour each. Then let us encourage the habit of reading larger portions at one time.

The Junior's promise to "pray and read the Bible every day" may be reinforced by the Quiet Hour covenant. The Quiet Hour may be presented to the society by concrete illustration and personal testimony, but the covenant should never be signed except individually, when the superintendent is assured that the girl or boy understands its significance.

If the Junior's Quiet Hour is to be truly helpful, the leader will need to give definite instruction in the "what" and "how." If some such plan as that given in "A Child's Quiet Hour," by Emily Williston (to help the Juniors keep this pledge and to ensure the value and practical helpfulness of their devotions) could be developed cooperatively for two months, independence could then be encouraged.

The family altar and grace at table are two of the proved achievements of Junior Comrades.

The Quiet Hour Covenant as recommended for Juniors follows:

"Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for prayer and Bible reading."

It would seem unwise to introduce the added covenant if the time standard were minimized. Mistaken habits of Juniors bring failure to Intermediates. The aver-



age Junior can not read, think, and pray to any purpose in a shorter time. Nor can he memorize a verse to carry with him.

**Worship in the Home.** (Collected material from various sources.) Parents in this new generation are finding new means of worship in the home, changing it from the set Scripture and prayer by the father to ways that fit the family needs and life more admirably.

A recent letter from a Junior superintendent informed us that as a part of their efforts to make personal devotions more effective to their Junior society the Juniors had set about suggesting family devotions, with the result that two families were proceeding with this plan. One family consists of five. On school mornings the children take turns presenting a bit of Scripture that they have memorized at the Junior meeting or elsewhere, reading or saying an appropriate poem coming from their school work, and offering a brief prayer. On Friday morning the mother takes charge of the family devotions, contributing her thoughts of the week. On Saturday morning the devotions are in the form of two hymns, sung without accompaniment, one of which is a prayer hymn. On Sunday evening the family gathers at bedtime, reviews the affairs of the week, and makes plans for the next week; and the father leads in a worship service as he thinks it should be. This gives each person expression.

Another plan that has been suggested is that of a Sunday evening vesper hour of hymns to which each member of the family contributes his choice and into which a friend is sometimes invited.

Another family that can not find time on Sunday has set aside a family hour in the middle of the week in which nothing is allowed to interrupt, and the hour is spent in helping to make the home a happy Christian one.

These thoughts are suggested because through the superintendent the true relationship of the child may come by suggestion of either or both the development of personal devotions that may be of great benefit, not only to the child, but also to the home. Many homes are looking for readjustment in the matter of the religious life and worship today, and Junior Christian Endeavor should be able to do its part. **A Rescue Party—For Lookout or Prayer**

#### Meeting Committees

General Noble attempted to fly to the North Pole and back. On his way back his airship was wrecked, and several rescue parties went out in search of him where he was marooned on the ice.

The plan now suggested is a contest. Give points representing miles to be traveled by each side, if there are two sides, or by each group, if there are more than two sides, to reach the lost persons. Points may be given for attendance for being on time, reading the Bible daily, giving a recitation in the meeting, giving a short talk, offering a sentence prayer, and so on.

Suppose the distance to be traveled is 500 miles. When that goal is reached, the party will still have to rescue the lost fliers. For each 50 points made beyond 500, one marooned flier may be considered rescued. The group or side that rescues the largest number of fliers in a given number of weeks is the winner in the contest. The losers may give the winners a supper.

A chart may be used showing the position of the marooned men, and small paste-

board aeroplanes, one for each group, may be pinned on the chart to show the position of the groups in their search.

#### One Hymn Writer a Month—For Music Committees

It will pay a Junior society to spend enough money to buy a book that tells the story of the lives of hymn writers and use the book in the meetings. Thus the superintendent might give the book to one

Junior each month and ask him or her to study the life of a certain hymn writer, come to the meeting prepared to tell the story, and to give some facts about a certain hymn that the society will then sing. When we know the story of a hymn, that is, why it was written, that hymn means a great deal more to us than it otherwise would mean. Such a plan would help us to "sing with the understanding," and would interest Juniors in the hymns.

Send Foreign Mission Funds to  
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## MISSIONS

### A Great Woman of China

By Geraldine Townsend Fitch

From earliest times, scattered throughout the pages of Chinese history, the names of illustrious women may be noted. The Han dynasty had its Pan Chao who helped her historian brother compile the records of the Han period. It was Li Chi, daughter of a tribal chief, who during the same dynasty wrote the old lines beginning:

"In the white day up the mountain, we scan the sky for a war torch,

At yellow dusk we have watered our horses in the boundary river,

While the throbbing of the watchdrums hangs in the sandy wind,

The guitar of the Han princess tells her lasting sorrow,

Ten thousand li and not a city, nothing but camps

Till the snow joins the low sky to the wide desert,

Where barbarian geese, crying sadly fly from night to night

And children of Han are shedding many tears."

China has her beautiful women, her gifted women, her women who ruled the empire. Today the children of Han are shedding many tears again, for from their midst has passed one of the great pioneers in the field of service to humanity.

In a humble home in central China nearly sixty years ago, a baby girl was born. There was nothing remarkable about that. But this baby girl was the sixth child born to the Kungs, a family highly respected because of their direct descent from the great Kung Fu-Sze (Confucius), but much too poor to feed another mouth. There was one fitting solution: let her become betrothed in infancy and live in the home of her future mother-in-law. This was done, but without consulting the child's horoscope first. When it was discovered by tardy reference to the blind old astrologer that the girl had been born under the dog star, while her infant fiancé could boast only of the inferior cat star, the child was sent back home.

About this time Miss Gertrude Howe, who had come to China as a missionary teacher, was starting her second school. The first had been torn brick from brick in a riot. Gradually the superstitions of the people who believed she took the eyes of little girls to make telescope lenses and their hearts to make medicines were being overcome. Miss Howe took the Chinese baby into her own home, legally adopted her, and

changed her name to Ida Kahn. Gertrude Howe was then young, beautiful, and witty. Her friends love to tell how she accepted the invitation of a young American missionary to attend the evening church service after putting her infant charge to bed. But in those early days the men and women had to sit on opposite sides of the church, well separated by a high partition. Came ten o'clock, time for baby's bottle, and Miss Howe slipped out of the church and hurried home—her young man forgotten!

In the home of her missionary mother, Ida Kahn was the first girl in all central China, not a slave, to be allowed to grow up with unbound feet. A precocious student, she was also an inveterate reader. Sometimes she buried herself in a book for the entire day. As she herself has expressed it, "No pangs of hunger did I suffer! For me the passage of time did not exist, for had I not feasted on the wisdom of the ages?" One would be surprised today to see a Chinese child of ten reading Harper's or other foreign magazines. Fifty years ago it must have been little short of incredible.

Often helping in the mission hospital as an interpreter for the foreign doctors, Ida Kahn became possessed of a great desire to be a doctor herself. But what an innovation this in China! Foreign medicine was bad enough, but in the hands of a Chinese woman—what folly! There was no place in all China at that time where one could take a medical course, or even the undergraduate work. Miss Howe prepared her for matriculation, and with her, Mary Stone, who was to become equally famous, and took them to America to be enrolled in the medical department of the University of Michigan. Four years later, in 1896, they graduated with honors, the first two Chinese women to receive medical degrees from the University of Michigan.

That was the beginning of a long and illustrious career. Not without honor, even in her own country, Dr. Kahn was welcomed home by the firing of sixty thousand firecrackers. She began her work in the simplest way, first under a foreign missionary doctor in Nanking, then in a small dispensary in her native city of Kiukiang. It was after the Boxer uprising that Dr. Kahn was invited by the gentry and prominent citizens of Nanchang, the provincial capital, to open up hospital work there. A gift of six thousand dollars was presented to her



to purchase the site and erect a dispensary. Later a hospital building and its entire support would have been added, had she been willing to accept the stipulation that she break with the church and give up the teaching of religion therein. But Dr. Kahn was not the compromising type. She preferred to earn her own hospital to sacrificing her principles. At one time, when finances were low, she left everything in the hands of her staff, went to Tientsin in North China, and entered into private practice, hoarding her earnings as a miser hoards his gold, but doing much good among the officials' wives to whom she ministered.

During the troubled years of 1927-28 the Southern forces took Nanchang, but could not hold it. When the Northerners recaptured this wealthy old city, which had long made its boast that no enemy had ever been able to enter its walls, they slaughtered and looted the people. It is said that when the city was at last in the hands of the government troops, an emissary of the occupying general came to Dr. Kahn to commandeer rice. This military messenger she fearlessly faced, saying: "What! you come to a woman to ask rice? Why, you can take rice anywhere, while I must pay for mine! Tell the great general that my wards are full of his wounded soldiers, and I must feed them!" She was not troubled again.

At this time Dr. Kahn was asked to help organize an emergency Red Cross. A wealthy Chinese woman offered fifty-eight hundred dollars as well as her services for the new society. Mr. Zu of the Salt Gabelle gave ten thousand dollars. The Methodist Mission offered the use of their new hospital, still unfinished, for the use of the Red Cross in caring for the wounded and ill. There were dozens of cholera cases among these. Ten of Dr. Kahn's nurses were lent for the work. Her own compound was full of refugees. They came in through the gates, over the wall; hid in the cellars and rooms and hallways; swarmed under the trees. With the city under siege for more than three weeks, food was scarce, and shops closed. Somehow Dr. Kahn managed to feed those who came to her. Perhaps her coolies were safer on the streets than any others, for her name was a talisman both within and without the war-torn city.

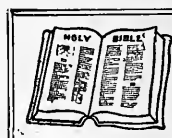
I have two memories that with her passing have become more precious. One is of magnolia blossoms! I had stood in her garden, that beautiful garden in the hospital compound—her delight and her expression of the inherent artistry of her race. There were roses, of infinite variety and exquisite beauty. Camellias were there, pink, white, and red; and larkspur and forsythia and peonies. But over our heads, just ready to burst into glorious bloom, was a huge magnolia tree. With her own hands Dr. Kahn cut a number of the great buds, for I could not remain to see the tree in the magnificence of full bloom. On the train next day, during my monotonous and desolate journey from Nanchang to Kinkiang, the buds opened, a miracle of beauty and waxy whiteness. Even Solomon in all his glory could not have seemed more out of place, or a greater contrast to the drab dreariness of that dusty day-coach!

Another memory is mine. Dr. Kahn in my living room in Shanghai, her ample lap full of Chinese slippers—daintily embroidered slippers for little feet—her gift to my first-born son. When those of more som-

ber shades were outworn, my baby's feet had grown too large for the pair of bright red satin. And so I have them still, and shall always keep them, for memory's sake.

Her spirit was radiant and gay as those bright shoes. She was one of the most forceful, and, at the same time, one of the kindest persons I have ever known. Lov-

ing life and people, she was generous to a fault. Intensely patriotic at a time when national feeling ran high, she was nevertheless fearless and outspoken against anti-foreign and anti-Christian prejudice. With her "lantern in hand," she has shown the way to thousands who have come under her healing ministry.—Classmate.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### FROM GRAFTON-TERRA ALTA, W. VA., TO WARSAW, INDIANA

Sunday, September 25, closed a very pleasant pastorate with the Brethren at Grafton and Terra Alta, West Virginia. Although our work together had not been of long duration: twenty months altogether, or one full year and two summers following school terms, yet the fellowship was such that life-long friendships were formed. The members of these two churches showed a great willingness to work, and to cooperate with their pastor in everything that was attempted. They had the Lord's work on their hearts. The Lord blessed us very greatly in his work in these places. Although great numbers were not added to the churches: five new members in each place, by baptism, yet there was a very great evidence of spiritual growth which will bear fruit in numbers in the future. There was a very gratifying interest in the study of God's Word, which was instrumental in bringing about the growth. May these churches soon come to the place where each one may have a pastor instead of dividing the time of one between them. May the Lord richly bless them in the continuation of their work.

Sunday, October 2, began the new pastorate at Warsaw, after a delightful (?) week of moving and getting settled in a house. The welcome received from the Brethren at this place was very encouraging and helpful, and forebodes a pleasant work with them. They fulfill the expectation of a pastor in that his congregation "should be his force and not his field." We ask the Brethren everywhere to pray the Lord's blessing and continued guidance in his work here, that our testimony for him may be true and strong, and that he may be glorified in all things.

L. E. LINDOWER.

### MILLEDGEVILLE, ILLINOIS

On Sunday, October 2, 1932, the Sunday school observed Rally Day. The enrollment of the school is 209 and on that day there were 223 present. The study period was spent with the lesson for the day. At the morning worship hour the time was given over to a well-planned and splendidly presented program. Nearly every class of the school was used in some part of the program, though the Primary grades presented the major portion of the numbers. We have heard many remarks of commendation of the Rally Day program.

Some of the Brethren thought it would be well to have a Basket Dinner and afternoon program, so it was decided to have the day as sort of Homecoming and plan an afternoon program. All who know the ability of the women of this congregation along

culinary lines know that the dinner was a success of successes.

At the three o'clock hour a program was planned. Rev. Geo. E. Cone was asked to plan the afternoon program and preside.

Promptly at three o'clock Mrs. W. S. Bell began to play the beautiful piano prelude. It was a chimes number that is highly praised by all who hear Mrs. Bell play it.

The ladies' quartette then sang a short number as a vocal prelude. "Faith of Our Fathers" was then used, the congregation singing. The 96th Psalm was read as the Scripture lesson for the hour, after which an instrumental duet by Joe Allison and Robert Foltz was enjoyed by all. Miss Leone Wallace accompanied at the piano. The boys play clarinet and cornet.

The Rev. Z. T. Livengood of Lanark, had been invited to be present with us and present a short historical sketch. It follows:

"The Brethren church of this county was organized by Elder H. R. Holsinger, July 14, 1884, at the Church of the Brethren at Dutchtown. There were 30 charter members as follows: Z. T. Livengood and wife, Belinda, Daniel Fike, Abraham Livengood, Olive Holloway, Abraham Lichty, Henry Meyers and wife Mary, Samuel Hoover. Joseph Blough, Abraham Brand, and wife Sophia, Elias Fike and wife Lizzie, Henry Livengood, John Schrock, Silas Fike, James Coleman and wife Della, A. L. Livengood, Joseph Livengood and wife Susan, Henry Walker and wife Mary, Wilson Miller and wife Anna, Rose Brand and wife Frances, Amanda Meyers and Ellen Gnagey. (Of this number 11 still live and 7 were present to rise when asked to do so.)

"The Bethlehem church, four miles northwest of Milledgeville was built the same year, 1884, and dedicated in December by S. H. Bashor. A revival meeting followed with 33 additions. Gradually the membership grew in Milledgeville and the necessity for a building was apparent, and the church was built in town in 1889. It was dedicated November 3rd by S. H. Bashor.

Z. T. Livengood was pastor all during this time, preaching at Bethlehem, Milledgeville and Lanark. This was too much for one pastor. Elder Bashor took charge of Milledgeville and Bethlehem, March 1, 1890 and Livengood took charge of the Lanark mission point, which consisted of the following persons: W. Herrington and wife Sadie, D. S. Lichty and wife Kittie, Samuel Swigart and daughter Rettie and Mrs. Carrie Thompson Wagner. She was buried about a month ago and the obituary written by her daughter stated she always kept her faith and membership in the Lanark Brethren church. J. O. Talley followed

Bashor and remained 6 years. R. R. Teeter came after Tally left. M. A. Witter took up the work when Teeter went away. Z. T. Livengood came again to the pastorate after Witter left. After six and one-half years Myles J. Snyder came and took up the work and he was followed by D. A. C. Teeter and he in turn was followed by Geo. E. Cone who has served the church for 7 years and is present at this time.

During the revival following the dedication of the Bethlehem church the following persons from Lanark united with the church: W. H. Herrington and wife Sadie, Dan Lichty and wife Kittie, Samuel Swigert and daughter Rettie and Carrie Thompson Wagner. These were the charter members of the Lanark church. This church now numbers about 350 at Lanark. The present pastor there is C. C. Grisso, who was preceded by H. D. Fry, before whom was Chas. W. Mayes, who followed B. T. Burnworth, who followed Smith, who followed Knepper, who was preceded by Livengood, who followed Welty, who was preceded by Livengood, Furry having been before him, Livengood before Furry, and Beer before that, and Livengood the first pastor. Z. T. Livengood was the first pastor of both the Milledgeville Brethren church and the Lanark Brethren church."

You will see that the Lanark church was served by 10 different pastors during her history to the present. Upon second thought we believe Brother Livengood has missed the name of one pastor of this church, namely C. E. Beekley, who served a few months between Brother Burnworth and Brother Mayes.

The Milledgeville church has had to date eight different pastors in her 48 years of history.

Following this historical sketch we listened to a vocal duet rendered by Miss Vivian Fike and Noel Hawkins, Jr. This number was much appreciated.

Taking his text from Luke 21:36, Dr. W. S. Bell presented the audience with a forceful and very helpful message from the Word of God and for the present times of distress through which we are passing.

The ladies' quartette composed of the Mrs. Schell, Straka, and Livengood and Miss Dessa Hanna, accompanied by Mrs. W. S. Bell, sang beautifully the closing number.

Dr. W. S. Bell was asked to pronounce the benediction. Those who had attended the various meetings of the day were ready to pronounce the day a grand success and are looking forth to the time when this church will celebrate her Semi-centenary in 1934. If the Lord tarry we predict a wonderful time in July, 1934 in this Milledgeville Brethren church.

Requested written by GEO. E. CONE.

#### CONEMAUGH, PENNSYLVANIA

While the industries in this vicinity seem to be at a standstill the First Brethren church of Conemaugh is not following their example. Considering the local industrial conditions our church is in a healthy condition.

All of the organizations are active. Our Womens' Missionary Society meetings are well attended and the interest taken in the cause of missions show that our women have an earnest love for the work. A few weeks ago our pastor offered on slips of paper to any one willing to receive one and comply with the request the name and ad-

dress of a foreign missionary. The request was that in the next few days a letter was to be written to the name drawn. Most of the names were drawn and many of the letters are now crossing the ocean. The replies are then to be read as they return to the prayer meeting group. Each week we select one missionary and offer special prayer on their behalf.

Both our sisterhoods, Junior and Senior, are in a commendable state of activity. The church, the Missionary Society and the Senior Sisterhood had representatives at our recent National Conference. These delegates brought back interesting and encouraging reports while our pastor reviewed the general conference activities.

Since our last report our pastor has been superintendent of the Conemaugh Community Daily Vacation Bible School for his third successive year. Commendable work was accomplished most of which was Biblical in nature. The Sunday school had its largest average attendance during the summer months in its history and has just held its largest Rally Day. The church during the summer months received some much needed repairs, the work being done by volunteer help and much of the material furnished at cost by one of our members.

A special effort is being planned to revive and encourage a deeper spiritual life among the church members this fall. Stress will also be made for salvation of lost souls. Our weekly prayer meetings are well attended and our studies in the Scriptures are interesting and are of mutual benefit to both pastor and people. We are convinced that the prayers of our brethren are being answered as we see the evidence thereof. We can testify to the efficacy of earnest, sincere prayer. As we present special petitions at each prayer, service it seems to make the cause more real to us.

With a bright spiritual outlook before us we hope to do great things in the name of our Lord and Savior in the near future. We covet your prayers also.

MRS. GEO. C. WYKE,  
Corresponding Secretary.

#### THE PRESBYTERIAN CHURCH IN CANADA

By W. M. Rochester, Editor of The Presbyterian Record

What proportion of The Presbyterian Church in Canada as at June 10, 1925, united with the Methodist Church and Congregational Churches to form the United Church of Canada? This is an important question for upon representation in that regard legislation was passed, properly distributed, and the world estimate of Church Union in Canada based.

At the time it was difficult to determine with exactness that proportion, but it was claimed by the United Church to be very large and so overshadowing the body remaining Presbyterian as to warrant reference to the latter as but a 'remnant,' reduced, in some reports abroad, to 'a few parishes' and even 'a few families.' As high as 85% was publicly claimed for the uniting section, but a definite proportion was adopted by the Federal Commission, appointed to distribute the general property of the Presbyterian Church, namely 64%, and division was made accordingly.

Now the Dominion Census, 1931, compels a revision of that estimate for it gives the number of Presbyterians as 870,482. At the previous census, 1921, the number was 1-

409,407. Therefore the number in 1931 is in excess of 50% of that in 1921 by 165,792. Allowing for growth between 1921 and 1925, in keeping with the previous decade, a larger proportion than 40% cannot be conceded as the part of the Presbyterian Church entering Union. Two able analysts of the census, a former minister of the Crown, and the Deputy Registrar of a provincial Supreme Court, support this conclusion, the former fixing 38% as the proportion of Presbyterians who went into the Union. Thus the Dominion Census has turned the tables, demonstrating that the general property should have been distributed in almost reverse proportions, that is, instead of 64% to the United Church and 36% to the Presbyterians, 38% to the United Church and 62% to the Presbyterians.

It is contended, however, that the large number of Presbyterians reported by the census is explained by the fact that Presbyterians in the United Church registered as Presbyterians, having been taught before Union that they would remain Presbyterians in the United Church. This is incredible in view of the extraordinary precautions taken by the United Church in carefully instructing its people in this particular a year before the census; and was impossible under the requirement of the Chief Census Commissioner that:

"Owing to the organization of the United Church of Canada since the last census, persons calling themselves Presbyterians, Methodists, or Congregationalists, should be asked if they are or are not members or adherents of the United Church, and the answer should be recorded as given."

Be it noted that in the Dominion Census we have an independent official declaration of denominational standing, made by the State, and based upon an authoritative and exhaustive individual canvass.

What misapprehension therefore has prevailed throughout the world about Union in Canada, and how great the injustice done the Presbyterians outside the Union both in repute and in the distribution of property!

#### BALANCING THE SINGING

"Yes, we've got a good preacher and a good pastor," said an enthusiastic member of a large church, "but he is more than those two words imply. He has an eye for details and a mind to execute them. Why, he is the only man we've had for years who could or did balance the singing." Then the satisfied member went on to explain that they had had elderly pastors who were determined to use only the standard, well-known hymns; young pastors who took up with all the jingling tunes of the Sunday school to the exclusion of the dignified hymns; musically inclined pastors who were satisfied with nothing short of the most finished productions from the choir and who had as little congregational singing as possible; pastors who let the music "run itself," so to speak; and pastors who frowned upon anything but old-fashioned congregational singing. The present incumbent tried to please all his people in a musical way and really succeeded in doing it. In the morning, when many elderly people were present, at least one hymn like "Rock of Ages" or "Nearer, My God, to Thee" was sung; while in the evening, when the congregation was made up of younger folks, the lighter hymns and the newer selections were used. There were holidays and pa-

triotic occasions when special singing for and by the children pleased the little folks, and there were other occasions when the best singers in the town delighted critical audiences. In short, the pastor tried to make the music all things to all people, and he succeeded.—Hilda Richmond.

### "PERSONAL LIBERTY" AND MEDDLING MAJORITIES

By a Certain Mr. Sarcasm

I stand for personal liberty, first, last, and all the time. I resent every invasion of my personal liberty. I consider such invasion an insult and an injury to me. I simply will not stand for it. Along with Nicholas Barry Nutler I will not submit to the meddling of majorities with my personal liberty.

I drive an automobile. I am a good driver. I can drive at sixty or eighty miles an hour on either or both sides of the streets. I enjoy it, and I deny any person's right to interfere with my enjoyment. I dash past stop-signs and across through-streets, for the fun I get out of it. Driving is stupid and dull if halted by stop-signs and other controls. How I drive, where I drive is my business.

I enjoy cocaine and opium. I feel glorious after I have hit the pipe or had a shot or two, and I don't want any meddlesome majority passing any law to interfere with what I want to do. I resent it. I never get ugly or quarrelsome through dope or drink. I just enjoy myself. If folks don't like me when I'm drunk or dopey let them keep their hands off till I do some real harm.

I like to fish. And I want to fish where I want to, and when I want to, and how I want to. I can get more fish with less work using a net. I'm for efficiency in fishing. I resent any snooper called a fish-and-game warden watching around to see what I catch and how I catch it. I mind my own business. All that I ask is that fish wardens leave me alone.

I like to gamble. Moreover, I am going to gamble, law or no law. If I lose so much that I can't pay my debts that's my business. If I gamble with my employer's money and lose it, he will fire me. Well, that is my lookout, and I don't want any law infringing my personal liberty. That isn't all. I can make my living running a gambling joint, and I don't want any Puritanical majority passing a law telling me what I may or may not do. I resent it. I do as I please. It is my right. It is my personal liberty.

I like whisky. I hate these beer liberty hypocrites who demand personal liberty to have the beer they want, but will not defend my personal liberty to have whisky, brandy, rum, cocaine, and opium. They are pikers and hypocrites. My rights and liberties are as sacred as theirs. And it is great sport to keep a saloon. And I have a right to do as I please. If I want to use my building on my land for a saloon, that is my business. The antics of the drunks amuse me. It is my way of enjoying life, and I have the right to enjoy life as I want to. Who are these huzzies and busybodies called a majority that interfere with me? I resent it.

I admit our Revolutionary fathers did quite well, considering the age in which they lived, when they wrote the Declaration of Independence and the Constitution. But

I am right when I say that they did not have even a faint glimmer of the glory of personal liberty which I adore! They prated about political liberty, civil liberty and religious liberty, but no syllable of adulation of personal liberty.

They were strong for the dignity of law, and for the observance of and reverence for law made by the will of the people. I have little respect for law, for it destroys personal liberty. When I observe, reverence or obey law, I surrender my personal liberty to it. I will not have law control or hamper me in my self-expression. I will drink what I want, sell what I want, make what I want, do what I want. I am for personal liberty.—Adult Leader.

### THE RAIMENT OF THE SOUL

(Matt. 6:25-34.)

*Oft do we say, "I have nothing to wear,"  
 When asked to go into God's house of  
 prayer.*

*So easy for us to remain away  
 And do our own will on God's Holy Day.*

*We clothe our bodies in the "latest style,"  
 And let our souls go bare all the while.  
 God pity us who are too blind to see  
 Beyond this life to God's eternity!*

*One seamless robe the Lord of Glory wore  
 As in and out He passed in days of yore—  
 He little cared about the body's dress,  
 For He was clothed with God's righteousness.*

*Clothe us, dear Lord, with Thine humility.  
 And righteousness and peace and Holy  
 Love—*

*That we may be in measure like to Thee  
 Who dwelleth on the Throne of God above!  
 —Mary Holden Willingham.*

### PEOPLE DON'T WANT SHOWS AT CHURCH

People are tired on Sunday. They have seen enough shows through the week. They have had all the entertaining they care for. What they want on the Lord's day is a quiet conversation with an earnest-minded man who is interested in the high things of the spirit and who knows how to interpret the words of Jesus and the signs of the times. Declamation is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing. A preacher who is content to speak in everyday language to his people Sunday after Sunday about Jesus Christ, and the application of Christian ideas to their personal experiences and to the problems of their generation, can be interesting and fresh at the end of thirty years.—Dr. Charles E. Jefferson.

### SHALL WE?

The "Chicago Tribune" press service prints this news item under a Montreal, Quebec, dateline of February 15:

"The provincial legislation of Quebec tonight passed a bill imposing a tax of 5 per cent on all meals costing thirty-five cents or more. The tax must be paid by the customer."

This, indeed, is interesting and surprising. The Wets on this side of the border are advocating licensing the liquor traffic as a means of reducing taxes. They point with much satisfaction to Quebec, where,

they tell us, liquor revenue is filling the government exchequer to overflowing. This news item surely must be a mistake, then, since Quebec has solved the revenue question with a liquor tax. Certainly the provincial government would not be so penurious, rich as it is with liquor revenue, to think of putting a tax on the shop girl's thirty-five cent lunch.

Shall we drink our way back to prosperity, too?—The American Issue.

A word of kindness,  
Such a little thing,  
Yet how far it goes,  
Once we give it going.—Sel.

### ARCHEOLOGICAL FINDINGS AT KIRJATH-SEPPHER

(Continued from page 10)

stretched the flat surface of the mound punctuated by great heaps of stones, presumably the ruins of large buildings. Over the surface of the area a meager crop of wheat and lentils has to be destroyed, and the owners compensated. Cultivation is rather haphazard anywhere in this land of

### THE BRETHREN'S HOME EMERGENCY CORNER

#### COME TO THE BRETHREN HOME

In writing this little article I want to urge you to come and see, and some of you to come and live with us.

You have provided such a lovely home here for those who need a home and it is a pity that it is not full and others waiting to come in. With the opportunity we offer, there ought really to be a waiting list. The building is steam heated and it costs almost as much to heat empty rooms as full ones.

Some of you husbands who have worked hard all your lives and whose wives have cooked you three square meals a day ever since you were married, ought to take a winter off and come and board with us. You really owe it to your wife to let her take a rest one winter. You might shut up your house and come here where there are no fires for her to make, no coal to carry and no ashes, no meals to cook and no washing and cleaning for her to do.

If you are ill and don't feel like getting up in the morning, you don't. Your breakfast will be brought to you and you can get up when you please. And all for \$20.00 a month each. So come and stay with us this winter, if you can, and thus make "The Home" an asset instead of a liability.

We have a large reception room where you can visit all day and we'll do everything we can to make you happy. The fewer people here the less we have to do and so the easier for us, but we would rather work than worry about expense any time.

Remember this is your Home, everyone of you who is a member of the Brethren Church. You all have a share in the responsibility for this home. So, help fill it up. It is an ideal place for men and women who have grown old and want a rest.

I am always willing to give you any information I can.

MRS. CYRUS MEYER, Matron.

stones, and almost nil on this spot, where wheat stones project at close intervals, marking the ancient Jewish houses. It is common to see four or five weathered rocks in a straight line, possibly four feet apart; removal of from three to six feet of soil will reveal the plan of the building. These projecting nubbins are great roughly squared stones, used evidently as pillars for the support of upper story and roof, all burned and destroyed.

After three weeks, the excavated area of approximately a half acre was restored to something of its appearance 2,515 years ago, when Nebuchadnezzar had his little picnic there. Along one edge of the uncovered city is a street wide enough for a chariot, starting from the main gate on the east; and tributary to this street are several alleys, by which all the houses of our sector communicated. One alley widens out into a nicely paved plaza, and in the midst of this a cistern was found, covered by a large square stone, with a hole large enough to lower vessels for drawing water. A small depression next to the hole was evidently used as support for a water-jar with narrow base, while filling it from the cistern. Water supply was a vital problem in times of siege. We know of no well nearer than the "nether spring," one mile south, from which we drew our own good drinking water, a well easily, 4,000 years old. Rain-water, stored in cisterns, was probably the sole supply of the beleaguered populace. But the cisterns were plentiful. This one and another in our sector would each accommodate possibly 75,000 gallons on a guess. Outside the wall one stumbles frequently on a broken-in cistern, with its mouth inside the wall. Some of these are enormous, reminding one of the great subterranean reservoirs of old Constantinople. It is probable that the entire city is undermined by a system of passages and chambers. We followed this from two approaches, taking out quantities of debris from our eastern "grotto." It is quite possible that the earliest inhabitants placed their dead here, although we found no bones; other mounds have a similar tomb. But in later centuries a more utilitarian purpose was served, from the evidence of grain-pits found, with a few potsherds.

It was a pity to tear out the excellent walls and pavements of the last Jewish city, but it was necessary to go deeper. The houses of the next two strata were rather fragmentary. Evidently there had been more thorough destruction of these cities, and since they had been fattened by subsequent rebuilding, it was more difficult to make a connected survey and map. The small objects found, however, were numerous, and showed the similarity with contemporaneous cities elsewhere in Palestine. Two lower strata represent, respectively, the period of the Israelite Judges and the last Canaanite settlement. When we reached the fourth stratum, again there was a well-preserved city, of greater depth of debris than any except the first, and which bids fair to be the most productive and most interesting period of the mound. It was interesting to see that many of these walls were of brick. Whether such is true of the entire city remains to be seen. It is probable, for the burning of brick was made possible by the more abundant wood supply. Of the two cities still earlier we had a mere glimpse in the last few days, by sinking a shaft down to the bed-rock of the hill. The earliest settlers seem to have

built largely of wood, for there were no walls in the small area of burned debris examined. A few broken objects of pottery served to establish that the earliest settlement was not later than the 21st century, and probably even 2200 B. C. That takes us back to the time when Abraham's forebears were still living in Mesopotamia, when only God knew that this was a land destined to belong to his specially chosen people.

What are the results and permanent values of the time and money expended in moving stones and dust? Archeology affords the only factual means of evaluating the history of the Old Testament. Critics of the Book may talk themselves blue, but one fact is worth a thousand fancies, and two facts will put ten thousand guesses to ridicule. Does it not behoove God's people to insist that objective data rather than whimsical guesses be used as criteria of criticism, in dealing with the relation of God and man? We may not need scientific data to support our faith, for we have had a personal introduction to our Savior through the Holy Spirit, and can read with a Spirit-opened eye. But these data are the only means for establishing the historical and geographical facts of the Scripture. What can be the answer of an honest mind, when one finds a mounting mass of supporting evidence, and not a shred of suggestion of Scriptural inaccuracy in the monuments of the past?—The King's Business.

## OUR LITTLE READERS



THE FIRST HALLOWEENS

By Bertha Wood Godshall

The bright-red flames of the bonfire lighted up the night. It was Halloween, and the Grover family were celebrating by having a huge bonfire in their back yard.

Suddenly Donald looked up and asked, "Daddy, why do they always have bonfires on Halloween night?"

"Well," said daddy, "many, many years ago there were some people living in the world who were called druids. They did not worship God as we do, but they worshipped idols, instead. They thought that the sun god made their plants and crops grow; so every year, about this time, they made great fires in honor of him. It was their autumn festival to give thanks because he had made their crops so plentiful. And

so, because these druids had been doing this for so many years, other people began to follow their custom, until now we do it just because it is Halloween!"

"Did the druids believe in witches, too?" asked Donald.

"Yes," replied daddy, "they thought that all wicked people had to live in the bodies of animals after they died. And they believed that on Halloween night, Saman, who was the god of death, called all these wicked spirits together. That was how witches were first supposed to be abroad on this one night of the year. Aren't you glad that you are a little Christian boy, and that you don't believe in wicked spirits? Don't you think it must be terrible to think that there are witches who do harm?"

"Indeed I do!" answered Donald, with a little shiver.

"Perhaps the aruids would have been Christians if only they had known about God, because they were grateful for blessings or they wouldn't have had their fires of thanksgiving!" said Bob Grover, who had been listening.

"Yes, just think how fortunate we are to be Christians and know all about Jesus," smiled Donald contentedly, watching the firelight dancing about. "It is wonderful to know that there is a heavenly Father who loves us, instead of believing that a bad idol can make us live in animals' bodies after we die!"—The Sunbeam.

## TWO PENNIES

TWO bright, new pennies were in Jamie's pocket, and two just like them in Tom's pocket, when they started for Sabbath-school. Each boy was to put one penny in the offering basket and do as he pleased with the other. On the way they stopped for Claude.

"I'm not going today," said Claude, sorrowfully.

"Why not?" cried the boys.

"I can't," said Claude, shaking his head.

"Are you sick?" asked Jamie.

"No, he isn't sick," said Claude's mother, "but I haven't a penny for him."

"Is that all?" cried Jamie; "I have two pennies, and he can put in one of mine. Please let him." A few minutes later two happy boys ran off together.

When the basket was passed around, Tom noticed that the little girl in the next chair put in two pennies. "I guess you aren't the only one that has two pennies," he whispered. Then, as he dropped his in, he said to the teacher, "My father gave me this bright penny to keep, but I'm going to give it to Sabbath school."

"What a generous boy you are," she said.

Jamie quietly dropped his penny into the basket and Claude's turn came next. Jamie said nothing about having had two pennies, too, but the One looking down from above knew all about it.—Exchange.

## ANNOUNCEMENTS

### LINWOOD, MARYLAND

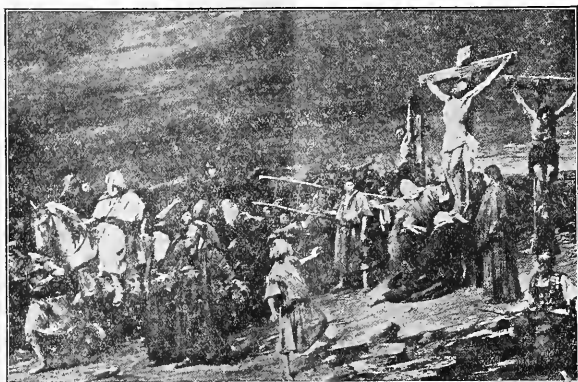
The Brethren church of Linwood, Maryland, will hold their semi-annual communion, October 30, beginning at 7 o'clock in the evening. All Brethren everywhere are invited. The communion service will be preceded by a week of preparatory services.

J. L. BOWMAN, Pastor.

VOL. LIV  
Number 41

October 22  
1932

# THE BRETHREN EVANGELIST



## Beneath the Cross of Jesus

Beneath the cross of Jesus

I fain would take my stand,  
The shadow of a mighty Rock

Within a weary land;  
A home within the wilderness,

A rest upon the way,  
From the burning of the noon-day heat,  
And the burden of the day.

Upon that cross of Jesus

Mine eye at times can see

The very form of One

Who suffered there for me;

And from my smitten heart with tears,

Two wonders I confess,—

The wonders of his glorious love

And my own worthlessness.

I take, O cross, thy shadow

For my abiding place;

I ask no other sunshine than

The sunshine of his face

Content to let the world go by,

To know no gain nor loss,

My sinful self my only shame,

My glory all the cross.

—Elizabeth C. Clephane.



## Eve Interviewed

By G. M. Anderson

You blame it all on me—you down there on Earth. You blame it all on me—this being cast out of Eden. And all the sorrows that followed down there on Earth. My ears have burned and burned these thousands of years and more. I'm a very unpopular woman away down there, I know; and the worst of it is it's true; I cannot disown my deed.

But would you yourselves have done much better? I resisted—resisted till I couldn't; fought strenuously against that something in me that wanted the forbidden thing. Oh, it was not just a thoughtless, godless wanton deed I did; I fought it, I tell you, struggled against it with all the power I had.

First, I looked at it afar, without intent of tasting, but found that the looking had started a craving as big and determined as I.

I sidled up to it, the craving driving me bit by bit; but, of course, I'd be master of craving if it threatened to go too far. I'd say NO in tones emphatic, and make it know it had a master.

I put out my hand. Just a touch would do no harm, and drew it back with a sense of guilt, and walked away to end it—a step or two—stopped, looked back. Oh, the luscious beauty of the thing! Safety was in flight; I knew that. But I didn't fly. Instead, I stood as one riveted to the spot, looking this way and that, wanting to flee yet fleeing not, hungering to taste but tasting not. Civil war was at its height in my insides.

I might have won—I do not know—if I hadn't stood there wavering, parleying, uncertain, wanting to do, wanting not to do, afraid I would, afraid I wouldn't; for, while I was parleying, craving found reinforcements and, thus strengthened, took control, shouted the word of command, and marched me back face to face with the forbidden thing.

Oh, 'twas so entrancing then, so charmingly charming then that all the powers of earth or heaven couldn't have held me back, it seemed. Will abjectly surrendered, leaped over on the craving's side. Judgment abdicated, reason was dethroned, caution flung to the winds. All my senses left me—swallowed up in one great passion, till I swear I'd have done it if the heavens had rained down fire.

One short moment! But for that moment I sold my soul. Ecstatic moment! Followed by ages of agony. For craving, now sated, relinquished command, gracefully retired; judgment, reason, sanity came back with a rush; I was myself again, and saw what I had done. Shame overwhelmed me. All my better self revolted at what I'd done.

I went and hid myself. Every tree and bush and bird, every living thing, all nature were hurling accusations. In the darkest recesses I hid. I heard a sound and crouched, and was still, and scarcely breathed. Something touched me. I trembled. There was a voice. I was afraid it might be God.

Now I am cast out. I cast myself out. My deed cast me out. I felt it in my soul. The thundering guilt of it, the accusing shame, the sense of dropping out of heaven swift as a falling star, and I covered my face with my hands and wept and wept and wept. And the flaming sword! I saw it. I tell you I saw it the moment my soul went

down, that flaming sword that guarded the gate, I like a felon trembling outside, shut out of Paradise.

But strange—strange that you—you down there on Earth—should talk—talk as if Adam and I were the only ones ever cast out—talk as if it were an experience impossible except to just us two; for, to us, it seems that everyone into Eden comes, as did we. And there's the forbidden fruit the appealing, sensuous thing staring you right in the face, and you're caught in the spell of it, as we were, we, and fight and waver, as did we, afraid you will, afraid you won't, knowing it's wrong yet craving it still—until in one cataclysmic moment, the will is overwhelmed, and all defenses fall. You pluck the forbidden thing. You fall. You lie where you fall, rubbing your dazed eyes, and know you're out, with a flaming sword guarding the entrance between. Yes, you've had your Garden of Eden test, just as had Adam and I, and it ended, just as it did with Adam and me.

Oh, you—you down there on Earth—you might not be so critical of us I'm sure you wouldn't if only you'd think. And if you're back in Paradise, after your sin had cast you out, you're there by the grace of the Keeper, and not by your own smartness.—The Christian Evangelist, Riverside, California.

## A Selfish Threat

A recent action that deserves to be remembered is the resignation of Admiral William S. Sims as an honorary member of the American Legion, with his stinging rebuke of the selfish demand for immediate payment of the bonus. Here are the straightforward words of this brave veteran:

"When the national organization of the American Legion did me the honor of making me one of its honorary members I was assured that its governing body would maintain the patriotic ideals expressed in the preamble of its constitution; that it would continue to 'inculcate a sense of individual obligation to the community, the state and nation.' As it now appears that the action on the bonus taken by the Legion in its recent national convention, at a time of national distress, is in direct repudiation of these ideals, I feel that I can no longer retain my membership. It is with great regret that I am obliged to tender my resignation, for I had hoped that this great organization would take advantage of its political power to promote the benefit of the nation; that it would carry out its declared intention to 'make right the master of might.'"

It is surprising to note the unanimity with which the most responsible organs of public opinion have condemned the action of the Portland Convention in making "booze and bonus" its major platform—a pitiful plea indeed for supposed patriots in an hour of grave peril. It is significant that an organization of veterans of all wars is now being organized, which is emphatically opposed to immediate cash payment of the bonus, and in the Legion itself we believe a growing number realize how the prestige and power for good of that organization have been damaged by the unfortunate demands of the Portland convention. In

a scathing editorial the Christian Century refers to the Legion demand as "a vote to raid the Federal treasury" and as serving notice upon the nation of their intention "to demand from the taxpayers of the country the utmost farthing that can be extorted by resort to political terrorism." Denouncing such brazen indifference to the public welfare, the Century calls for a public uprising against "further exploitation in the name of a bogus patriotism"—a challenge that must be met. "The time for temporizing with this soldier racket has passed, concludes the Christian Century.

Such sterling political leaders as President Hoover and Hon. Alfred E. Smith have boldly pointed out the menace to the nation involved in this proposed "raid," and yet not a few Congressmen and newspapers declared that, no matter what the outcome of the Presidential election, the bonus bill will be passed as soon as Congress convenes and that no Presidential veto can stop it. If the "terrorism" above referred to has really reached such proportions, the peril of the nation is exceedingly grave. We are not among those willing to concede such a result.—Reformed Church Messenger.

## WHAT SERVICE MAY MEAN

A poor widow woman walked five miles in a terrible night to get a doctor. He hesitated to make the unpleasant trip for which he would receive no financial remuneration. True to his high ideals, however, the physician went, and the life of the little child was saved, and there seemed to be little hope that he could ever amount to more than just a poor laborer. Years after, that same child became the great Lloyd George of world history, and the doctor said, "I never dreamed that in saving the life of that child on the farm hearth, I was saving the life of the national leader."

William W. Hamilton in Sermons on Books of the Bible; Doubleday Doran & Company.

Few books can stand three readings. But the Word of God is solid; it will stand a thousand readings, and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.—Hamilton.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Christ Our Passover is Sacrificed

This is the primary reminder of the communion service and the foundation truth of religion. There is nothing about which we need to be more certain than that. If Christ be not sacrificed, if he be not our Passover, then are we yet in the bonds of iniquity and our yearning hearts have found no solace, no peace. The atoning death of Christ stands at the very gateway of Christian faith. If that be not accepted, then there is nothing else about which we need be greatly concerned. The Lamb of God, slain from the foundations of the world is the beginning of the new life. Until he be appropriated there is no life in us. It was even so with the Hebrew Passover. It marked the birthday of the nation. It was the first national institution, the first sacrifice by direct divine command. Nothing was more significant in all Hebrew ritual than the Passover, nothing was more fundamental to Jewish faith than that. So is it necessary that we believe and know that "Christ, our Passover is sacrificed for us" (1 Cor. 5:7).

Christ is our Passover, the Lamb slain for our deliverance. And every sincere partaking of the communion bread is a memorializing of that deliverance, that passover. Death is abroad in the land, as it was in Egypt, and now as then there is provided a way of escape. Then they were to take the blood of the lamb and sprinkle the blood upon the cross-beams and sideposts of the doors of their homes. When the destroying angel should see the blood, he would pass over that home and all within would be safe. So the blood of Christ must be applied to our hearts, or the wrath of God abideth on us. Without the shedding of blood there is no remission of sins. The calamity came that night in Egypt, as it was predicted, and the homes on which the blood-stains were found were passed over, and even so shall the judgment of God come upon a wicked and disobedient generation and only when he sees the blood stains of the Lamb will he have mercy and deliver us free from guilt. The blood is the visible token of the life that has been sacrificed for our sins. That makes atonement.

The passover of the Hebrews was to be eaten with "bitter herbs," reminding them of their days of bondage in Egypt, so is the Christian to partake of his Passover, Christ Jesus, with humility and sorrow in contemplation of his sins and the habits of evil by which he was bound. No one can boast or be proud of his past life, when viewed in the light of Calvary.

The passover was to be eaten only after all leaven was put out of the home. Leaven represented corruption and that must all be put out so that they might be clean. Even so all evil must be put out of our lives. We must confess our sin, acknowledge our separation from it and no longer have fellowship with it.

The passover symbolized the presence of Jehovah in the time of darkness and distress. From that day on they believed that God was present with them and able and willing to care for them. They set out from Egypt with the feeling that he was with them; they saw his presence manifested to them as they waited before the Red Sea; they realized his providing presence in the wilderness; they depended on his presence as they went into their battles. As they progressed from point to point, they grew in understanding of his spirituality and power. His presence became ever more real and effective. And so does the presence of God become steadily more real and vital to us as we partake of the emblems of his precious life.

The Hebrews were to eat the passover in the posture and garb of travelers, for on that night of their deliverance, they must needs be ready to go at a moment's notice. So we are to serve Christ as those who watch for the Lord's coming, ready at an instant to depart and be with him. Watch, we are admonished, for we know not when our Lord may come. And as oft as we eat the bread and drink the cup of the communion we show forth our Lord's death till he comes.

## A Secular Paper on Church-Going

Secular papers are not given much to preaching, but we find some splendid exceptions, and one is brought to our attention by an exchange which quotes from the *Charlotte* (N. C.) *Observer* an appeal for church-going. It appeared in a Sunday morning issue on September 11, 1932. There is, of course, a certain inconsistency in an appeal for church-going on the part of a Sunday morning paper that comes into the home and demands attention at a time when the occupants of that home ought to be starting to church. Nevertheless, the following editorial gives some wholesome food for thought—for church members as well as non-church members:

Charlotte is Church-going. A visit to any of the houses of worship on any Sunday will convince one that the city ranks high in this. But there are many who do not go to Church. For one cause or another they have gotten away from the custom.

The strenuousness of the times demands a portion of rest to offset the week of toil that is behind and prepare one for the tasks ahead. The rest that comes with Church attendance benefits mind and body. It stimulates courage through personal contact with a great number of people connected in many ways with the upbuilding of a city or community.

Going to Church is like ascending a hill and there resting, take a broader vision of life about us. In the valley of toil one loses sight of what is going on beyond his personal affairs. This tends to brooding and discouragement. There is little wonder that there is so much self-destruction when men's thoughts are continually wrapped around their own affairs. Many a life would be saved by a change of viewpoint. The rest that the churches offer changes the viewpoint. Within the sacred walls one is in touch with the forces of construction. For the time the mind is freed of fear and the forces of destruction. Thus one can make a surer survey of the situation, and in the confidence that comes with this calmer outlook upon life strength is gained for the battles ahead.

Going to Church may consist, outwardly at least, in merely following the words as hymns are sung and Scripture read. But these bring memories, and memories lead back to those days in life that meant more than toil for material gain—days when the desire to do right was uppermost in thought, and when faith in men and principles overcame all obstacles.

Men need more than anything else today to get back to those starting places, and take the road again. Many have lost the way because they are not looking ahead, and have limited their vision to their own environment. Those engaged in service for others seldom lose the road. They are of that great Church-going body of which Charlotte is proud. To attend Church once a week and get in touch with people interested in other things than their own affairs is worth while. The beauty of the sanctuary itself is restful. The discourse, the music, the human touch, vie in changing the viewpoint, and change of viewpoint is what is needed, if one is not satisfied with things as they are in the valley of toil.

## Laymen's Missionary Movement

The Laymen's Missionary Movement is rapidly completing its plans for the fall and winter and enlisting the lay and ministerial leaders all over the United States for the execution of them in a thousand communities.

Under the direction of the executive committee of the Movement a Committee of One Thousand is being formed which contains laymen prominent in the national councils of all the major Protestant denominations. Clergymen and missionary board officers are giving cordial cooperation in this effort.

Men and Missions Sunday will be observed this year on November 13th. On the Tuesday evening following, November 15, there will be a series of inter-denominational men's dinners held in every part of the world. In the United States alone such suppers are planned for in at least a thousand towns and cities. Chairmen and committees for these events have already been appointed in nearly 500 towns and cities.

Give the best you have to your church. Even your very best will be miserably small compared with what Christ gave for it.

## EDITORIAL REVIEW

The editor and his family were privileged to be present at the Rally Day services of the Mansfield, Ohio, church on October 9th, when there was an attendance of 97 at the morning merged service. Brother Herman Hoyt is the faithful and sacrificing pastor of this church.

Brother H. M. Oberholtzer of Sidney, Indiana, offers himself for evangelistic work during the fall and winter. Churches not yet having made arrangements for a meeting will find him willing to serve. It is an important admonition which he offers: "Let no church be without a revival this year." We must all become enthusiastic evangelists if the church is to go forward and measure up to the opportunities of these times.

Brother George E. Cone, secretary of the Illiokota District, which failed on account of the financial depression to have a conference this year, provides us with a list of the new officers of the district. We are sorry that it seemed necessary to dispense with the conference, for such gatherings mean very much to the success of the work, but we trust, as do also their own leaders, that they shall be denied this privilege next spring.

Christian Endeavorers will find in their department this week a well planned program for the entire year, offered them by their president, Brother E. M. Riddle of Waterloo, Iowa. We have arranged it so as to be suitable for clipping and hanging in your Christian Endeavor meeting room where it will be convenient for reference throughout the year. Clip out the department heading along with your program and you will have the names and addresses of your officials right before you when you want to write them.

Brother George C. Pontius, pastor of the church at West Alexandria, Ohio, informs us in a personal communication that their work is "progressing nicely and the outlook for the year is encouraging." He goes on to say: "Our people have of course felt the 'depression' and find that it takes faith and courage to carry on." The same can be said of many congregations, perhaps all of them. But God bless those who have the faith and are willing to make the sacrifice that the circumstances demand in order that the Lord's work may be kept going and growing.

Brother R. I. Humbert writes that Dr. L. S. Bauman favored his congregation at McKee, Pennsylvania, with four nights of services following National Conference. A visible result was two reconsecrations, which made a total of seven since last report from that field. There has also been one baptism. His Sunday school has been growing and the missionary spirit has been increasing among his people. In a revival Brother Humbert conducted at Ruggles Gap in the Church of the Brethren twelve souls took their stand for Christ.

From Elkhart, Indiana, we learn that the work is going forward under the leadership of Brother H. F. Stuckman. He had been on this field only six weeks at the time of this report, but he was well received and was rapidly finding his way into the hearts of the people. The prayer meetings of this church have been noteworthy features, and they continue to be well attended and sources of much inspiration. The Sunday school also continues to grow, as do the other auxiliaries. They will celebrate the fifth anniversary of the dedication of their new church on November 6th, which will be Homecoming Day.

The October program of the church at Gratis, Ohio, where Dr. W. H. Beachler is pastor, included a fine Rally Day service with a special Sunday school sermon on the first Sunday in the month; a big Homecoming and Harvest Home festival on the 16th, when a pageant featured the Sunday school and a Church of the Brethren minister was the principal speaker at the afternoon service. On the 23rd the fall communion service will be held. Brother Beachler says his work is moving along in good shape. We note that he and

Brother Claud Studebaker of the Pittsburgh church are to exchange revival meetings, the Pittsburgh meeting being announced for November 6th to 20th.

We call the attention of our Ohio churches to the Prince of Peace Declamation Contest being conducted in almost every community throughout the state, beginning with Armistice Sunday (Nov. 6, 1932) in the local churches and closing the last of January with the run-off contest in Columbus. It is a splendid opportunity to build up sentiment in your community in favor of peace and against war. Especially important is it as an opportunity to enlist boys and girls in the cause for peace. Ohio boys and girls 14 to 18 (inclusive) years of age may participate. Six cash prizes, the highest of which is \$250 and three free tuition college scholarships are to be given away.

The church at Fort Wayne, Indiana, has experienced a revival under the evangelistic leadership of Brother R. Paul Miller resulting in twenty-two confessing or reconsecrating themselves to Christ, eight of which number are expected to unite with the church. This is a mission church and was thriving until the depression came, when heavy losses in membership were suffered. Under the leadership of their pastor, Brother Samuel J. Adams, they struggled on with courage and sacrifice, until now they have received a blessing from the Lord and have much cause for encouragement. This was the first meeting Brother Miller has held in the new tent and it served the cause well, enabling them to get in touch with larger numbers of people than could have been possible by means of their church building.

We have an interesting report of the work at Sergeantsville and Calvary churches in New Jersey, where Brother J. Milton Bowman has completed his first year as pastor, and where one new member has been added to the church during the year. This is Brother Bowman's first report to the Evangelist, as we now recall, and it is his first pastorate he is now serving. We like both the earnestness in service and the comprehensive loyalty to the interests of the church, as manifested in this communication and we believe our readers are going to enjoy his good reports in the future. We welcome him into the Evangelist, as we do also, and have, other young ministers. It will be a matter of information to many for us to say that he is a son of our long honored and faithful pioneer preacher, Brother I. D. Bowman.

Brother William H. Miller, as secretary, gives us a brief report of the proceedings of the recent Indiana District conference, held at Flora, Indiana, which opened under the moderatorship of Brother Fred C. Vanator. The new moderator is Brother S. M. Whetstone, his assistant is Brother R. F. Porte and the new scribe and treasurer is Brother Frank Gehman. The reports of the attendance, program and spirit all indicate a successful conference. The most noteworthy feature was the response the conference made to the recently published appeal for an emergency offering for the aid of the Brethren Home. Brother Henry Rinehart, the treasurer of the Home, reports the amounts received. You will find the figures in the Brethren's Home Corner. The Indiana folks did fine and are to be commended on their prompt relief of the situation. Now, what are the other districts doing?

Prof. Alva J. McClain, secretary of the Foreign Mission Board, in addition to his many other duties as Associate Dean and Professor in the Seminary, is helping to correct copy and to read proof on Dr. Gribble's new book, "Undaunted Hope," and finds that he will be unable to provide copy for his page in the Evangelist until he has finished with the book. We are sorry, as our readers are, to be denied having him with us even temporarily, but we ourselves well know that there is a limit, not only to time, but to strength to endure, and so we must relieve him for a few weeks. That leads us to say also that if you have not yet placed your order for a copy of Sister Gribble's book, you should do so immediately. And it will be sold, at least the first 1,000 copies, for as low as \$1.60 postage paid, which is just what the book costs. That is much different from the originally proposed price of \$2.50, at which many of you placed your order. It is being published right here in our own Publishing House. No one can afford to be without this gripping missionary record at that price.

## Prohibition and the Christian

By E. L. Miller

It is with great difficulty that one can hold himself down to decent language and exercise any charity regarding the mighty effort that is being made to undo all the good that has been accomplished along liquor control lines. I have time and again challenged congregations of people to prove to me one real good that liquor has done for anybody and I would cease agitating against the dirty business. I have not yet had any one to show me that letting liquor alone has worked to the hurt of those so doing, while at the same time we have all manner of evidence that the use of it as a beverage has done incalculable hurt to millions of folks, especially to children and women. This has all been so well proved, and so many millions of people are now living who saw the saloon in action and the liquor business at its worst, that we feel no evidence along this line need be introduced. But I will say that I grew up in a community where liquor flowed like water and poverty was evident on all sides, with work for everybody and fair wages at that. Why the poverty? The answer is the saloon and John Barleycorn. I was a news carrier for years in the old home town, delivering papers to all the saloons, and saw that the Brooks higher license law, considered one of the best license laws in the states, was broken with impunity. Sunday selling, selling to minors, and about everything that was contrary to the law was done. The booze business was never law-abiding and never can be made so. As the Rev. Wm. A. Sunday used to say, "You can just as well control the liquor business as a powder mill in Hell." And I know from the experience of those "good old days" that "Billy" was and is correct.

Then knowing that this awful business is rotten, and no other word will properly describe it, why can we as Christians sit idly by as the forces of evil try to put intoxicating liquor across on us again? I try to hold myself, as I think of Christians (?) consenting to the terrible thing. Of course Paul consented to the stoning of Stephen, but how he repented of it afterwards! Maybe some want to have something to repent of. But what about the souls that may be destroyed in the meantime? In short, I am all out of patience with Christians (?) who are straddling the question just now so as to be regular in party affiliations. I have long since come to the place where I question the sincerity of any professing Christian who will do anything to break down liquor control and thus help put the bottle to his or her brother's lips. Why is the church membership so flannel-mouthed now when they were so vocal four years ago? And there is far greater danger now than then. Political leaders are advocating the repeal of the Volstead law in whole or in

part. And to that extent they take the federal government out of enforcement. And woe betide the states and people who have no state enforcement laws, and there are several such states. The Eighteenth Amendment is in no immediate danger of repeal but taking away the enforcement law or any part of it, simply makes the amendment of no effect that far. It is beyond me to see how any self-respecting Christian can vote for any man or party who will advocate such man-handling of the constitution of these United States. But when we are actuated by forces other than the Spirit of God we can and will do things for which we will later be terribly sorry.

It has been said that the amendment will be repealed, or at least the Volstead law will be weakened or repealed, and such condition will continue for about six or eight years and the people will have become so disgusted with things by that time that the laws will again be tightened up never more to be let down. Well, why have six or eight years of Merry Hell in our land to learn a lesson that has already been learned at such great cost? I must either be "dumb" or something is radically wrong with such foolishness.

Friends, it may be true that "the wicked fleeth when no man pursueth," but I am of the opinion that he maketh better time when some one getteth after him. I am in for the general onslaught against the enemies of church, home, school and state. The liquor business has long since been proven to be just such an enemy. No person and no nation has yet

drunk itself healthy, wealthy or wise. It is all in the other direction that liquor works. Great advances in the public health, education and wealth have been made since the hobbles were put on the booze business. So let us do what we can to give the thing the death blow, and God and our fellows will have been served in the act. Shooting "revenooers" and running "blind pigs," along with all other kinds of lawlessness, were carried on by the liquor element long before the Eighteenth Amendment was put into the constitution. And now the friends of the foul business try to tell us that if beer and light wines are given them they will see that the business is run decently. 'Tis to laugh. They remind me of the couplet:—

"When the Devil is sick, a saint he would be,  
But when the Devil is well, a Devil is he."

No, we must not let them put that sort of blarney across on us. To the Christians, members of the Brethren and other denominations, I would say, Up and at 'em! They show no quarter and should be shown none in return. They have even organized under the name of Crusaders, God save the mark, and at the same time are do-

### DR. HAVEN EMERSON

Former President of the Board of Health, and Commissioner of Health, of New York City, Professor of Public Health Administration in Columbia, etc., describes the character of alcohol:

Alcohol is a depressant habit forming narcotic drug.

Alcohol is a protoplasmic poison.

Alcohol is drunk to get the drug effect and whenever it is so taken in whatever amount it exerts to some degree its depressant and toxic effects.

Alcohol causes disease: psychoses, multiple neuritis, gastritis, cirrhosis of the liver.

Alcohol causes deaths: from acute and chronic poisoning.

Alcohol reduces resistance to infection.

Alcohol diminishes likelihood of recovery from acute infections, such as pneumonia.

Alcohol increases liability to accidents, and delays recovery.

Alcohol reduces endurance, accuracy and rapidity of muscular action of all kinds even when used in such small amounts as to show effects inappreciable subjectively by the user.

Alcohol decreases expectation of life.

Alcohol reduces chance and survival of offspring.

Alcohol deteriorates emotional and nervous control, as expressed in unreliable judgment and self control and hence contributes to the incidence of venereal diseases.

ing all in their power to break down the very things for which the Cross has always stood. To your tents, O Israel. Put on the whole Gospel armor and cut them down, hip and thigh, and may the Lord of Hosts be with you. Surely you could not and would not expect any exponent of Repealism to make such petitions regarding their aims. No prayers, no Scriptures, no appeal to the Almighty accompany any of their meetings and efforts, and maybe there we should give them a back-handed compliment in that they recognize the evil of their cause and dare not ask Divine benediction on any of their efforts.

I have tried hard to write with charity, but it is hard to handle some things without disgust, as Johnny said when he caught the little nocturnal animal with the white stripe down its back. I have no use for the liquor business, nor for liquor in any way, shape or form. The biologist, economist, physiologist, welfare workers and all who have to do with those afflicted with the liquor habit agree that under prohibition, even as it has been enforced, we are far better off than ever. Why take a backward step? Why give ground in the face of the present attack? I am in for a forward movement all along the line on the part of all Christians, and other folks too, who are really concerned about the welfare of their fellow human beings. The best defence against the attack being made is a general offense. Yours for holding all that we have gained and pushing forward to better things.

Maurertown, Virginia.

## Why the Eighteenth Amendment Will be Repealed

Prof. R. R. Haun, Ph.D., Head of the Department of Physics in Ashland College

The Eighteenth Amendment was placed into the constitution of the United States by the God-fearing, home-loving, socially-conscious people of this country who hated sin and drunkenness and crime and indecency but wanted sobriety and sanity and safety in the home and community. That it should now be in danger of repeal brings humiliation and disgrace to those people but there are reasons why such repeal may be effected.

Without a doubt most of the agitation for repeal comes either directly or indirectly from the brewers and money-loving capitalists who want to realize large financial gains by the production and sale of alcoholic beverages. No more profitable industry ever existed. It has been estimated that two billion dollars worth of liquor was retailed to the public in 1909. What figures this would run into now, if the saloons were open, can not be imagined. In view of this, who would not want to invest in an industry with such possibilities if he had no conscience about the damaging of men's souls as well as their minds and bodies! Of course, the unscrupulous liquor interests are going to fight for repeal. It is a money making proposition to them. And the money is unlimited which they have in the past and will in the future invest in propaganda to attain that end. Advertising has shown itself to pay too well for the liquor interests not to recognize its value. The money they have spent in buying out almost the entire press in the past few years is beginning to show itself as another good example of profitable advertising and propaganda. The movie is being used now in an effort to make drinking appear common and desirable. Every source imaginable will be used to break down the hold that prohibition has gotten upon the people. They can be counted on to fight to the last and to make a good fight of it.

Which leads us logically to the second reason why the Eighteenth Amendment may be repealed and that is because we have stood idly by and allowed their vicious lies and misrepresentations concerning the effects of prohibition to go unchallenged and uncorrected. This has continued so long that our neighbors, our merchants, our fellow-employees and business associates are beginning to believe and repeat the statements made by the liquor propagandists and we, as though we half believed it ourselves, have remained mute and given consent by silence when we should have informed ourselves and corrected them.

In the next place the Eighteenth Amendment will be repealed because the church is withdrawing its forces from the prohibition cause. Only occasionally do we hear anything from the pulpit or in our Sunday schools about prohibition. We used to hear about it continuously. The old spirit of enthusiasm and fight for the cause is almost gone. To be sure this is due to the fact that the feeling has arisen that it is no longer necessary but just as surely as that idea continues to prevail just that surely is it going to be one of the major causes of repeal. The church led by the Women's Christian Temperance Union gave prohibition to the people of the United States and now they are about to lose their child because of lack of care for and concern about it. Ira Landrith, a noted prohibition speaker made the statement recently that if he could just make the women mad again he would have no fear for the cause of prohibition. If alcohol flows in the country again it will be because the women and the church refuse to continue their fight against it.

Another reason that may be given to account for the decline of prohibition is that we have ceased to teach it to our children. The majority of young men and women just now coming to their first privilege of voting have never seen a saloon nor even many drunken people. They do not realize what drunkenness means, the danger that it holds to themselves, nor the menace to society. They are therefore indifferent to the whole matter and if they have any inclination at all, it is towards liberalism towards others which is characteristic of the youth of today.

And finally, the Eighteenth Amendment will be repealed because the Christian people of this fair land of ours fail to go to the polls and vote for the best dry men they can find among the candidates. Many men and women of our churches are saying these days that they do not know for whom they should vote. That need not be, if they will inform themselves concerning the candidates in their localities and vote for those who have in the past made the best dry records. In general, if a man is dry he is more likely to take the better side of any moral issue that comes up. Pick the best and do not fail to vote. We all make mistakes and pick the wrong ones at times, but we would need have no fear for the moral character of our government if every Christian man and woman in the country would just simply try to pick out the best candidates from a moral standpoint and vote for them. The trouble is that we do not try.

How are our political representatives to know what we want in our government if we stand back and refuse to tell them? Especially if we refuse to tell them by votes which seem to be the kind of communications that they hear best. Many a candidate in the coming election is running on a wet or modified program because that is all he hears and therefore thinks that is what the people want. We are letting the wets do all the talking and make all the noise. Fifteen years ago the prohibition forces were organized, fighting, talking and telling their candi-

dates in no uncertain terms what they were expecting of them. Now the wet propagandists are telling them and they are going to have their way this time because we do nothing but give silent consent. That is the reason why the Eighteenth Amendment may be repealed. The people who want alcohol to drink and the people who want to make it and sell it for financial gain are a pitiful minority in this broad land of ours but the church people of this country can and will repeal it by refusing to uphold it by their words and actions in the communities where they live and to the government officials who represent them.

Ashland, Oho.

## Studies in the Book of Revelation

By R. I. Humberd

Study No. Seven

### Individual Application

As a drop of sea water contains all the salts and chemicals that are found in the great ocean, so the different elements which these messages reveal in the churches are indeed the condition of individual members. Thus it is well that we study them with an individual application.

In these messages great stress is laid upon practical Christianity and upon this, Christ's censures and commendations turn. True faith will produce right fruit. Correct theories and right creeds are good, but faith without works is dead. Loud professions and pleasant moods will not take the place of their labor, endurance and resistance of evil. The church most satisfied with itself was indeed farthest from perfection.

### Salutation and Introduction

Each message begins with a salutation, "Unto the angel of the church of Ephesus, Smyrna, etc."

The speaker then introduces himself. To Ephesus he is the One who holds the seven stars and who walks in the midst of the candlesticks; to Smyrna, he introduces himself as the One who is first and last, who was dead and is alive; to Pergamos, he is the One with the sharp sword with two edges; to Thyatira, he is the Son of God with eyes like a flame of fire and feet like unto fine brass; to Sardis, he introduces himself as the One with the Seven Spirits of God and the seven stars; while to Laodicea, he is the faithful and true witness, the beginning of the creation of God.

### Information

Next we have "Information." Although unseen, he is in their midst and can say, "I know thy works." It is well that we as individual Christians, practice the presence of our Lord, for nothing in our daily lives is hid from him.

### Inspection

He knows their works, BUT—closer inspection reveals carbon on the wick, something is there that hinders the light. Ephesus has left her first love and her light has become dim; Smyrna is poor in this world's goods but rich in faith. A poor persecuted church cannot do much and nothing is said of its shortcomings. Pergamos has allowed error to exist in their midst and their Lord blames them for allowing it. They should have judged the evil and removed it. They should have done everything they could to remove anything that would have hindered their light from shining before men for the only light this old world has, is what it received from the Lord through his candlesticks—the church.

Thyatira has permitted spiritual adultery to find a place of repose among them and they are blamed for al-

lowing it. (Spiritual adultery is worldliness. James 4:4).

### Church Discipline

But what is wrong? Did not Christ teach that the wheat and the tares should grow together? Has he changed his mind and now demands church discipline? Let us remember that wheat and tares look so near alike that they can hardly be distinguished. Certainly if a drunkard, or a fornicator, or an extortioner (1 Cor. 5: 11-13) cannot be distinguished from a true Christian, there is something wrong. We might call these "weeds." Paul demands separation and Christ blames them for allowing such to remain in the church. The tares look like wheat but they do not have a true heart of love for their Lord and since only God can see the heart, it is impossible for men to judge them rightly. They are in the church and indeed they may think themselves saved but alas, they will hear that fearful word "depart" (Matt. 7:22). But with open sin it is different. By their fruits we are to know them and certainly no one need mistake an open sinner for a Christian. Scripture demands discipline of ungodly church members. May the reader of this article give diligence to make his calling and election sure.

### More Inspection

The inspection of the Lord reveals defects in Sardis. They have a name but their works are dead and imperfect. They are called Christians and partake of the ordinances but they lack in love. Philadelphia has allowed her devotion to decay until she has but little strength left. Laodicea is so taken up with erecting buildings and mortgaging future generations to pay for them, that she has no time to really love the Lord. She has her great organizations and systems but does not really rely upon the Holy Spirit for her power. This is so disgusting to the Lord that it is like drinking luke-warm water—it gives him an "upish" feeling.

Although Laodicea has great outward glory, she is nevertheless practically worthless as a light in the world. If Laodicea has reference to the rule of the people, as some would take the meaning of the word, it might be a warning to our own church with our much boasted congregational rule. There is danger when power gets into the hands of the people. Daniel, chapter two, sets forth democracy as "miry clay." The writer of these notes sometimes wonders if a strong arm, from the outside would not solve the problem that arises in some churches, when a "bellweather" takes it upon himself or herself to rule or ruin.

### Admonition

Let us remember that the giver of these messages is none other than our Lord himself and that he is speaking to any individual that has ears to hear. He is in the midst of the candlesticks and knows their works and labors. He finds something worthy of reproof in each one excepting the poor persecuted church at Smyrna. After he reveals the result of his inspection, he gives them an "Admonition" and this admonition is in view of his second coming.

### Importance of Second Coming Truth

How sad that so many ministers of our day neglect the great and blessed hope of Christ's near return. The New Testament connects this doctrine with almost every incentive to holy living and in this book we find no exception.

Let us remember that we are also making a personal application of these messages. Ephesus was cooling off. How sad that such is the case of so many in the churches today. Because iniquity abounds the love of many has

grown cold and they have become lovers of pleasure more than of God (Matt. 24:12); (2 Tim. 3:4). They have neglected to build themselves up on their most holy faith by reading the Bible and praying in the Holy Ghost and have thus not kept themselves in the love of God (Jude 20, 21). To such, the warning to Ephesus should bring a firm resolution to remember from whence they have fallen and turn back to the old time fervor and love of the Lord, or he will come suddenly and they will suffer loss.

### Crown of Life

Although Smyrna was a poor and persecuted church, yet they were rich in faith and our Lord encourages them to be steadfast and faithful to the end, for, at his coming he will sit in judgment upon their works and crown them for their faithful service. The Bible offers five crowns for faithful Christian service. The crown of Life is not salvation. It is a definite reward for enduring temptation (James 1:12). Anyone interested in this subject can get my booklet "The Rewards of Christians," price ten cents.

Martinsburg, Pennsylvania

## SIGNIFICANT NEWS AND VIEWS

### BIGOTS

Odd McIntyre, one of the country's best known columnists, recently expressed his increasing irritation over the constant efforts of novelists, playwrights and scenarists to picture the religious folk as smug, crude, disagreeable and bigoted, playing at martyrdom, and "sickled o'er by the pale cast of thought." On the contrary, Mr. McIntyre nails such perversion of truth with this uncompromising tribute: "I am fortunate in knowing a number of earnestly religious people. They are the healthiest, happiest, and most prosperous of my acquaintances. Certainly they are the most tolerant. I have always found the greatest bigotry among non-Churchmen."

To be sure, we have long suspected this to be true, but our modesty has impelled us to say little about it. We may confess, however, that it sounds rather good to have a metropolitan journalist size up the situation so admirably, and especially to have him admit that the campaign of the supposed sophisticates and intelligentsia to paint religious folks as a sad combination of knave and fool is at least beginning to give thoughtful writers a pain in the neck. This particular libel has pretty well petered out. Yes, there are bigots in the Church; but those outside are not only more numerous, but also more lawless, cruel and unjust.—Reformed Church Messenger.

### RELIGION IN BUSINESS

John Moody is the head of Moody's Investor's Service, a corporation that has much to do with many lines of business. Recently Mr. Moody spoke on the depression. Unlike most such speeches, he didn't outline an economic plan of salvation. Rather, he outlined a religious plan of salvation. "What is needed," he declared, "is a return to the principles of Christianity and Christian morality. Only then will there be a real and lasting peace and prosperity. There may be a temporary recovery, but it can't last until there is a real return to the old-fashioned practice of honesty and justice." Big business, he pointed out, has for fifty years been proceeding on a program, not of peace and prosperity, but of progress and profit—which translated, meant personal material gain. It is, in the opinion of Mr. Moody, this wild scramble for profits that "has put us where we are today." Business, he said, was once called "business"; later it was called "the game"; more recently it has been referred to as "the racket." In any case, it stands, today, in need, not of higher efficiency, but the discovery of spiritual values.—The Christian Herald.

### HITLER THE LATEST ANTICHRIST?

Coming events cast their shadows before. This is particularly true in the case of the Antichrist who some day shall appear. Every

once in a while excited persons who think the Church will pass through the Tribulation, point him out in the person of one or another of our political or governmental leaders. During the World War Kaiser Wilhelm was their Antichrist, and within this decade Mussolini in their opinion has met the requirements, and last of all comes Adolf Hitler. Press service from the continent this past summer declared that so intense had the campaign in Germany become that it had taken on the proportions of a religious struggle. We quote:

Describing Hitler as a new messiah is not a rhetorical figure of speech. In Hamburg and in Mecklenburg Hitler's name actually is substituted for that of the deity in many printed death notices. Though the notices usually start, "In faith in God," in these districts Nazi death notices have been seen to read, "In faith in our leader Adolf Hitler."

Do not be deceived, dear readers. All these men may be pointing toward the Antichrist, cultivating the thought of him in the worldly mind and thus preparing his way before him. But if you will carefully read Paul's Second Epistle to the Thessalonians, and especially chapter 2, your fears will be quieted so far as concerns the Church which is the Body of Christ. In other words, the Church is not waiting for the Antichrist, but for Christ himself, "who delivered us from so great a death and doth deliver; in whom we trust that he will yet deliver us" (II Cor. 1:10).—Moody Monthly.

### LUTHERANS FAVOR MOVIE CENSORSHIP

Federal supervision of motion pictures is proposed in a resolution to be introduced at the biennial convention of the United Lutheran Church in America, to be held in Philadelphia, October 12 to 19. After stating that the present system of censorship has shown itself to be ineffective, the resolution, sponsored by the Committee on Moral and Social Welfare, declares that the proposed supervision, "to be of real worth should be applied by Federal inspectors before the proposed pictures are filmed, and should extend to interstate and foreign commerce." The report states that "the great commercial producing companies persist in forcing, through the block booking system, upon the communities of our land, a dangerously high percentage of pictures that are salacious and inciting to crime, and in pushing the sale of these in Europe and Mohammedan and 'heathen lands,' to the shame and injury of our American civilization, and to the great hindrance of our missionary work."—Certainly the block booking system should be prohibited.—Methodist Protestant-Record.

### DEPRESSION CUTS COLLEGE ATTENDANCE

A survey of twenty-four colleges and universities of the country shows that the average enrolments are about ninety-six per cent of those of last year. Out of nineteen colleges reported, only six showed a gain over last year's enrolment. The statistics showed a trend away from technical education and toward cultural subjects. The schools most seriously affected were those of the Middle West. The Southern schools included in the nineteen, Vanderbilt and the University of Virginia, both showed small decreases.

The chief effects of the depression on college life, according to the answer of the college officials, are a modulation of the carefree campus life and a focusing of the students' attention on books and blackboards instead on automobiles. The 1932 students are buying books and looking for low-priced rooms and board.—Christian Advocate (Nashville).

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Hosea

And now we turn to a consideration of the Minor Prophets! That expresses exactly the sentiment of the student of the sacred Scriptures as he leaves the field of the Major Prophets. But they are not to be left behind and forgotten, for the teachings of the



Four are only illustrated by the Twelve. For instance, an outline framework will convey the meaning of the writer:

- (1) Hosea, Amos, and Micah illustrate Isaiah.
- (2) Obadiah, Habakkuk, and Zephaniah illustrate Jeremiah.
- (3) Joel, Jonah, and Nahum illustrate Ezekiel.
- (4) Haggai, Zechariah, and Malachi illustrate Daniel.

#### Why Minor Prophets?

Among the ancient Jewish peoples, it was sometimes customary to list the Minor Prophets together in one volume. Like the number of the disciples of the Lord, these twelve seers carried the message of God to the Jews and Gentiles in a day of prosperity and apostasy. They are called lesser prophets only in the sense that their writings are less voluminous than those of the Major Prophets. Certainly it is not true that theirs was a message of inferiority, fraught with mere preachments or spiritual expostulations, but rather real prophecy of the same high order as that of the best Old Testament worthies. We have great reason to believe that these Twelve spoke as much as the Four, if not much more, but they did not write under Jehovah's guidance as voluminously as those we have just studied.

#### Who is Hosea?

Hosea was a contemporary of Amos, Isaiah, and Micah. His father's family is unknown, but his name, Beeri, is preserved in the history (1:1); his wife, Gomer, was a daughter of Diblaim, whose family is also veiled in obscurity. The ruling monarchs of his time were Uzziah, Hezekiah, and Jereboam II. His life's work—seventy-two years seems a judicious estimate—was spent in Samaria for the most part. In his declining days Judea was the country of his choice. He lived to see the passing of nearly one century of time and knew something of domestic tragedy and the anguish of mental suffering. His children, Jezreel, Lo-ruhamah, and Lo-ammi, were unfortunate in their birth and bore names which were associated with national events in Israel.

#### The Character of Hosea's Prophecies

Bishop Horsley brilliantly characterizes the utterances of the "weeping prophet" of Israel after this fashion:

"He wanders not, like Isaiah, Jeremiah, and Ezekiel, into the collateral history of the surrounding heathen nations. He meddles not, like Daniel, with the revolutions of the great empires of the world. His own country seems to engross his whole attention—her privileges, her crimes, her punishment, her pardon. He predicts, indeed, in the strongest and clearest terms, the ingrafting of the Gentiles into the Church of God. But he mentions it only generally; he enters not, like Isaiah, into a minute detail of the progress of the business. He alludes to the calling of our Lord from Egypt; to the resurrection on the third day; he touches, but only in general terms, upon the final overthrow of the Anti-Christian army in Palestine, by the immediate interposition of Jehovah; and he celebrates, in the loftiest strains of triumph and exultation, the Saviour's final victory over death and hell. But yet, of all the prophets, he certainly enters the least into the details of the mysteries of redemption. His country and his kindred are the subject next to his heart. Their crimes excite his indignation; their sufferings interest his pity; their future exultation is the subject on which his imagination fixes with delight."

Dr. Keil adds to our Old Testament opinion the following words concerning the style of Hosea: "His profound sympathy gives to his language the character of excitement, so that, for the most part, he merely hints briefly at the thoughts, instead of studiously elaborating them—passes with abrupt changes from one figure or simile to another, and moves forward in short sentences and oracular utterances, rather than in quietly rounded discourse."

#### I THE HISTORICITY OF THE BOOK

1. Author. Hosea, a Northern Kingdom prophet.
2. When and Where Written. In Samaria and Judah between 785-770 B. C.
3. To whom Written. To the Ten Tribes.
4. Purpose. To Save and Deliver Israel.
5. Authenticity. Internal and external evidence point to Hosea as the author of the Prophecy.

#### II OUTLINE OF THE BOOK (General)

1. Sin Revealed in Israel. 1-4.
2. Judgment Revealed before Israel. 5-10.
3. Love Revealed to Israel. 11-14.

4. The Prophet's Private Ministry. 1-3.
5. The Prophet's Prophetic Ministry. 4-14.

#### III THE STORY OF THE BOOK

The book opens with a picture of the marriage of Hosea and Gomer. She betrays her marriage vows and seeks another paramour who treats her with harshness and ultimately sells her into slavery. The undying love of Hosea purchases her back, and, after a period of desolation and proving for many days, eventually restores her to her former home. The prophetic parable depicts the condition of Jehovah and his people. They have engaged in spiritual adultery and are to be received back through the grace and mercy of their God.

#### IV THE CHARACTERISTICS OF THE BOOK

1. Key Words. Return. Whoredom. Ephraim. Israel.
2. Key Verses. 4:1; 3:4, 5; 6:1-3; 14:1-4.
3. Key Chapters. 4 and 14.
4. Key Ideas. Sin, Judgment, Love.

#### V THE VALUE OF THE BOOK

The value of this writing is seen in the Divine Method of Jehovah in dealing with the heart and mind of Hosea. A great Bible expositor has put the case succinctly: "Out of his communion with God in the days of prosperity he was able to see the true condition of his people. He was conscious that on account of their sin, the judgment of Jehovah threatened them; that on account of their obstinacy, mercy was not obtained; and that the issue of all could only be that they should be a people cast out from their place, power, and privilege.

Out of his own heart agony he learned the true nature of the sin of his people. They were playing the harlot, spending God's gifts in lewd traffic with other lovers.

Out of that personal suffering he came to an understanding of how God suffered over the sin of his people, because of his undying love.

Out of God's love, Hosea's new care for Gomer was born; and in the method God ordained for him with her, he discovered God's method with Israel.

Out of these processes of pain there came a full confidence in the ultimate victory of love."

#### VI THE CHRIST OF THE BOOK

This prophecy has Christ for its Personal Center and Israel as its National Center. Israel is Jehovah's Bride and the Church is the Lamb's Bride. Let us carefully make that distinction. Israel grieves, slights, and dishonors Jehovah, while the Church, the Bride, dishonors the Christ, the Bridgroom. Yet how full of mercy and grace he is in receiving his ecclesia back without spot or wrinkle! Read 6:2; 11:1; 13:4, 14. Also 1 Pet. 2:10; Rom. 11:25, 26.

#### VII THE LESSONS OF THE BOOK (In Modern Life).

"He drew a circle that shut me out—  
Heretic rebel a thing to flout:  
But Love and I had the wit to win—  
We drew a circle that took him in."

—Edwin Markham.

"For life, with all its yields of joy and woe,  
And hope and fear,—believe the aged friend,—  
Is just our chance o' the prize of learning love,  
How love might be, hath been indeed, and is."

—Browning.

"The night has a thousand eyes,  
And the day but one;  
Yet the light of the bright world dies  
With the dying sun.  
"The mind has a thousand eyes,  
And the heart but one;  
Yet the light of the whole life dies  
When love is done."

—Bourdillon.

"He calleth his own sheep by name" and distinctly remembers them all, with their several respective cases, of which no two in the world are strictly and absolutely alike. ... Now Jesus Christ does not remember one and forget another; nor doth his intercession run upon generals only, as if he did no more than commend his whole Mystical Body to God, but he takes notice of every part. "I have prayed for thee, Peter"—so he does for you and me, and all that commit themselves to him, not only strong but weak believers; not only those that are worthy of greatest honor, but such as are least esteemed in the Church.—Timothy Cruse.

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## NATIONAL SUNDAY SCHOOL ASS'N.

MAGAZINE SECTION

M. A. STUCKEY, EDITOR,  
ASHLAND, OHIO

### Bible Study

By Frank Gehman, Osceola, Indiana

Text: 2 Tim. 2:15—Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Enlightenment rightly belongs to the Christian. No one should be more keenly interested in the obtaining of legitimate information than he. This is his Father's world. Who among men has more right to an obtainment of the truths concerning it than the Christian? Seldom are we so fortunate as simply to fall into the possession of facts. Usually they must be obtained by the dint of much labor. A vast amount of studying is involved in the acquisition of them. Studying is not itself devoid of effort. It is a systematic, and sometimes laborious process of application to a thing such as a fact or truth until it is made one's own. By the use of this process we secure knowledge. Studying is rewarded by knowledge. Knowledge, properly utilized and applied, is itself wisdom.

Whatever matter interests the Christian, whatever facts claim his attention, none should have so prominent a place as those contained in the Holy Bible. It is a veritable treasure mine of the richest truths of life. Here again studying must be brought into use. The truths of the Bible are not seen with unsympathetic eyes. Its riches are not laid open to the unappreciating gaze of curious but insincere inquirers. We must be sincere in such studying. We must be willing to dig below the surface, which requires effort on our part. Above all we must enter such study with spirits quickened by God's Spirit, with leaden eyes opened by him, with hearts and consciences stirred by his hand; we must be Spirit-led. If we are not, all searching will be vain of appreciation and devoid of eternal benefit. Our eyes might read that Christ died, but our spirits, empowered by his Spirit, not our eyes, must read to understand why he died. In all such study we are dependent upon him.

Paul exhorts the young man Timothy to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He is exhorted to study as though it were something for which he would be amply rewarded. He was not to study just any chance thing that came his way, not to study aimlessly. He would be studying things of God if he were seeking God's approval. The force of this exhortation is not at all nullified in our case. It is obvious that there is a need for such studying on the part of God's people today. It is also beyond point of contention that abundant opportunities are at hand for the study. It naturally follows that valuable results accrue as a result of the studying of the Word. It is finally evident that our standing with God is influenced and affected by diligent searching of the Scriptures.

### There Is Need for the Studying of the Scriptures

There is ample need for the studying of the Scripture. There is altogether too little knowledge of the Word on the part of God's people. We all contribute to this condition; some more, some less. It is an occasion for reproach to ourselves. We boast of our literary attainment and talk of our culture, and all the while we are neglecting the greatest literary and cultural treasure of all. We find Ezra confessing before God, "We have forsaken thy commandments" (9:10). Viewing the result he adds, with a keen sense of justice, "Thou our God hast punished us less than our iniquities deserve" (9:13). How should our forsaking of the Word deserve any less serious consequences? God preserve us from thinking ourselves secure until we are safe within that Word, practising the written and abiding within the Person. Jeremiah indicates that men must explain the destruction of the great city "because they forsook the covenant of Jehovah their God" (22:9). Is there less need today for a knowledge of God's spoken will? Unless we maintain a constantly growing knowledge of the Word we are in imminent danger of forsaking the New Covenant which our God has established.

Without a knowledge of the Word we cannot hope to be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear" (1 Peter 3:15). Failure to be ready (which means not only willingness but ability also) to give such answer brings Christ and Christian things into disrepute in the eyes of the world. The Psalmist groans within himself, "My tears have been my food day and night, while they continually say unto me, Where is thy God?" (Ps. 42:3). Thus taunted by his enemies he realized that his separation from God was become a means whereby they reproached God. Can you fancy the bitterness of such a draught? Then beware that you bring not Christ into similar disrepute in the eyes of his enemies. We can only avoid that thing through a prayerful Spirit-filled knowledge of the Word. Study is necessary on our part to attain that end.

The Church can be returned to its pristine glory and apostolic purity only by such study conscientiously pursued. That is our part. The rest will be the direct workings of God. In what way were the Bereans more noble than the Jews of Thessalonica? Simply, "in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so" (Acts 17:11). There is the formula; not disbelieving, but searching the Scriptures to discover the truth. Note that the Scriptures are the final authorities in all things before we can get back to the apostolic church's standing. We can't thus rely upon the Scriptures without having a knowledge of them. To have a knowledge

of them we will have to apply ourselves diligently to their study.

### There are Abundant Opportunities for Studying the Bible

Our opportunities of studying the Bible are vast. They are limited only by circumstances ability or willingness. A sentence in a prayer of a certain Christian lady has stuck closely to the memory of the writer. She is accustomed, in her public prayers, to occasionally thank God that we live "in a land of open Bibles." Not all people have such splendid and free access to the Bible as we have. A young man, not so long ago come from a foreign country, was quite surprised when the writer produced a Bible from his pocket, and had another surprise when he discovered that it was in English and that he could read it even though his English is poor! There is no doubt of it,—we do not fully appreciate the liberty and freedom that is ours. Not all people enjoy it. We ought to be more ready to share our blessings with them.

We have excellent educational facilities. Most of us have had better educational advantages than our fathers had. That, however, is no assurance of bettered ability to obtain the spiritual truths of the Word. It is not even an assurance that we will use our privileges and advantages toward that end. It does make the process easier for us, though, if we are but willing to capitalize spiritually our material advantages. These things broaden the opportunities for Bible study.

Too, we have abundant freedom for the pursuing of these studies. As a nation we are not bound to so long hours of labor as were our fathers. We have more leisure. Now leisure is a curse to any people who does not know how to properly invest it. We Christians need to be constantly setting before the world examples of properly invested leisure time. To what better advantage can we invest it than in a perusal of the Scriptures, in a search after the truth? The Church,—i. e., the organized Church, needs the fruits of that perusal; the world needs the pattern of such wisdom. Perchance many of its citizens will even be led to join hands with us as the result of an example of this kind. Open Bibles, books, commentaries, magazines on spiritual subjects are ours in abundance. Schools are within our reach by correspondence if by no other way. Through any or all of these channels wisely chosen and carefully followed, we may reap a rich harvest. We

(Continued on page 15)

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
With  
Thoburn C. Lyon

### THE CHRISTIAN AND LAW OBSERVANCE

(Lesson for October 30)

Lesson Text: Rom. 13:1-7; Gal. 6:7-10;

Golden Text: Gal. 6:7

Daily Readings and Suggestions

### MONDAY

Obedience to Rulers. Rom. 13:1-7

It seems scarcely necessary to say anything concerning the Christian's obligation

to obey his rulers in all points. It is so obvious, and the teaching so plain. Governments are often corrupt, yet the most corrupt of governments is productive of good, and should be obeyed by every Christian. In our republic every Christian ought to do all in his power to improve the government, and then ought to obey ALL the laws enacted by that government. Let us not forget, too, that we have a positive command to PRAY for those in authority. By so doing we may affect a change IN government without a change OF government.

## TUESDAY

### The Law of Recompense. Gal. 6:6-10

Whatsoever a man soweth, that shall he also reap. This is a universal law in all nature. If we sow disobedience to some law which we consider trifling and unimportant, we are nevertheless law-breakers and are guilty in the sight of God. Furthermore, our example may influence another to disregard a law which interferes with his pleasure, though we consider it is fundamental, and we "reap the whirlwind" because of his disobedience. Even if we can "get away with it," men need to remember that God is not mocked!

## WEDNESDAY

### Simple Living Leads to Success. Dan. 1:8-16

All are familiar with the story of Daniel and how he prospered mentally, morally, and physically by his simple living: it is not less true today. Athletes cut out their excesses and sumptuous foods in order to achieve the best physical condition and mental alertness, and we do ourselves untold injury by over-eating even healthful foods. Much more would we harm ourselves if we indulged in "light wines and beers," or other intoxicating beverages. The principle of simple living was one of the cardinal principles of the Brethren; may the Brethren of today be not forgetful of its benefits!

## THURSDAY

### God's Law in National Life. 2 Chron. 34:29-33

We scarcely need to be reminded of the depths of sin into which Israel fell in the days when the law of the Lord was forgotten and neglected, and even lost. In beautiful contrast with all this are the blessings that prevailed during those periods when the king and his people all kept the laws of God and man. Now these things happened to them for examples, and are as true today as then. The Pilgrim fathers founded a nation of which God was the center, and on this foundation America has risen to her greatness. The Brethren Church has achieved much because of her faithful adherence to the whole Gospel. May the Brethren Church keep her vision, and may our country return to the principles of the Pilgrim fathers!

## FRIDAY

### Subject to Law for the Lord's Sake. 1 Pet. 2:11-17

Every ordinance of man for the Lord's sake—that with well doing we may put to silence the ignorance of foolish men. If all who OUGHT to be walking according to these precepts were so walking, the whole story of law observance in our land would be a different one. The leaven of disobedience and disrespect for law has so leavened the lump today that the problem has become a very complex one. Let us pray for increased wisdom for ourselves and for

all our rulers, that we may know how best to meet this problem. And in the meantime, let all Christians see to it that they honor their Lord in this regard.

## SATURDAY

### Keeping the Law of God. Ps. 119:49-56

When we keep God's law we need not worry about the law of the land, for God's law includes all other laws. Our only hope as a nation is in keeping God's law, even as our only hope as individuals is in him. May his statutes be our songs while we are in these houses of our pilgrimage!

## SUNDAY

### Justice and Judgment. 1 Pet. 4:12-18

God is a God of justice and of judgment. His unspeakable love has mercifully supplied a way of escape for those who will accept it and walk therein. It seems almost beyond human reason that he should pardon those of us who repent and follow him: how shall any escape who refuse him? We have a duty to all such and have been taught to pluck them as brands from the burning. May many be won through the preached word today!

E. M. RIDDLE,  
President  
1117 Randolph St.,  
Waterloo, Iowa  
F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



J. U. WHITMER, 717 E. DuBail Ave., South Bend, Ind.

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer  
2301 13th St., N. E.,  
Canton, Ohio

## BRETHREN CHRISTIAN ENDEAVOR PROGRAM 1932—1933

### October, 1932—ORGANIZATION MONTH

Organize in all departments  
Report New Organizations to Secretary

### November, 1932—STEWARDSHIP MONTH

Stewardship Instruction  
Enrollment of Tithers

### December, 1932—MONTH OF SERVICE FOR OTHERS

Plan Christmas Service  
Visitation Campaign  
Gifts of Clothing or Toys for Orphanage or Mission School

### January and

### February, 1933—QUIET HOUR AND BIBLE READING

Plan Special C. E. Program  
25 per cent of Membership Observing the Quiet Hour—at least 15 Minutes spent in Daily Devotions.  
Special Courses in Bible Reading Directed by Pastor.  
List of Devotional Books for Reading.

### March and

### April, 1933—EVANGELISM AND MISSIONS

Urge Regular Church Attendance  
Co-operation in Pre-Easter campaigns  
Missionary stories or short messages in regular meetings  
Definite prayer for Brethren Missions  
Reading of Dr. Gribble's Missionary Book  
A Missionary Social

### May and

### June, 1933—CONVENTIONS

(Local, County and State)  
Mass meeting with other nearby Brethren Societies

### July and

### August, 1933—SUMMER ACTIVITIES

A representative at C. E. Sessions of National Conference  
Gift sent for C. E. Work during the year to C. E. Secretary, Miss Gladys Spice, before Conference Report.

(Endeavorers: Please keep this program in a conspicuous place on the walls of your C. E. room for ready reference.)

REV. E. M. RIDDLE, President.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### HOMEcoming AND RALLY DAY

First Brethren Church Holds All Day Service, Large Crowd In Attendance

The First Brethren church and Sunday school held a very successful Rally Day and Homecoming last Sunday. The weather was ideal for the occasion and a large number from a distance were in attendance. The Sunday school showed a record breaking attendance for the last year, and all classes were full to the overflowing. The Young People's Class taught by Mr. Vern Stoffer claimed the honors of having the largest attendance.

The morning sermon was given by the pastor, Rev. Henderson who used for his theme "Other Gods." At the noon hour a bountiful dinner was served in the church basement and was thoroughly enjoyed by all. At 2 P. M. the crowd again assembled in the church auditorium. The afternoon was devoted to a short program and addresses by the visiting ministers. Rev. B. F. Smith of the Roanoke United Brethren church brought greetings from his congregation and gave a timely talk upon "Present Day Situations Demanding Christian Loyalty." He was followed by a short address by Rev. Mark Spacht, pastor of the Brethren church at Mexico, Indiana. Then Rev. Huddleson of Indianapolis gave a short temperance talk and sang one of his humorous songs. The guest speaker of the afternoon was Rev. Gilbert of the Clear Creek Church of the Brethren who emphasized the value of the Christian Home and its influence upon our social life. Several special numbers of music were given during the day that demand special mention. The Young People's Choir in charge of Mrs. Myrtle Boise, rendered several special numbers, a Ladies' Quartette composed of the following ladies; Mrs. J. E. Zent, Mrs. Chas. Young, Mrs. Vern Stoffer and Mrs. Myrtle Boise. Miss Charlotte Humke gave a pleasing violin solo, and a duet was sung by Lorena Zent and Howard Zent. All these numbers were highly enjoyed. Mr. Glen Spencer gave a short recitation.—The Roanoke (Indiana) Review.

### McKEE, PENNSYLVANIA

Following National Conference, we were privileged to have Brother and Sister L. S. Bauman and son Paul with us for a four nights' meeting. Although a very short time was allowed for advertising, yet people came from far and near and we closed with part of the audience sitting on the platform. There were two reconsecrations, making a total of seven since last report. Also there has been one baptism.

It is written that "Every idle word that men shall speak, they shall give an account thereof in the day of judgment (Matt. 12: 36)." Certainly this verse reveals a terrible responsibility for our every action, and justly so, for words influence lives. As I look back over my ministerial life, I can well see the truth of this statement. It is far from exaggeration to say that Brother Bauman has meant more to me than any living man. The Lord will reward him.

Brother Bauman writes for the King's

Business, the monthly magazine of the Los Angeles Bible Institute. We were glad for the visiting ministers, Brother E. S. Flora, Charles Ashman and son Robert, and Hubert Hammond.

July 17 was Homecoming day. Dinner was served at noon and Brother Ashman gave a fine message in the afternoon.

One Sunday the Holy Spirit seemed to definitely lead in a special offering for Foreign Missions and over \$100.00 was raised in spite of the depression. This church gave their largest Foreign and Home Mission offerings this year.

The pastor spoke at the Altoona Rescue Mission and also at the Gospel Hall at Nevada, special music being furnished by a group from the church. I also held a two weeks' meeting, with my Bible Chart Lectures, in the Church of the Brethren, at Riggles Gap. No converts or reconsecrations had been recorded at this church for several years and it seemed that this meeting might close the same way, but on the last night, twelve came forward. As preparation for their communion service, I gave my Bible Chart Lecture on "The Tabernacle" in the Church of the Brethren at Juniata.

Our Sunday school has increased over past records. We are using a book entitled, "Major Bible Themes" by Lewis Chafer, as a guide to our Bible studies. The names of the missionaries were divided among the members and twenty-four letters were promised. When an answer is received from a missionary it is shared by the whole congregation on Sunday morning. Also a chapter is read from a "Little Girl's Four Years in Africa" which is a collection of letters written by Sister Gribble some twelve to fourteen years ago.

Many entered into a New Year's resolution to read the Bible through in 1932. The first to report was Brother Will Wertman, who completed his Bible in April. Some proved the Lord by promising to tithe for five months. Layman tracts on tithing are sent to the members by mail, from time to time.

Peace be with you all that are in Christ Jesus. R. I. HUMBERD.

### FORT WAYNE, INDIANA

We have closed one of the most successful revivals in the history of our church. Having lost a number of our families and being faced with the industrial depression of the city we were made to realize that God must surely work a miracle. The church has had no easy time in Fort Wayne and it seemed the more we planned for our meeting the greater were the efforts of the enemy. But we found that "he that is for us is greater than he that is against us."

On the night of September 6th we began our revival in the NEW TENT made possible by individual gifts, and the splendid gift of the Sisterhood of Mary and Martha. Happy were we to be the first to use this outfit. May God use it to save many souls and strengthen many of our churches.

Our evangelist, Brother R. Paul Miller, labored faithfully for four weeks bringing

to us those truths which still win and hold folks. Night after night new faces would enter our meeting, faces that would never have entered our church. The meeting proved again that the message of the Brethren Church has a place in the world, for many were there who said, "I never knew these are the things the Brethren Church stood for." Not only did the messages received from night to night prove to be a great inspiration, but the earnestness of our brother gripped hearts. In home and in pulpit there was that pleading presentation of the truth which was used by the Spirit of God to lead twenty-two out in confession or reconsecration for the Lord. Of this number we expect eight to unite with the church, which will make up in a measure for the loss of the year.

The music of the meeting was faithfully supplied by our choir. Every night they not only sang but supplied special numbers for us.

Our services were greatly strengthened by delegations from Roanoke, Huntington, Berne and the City Rescue Mission of Fort Wayne. We were pleased to have Brother and Sister Vanator visit us from Peru. The Church of the Brethren folks attended our meeting very faithfully.

We closed our services asking that the Holy Spirit shall lead us into greater fields of service for the glory of our Savior. Beyond measure have been our blessings during these services; may we be found worthy of them. Pray for us as a church that God shall use us as living witnesses for his Name Sake. SAM. J. ADAMS.

### THE REVIVAL AT FORT WAYNE

Fort Wayne is a mission point. It was begun by Brother J. L. Kimmel and after some time of uncertain fortune it was given help by the Home Mission Board and also by the State Mission Board. The building was erected at the very start. About \$3,000 remains of the original debt on the building. This was being paid off at a good rate so long as the people had steady work, but for the last couple of years things has slowed up quite a bit. However, in spite of the difficulties, they paid off nearly \$500 on this debt this last year.

Things were going fine here until the depression struck the city and closed most of its factories. Last year about half of the congregation were compelled to leave the city, due to the lack of employment. This was a serious blow and greatly discouraged the people who remained. But they held on and in spite of everything kept the church and Sunday school going.

The tent meeting began September 6th and continued for four weeks. It was a hard, uphill battle all the way, but it ended in a real victory. Some very fine families were added to the congregation, and the members of the church were greatly revived and encouraged. Many new people were gotten acquainted with and there are many things to indicate a real future for this work.

Brother Samuel J. Adams is the pastor of this people. He and his wife are most efficient and tireless workers and they would, in a more favorable situation, have accomplished unusual things. But they are good soldiers of Jesus Christ and he always puts his best soldiers in the hardest places where the battle is hottest. These folks have proven their mettle and have held a hard place in a trying time. They will yet live to see the harvest of many of

their labors which to date have not brought forth fruit.

We made our home with the pastor and his wife and a happy home it was indeed. For years they were members of the church in Philadelphia where we held the pastorate. We saw them give their lives to Christ, had the privilege of training them, ordaining them and sending them forth for Christ's service. So you can readily understand what contributed to our pleasure in their home.

The people here were very hospitable and we greatly enjoyed the pleasant hours spent in their homes.

There is a tremendous opportunity for our church in Fort Wayne. It stands in the midst of religious confusion in that city of extremes in religion—cold formalism on one side and hyper-emotionalism on the other. The Brethren church, free from the extremes of either system, is a light that shineth in the darkness of uncertainty. We are aware of the great opportunity, for many are now seeking for just what the Brethren Church holds. We are praying that God will enable us to enter in and take the field for the truth of Christ.

It will mean many changes, and much sacrifice and work, but we believe the Brethren Church will stand by us as we go forth to claim the field for him.

R. PAUL MILLER.

#### SEARGEANTSVILLE AND CALVARY CHURCHES

We have just completed one year of service at the Sergeantsville and Calvary charge. Upon our arrival on the field, we found a faithful minority group splendidly carrying on, in spite of difficulties. The situation is a challenge to an inexperienced pastor and makes it an absolute necessity to trust our Lord for definite guidance.

Sergeantsville is a small village containing only about forty homes and yet there are two churches right in the village and a Church of the Brethren about one mile out of town with a resident pastor living right in the village. In addition to this, the surrounding country is rapidly being swallowed up by a foreign Catholic element.

The Calvary church is located twelve miles from Sergeantsville by good road. It is likewise completely surrounded by a similar foreign element as well as being located out in the country, not even in a village. It is truly "A Church by the Side of the Road." So much for the introduction!

#### Progress for the Year

1.—One Confession—The fact that there was only one confession grieves us and we are going to redouble our efforts to save souls this coming year, "the Lord willing." Plans are taking form for a revival meeting at the Calvary church this fall.

2.—Increase in Foreign Mission Offering—Our little churches are giving three times the amount per member as the denominational average, to foreign missions, in spite of the depression. Although we are not on the Honor Roll, we are giving more per member than most of the large churches on the printed Honor Roll.

3.—Increase in Home Mission Offering—There was a substantial increase in our Home Mission Offering—although all of it did not go through the regular channels but was sent as designated by the individual.

4.—We are Zealously Teaching Stewardship and the people are beginning to get a vision of their financial obligations to God.

5.—There were only four children under

thirteen years of age in the Sergeantsville Sunday school. This age group has been increased to twelve, which is just a 200% gain.

6.—There was no prayer meeting at either church. We have organized one at Calvary and very nearly one-half of the membership attends. Some come as far as fifteen miles every week to prayer meeting. This is the spirit that wins! The Sergeantsville church is now considering the idea of organizing one. We shall give you the testimony of a young Presbyterian ministerial student from Philadelphia, who visited our prayer meeting. He said, "The Spirit here tonight is the nearest I have found to the New Jersey Victorious Life Conference, which I attend."

7.—We are having some success in our effort to prove to the Calvary church that by re-locating the house of worship in an unchurched town four miles away from its present location, there is a greater opportunity for growth.

8.—Special Speakers During the Year—

- (1) A. V. Kimmell, of Philadelphia.
- (2) I. D. Bowman, Leesburg (N. J.) three times.
- (3) S. E. Christiansen, Allentown, Pa.
- (4) A group of ministerial students from Princeton Seminary (twice).
- (5) Dr. O. C. Engle, a special Prophetic Chart Lecture.
- (6) Edwin Boardman, Torresdale, Pa.
- (7) Russell Taylor Smith, radio speaker for Prophetic Testimony League of Philadelphia. Rev. Smith is also to be our main speaker at the all day meeting of the Sergeantsville church, October 16th.

9.—We had a full delegation from both churches at General Conference. Everyone expressed joy for having attended!

10.—The people are responding nobly to a definite effort to keep them informed upon the entire work of the denomination, including its various organizations both at home and abroad.

11.—We have organized a successful Junior Choir at the Sergeantsville church. The children practice one night a week and sing nearly every Sunday. Another is in the process of organization at the Calvary church.

12.—We have just launched an extensive Bible Memory Verse Campaign in the Sunday schools of both churches. This includes the memorization of approximately four hundred verses of the Bible. The children are responding nicely to the process of Hiding the Word of God in their hearts.

J. MILTON BOWMAN, Pastor.

#### ELKHART, INDIANA

Six weeks of Brother Stuckman's pastorate is gone—these have been weeks of blessings and thanksgivings. The Father does lead his people in his work when his leadership is recognized and the work goes on without interruption when changes come. This has been the happy experience of our people. Under Brother Stuckman's leadership we are going forward. In his own words, "In my twenty years in the ministry, I have never become so much at home in such a brief time. Everyone has shown a desire to make us welcome and to cooperate with us. There seems to be no thought of giving up or even hedging our work because of outside difficulties."

This spirit will urge us on to victory—may we never lose sight of the fact that we are servants doing God's work. Willing-

ness to serve and a willingness to be led is a true condition of Christian service. Our people do respond happily to leadership.

Our prayer service has long been an outstanding service of the church. Our interest in this particular service is a source of inspiration. Truth taught in simplicity does attract.

The Sunday school is steadily increasing in numbers and interest. While our Rally Day service was not as large as last year, yet our year's work shows a marked increase.

The Christian Endeavorers are at work and going strong in numbers and spirit. Young people can and will work if given a place. Let them use their energy and strength. Not only do our young people work in Christian Endeavor, but they are in Sunday school and they make up a very large part of our prayer service on Wednesday evenings.

We are proud of our choir. Through the untiring efforts of both director and singers it is recognized as one of the leading choirs of the city. A well trained choir dignifies the services and good music is uplifting.

Our fall communion service is the last Wednesday evening of October—the 26th. These services are always largely attended by our people—young and old.

We are planning to celebrate the fifth anniversary of the dedication of the first unit of our church November 6th. It will be a homecoming service—a day of worship—a day of social contact and good will. A basket dinner will be served. Come, be one of us for the day.

The church program is not being put over without work and sacrifice, but there is determination that the work must go on even in days of stress and uncertainty. Unity in effort and loyalty to a cause is enabling us to go forward. Working together, pastor and people going forward under Divine leadership, we shall know no defeat. May God keep us humble, that we may be of service to him.

MRS. EDNA NICHOLAS.

#### ILLIOKOTA DISTRICT OFFICIARY

(Dear Illiokota Brethren: The Conference being postponed in June, the time for it would have been early in October. It did not seem possible or advisable to try to hold it then. The Officers of the Conference who were present at the National Conference at Winona Lake in August met and filled up the necessary vacant offices caused by removals from the district. The Officiary is herewith put in your hands. The time planned for the Conference is June, 1933. Place and exact time will be arranged and announced later.—Geo. E. Cone.)

Moderator—A. R. Staley, Dallas Center,

Iowa.

Vice-Moderator—Miles Taber, Leon, Iowa.

Secretary-Treasurer—Geo. E. Cone, Milledgeville, Ill.

Statistician—A. L. Moyer, Udell, Iowa.

National Conference Executive Committee-

man—A. R. Staley, Dallas Center, Iowa.

#### Sunday School Officials

S. S. Supervisor—Lulu Mosier, Waterloo, Iowa.

Iowa Council Representative—Mrs. F. A.

Wisner, Waterloo, Ia.

Illinois Council Representative. Mrs. John

Livengood, Lanark, Ill.

Adult Department Supt.—John F. Garber,

Weldon, Iowa.

Young People's Department Supt.—Mr.

George Garber, Lanark, Ill.

Children's Division Supt.—Mrs. John Liven-  
good, Lanark, Ill.  
Administrative Division Supt.—E. M. Rid-  
dle, 1117 Randolph St., Waterloo, Ia.  
Citizenship Superintendent—Ray A. Em-  
mert, 507-508 Iowa Natl. Bank Bldg., Des  
Moines, Iowa.  
Home Department Supt.—Etta Lichty, Wa-  
terloo, Ia.  
Educational Department Supt.—C. C. Gris-  
so, Lanark, Ill.  
Missionary Department Supt.—Mrs. Dale  
Campbell, Dallas Center, Ia.  
Christian Endeavor Officers  
Christian Endeavor Superintendent—A. L.  
Moyer, Udell, Ia.

#### College Trustees

Ray A. Emmert, Des Moines, Ia., 1932.  
G. T. Ronk, 1920 Grand Ave., Cedar Rapids,  
Ia., 1933.  
H. Bryce Putterbaugh, Lanark, Ill., 1934.

#### District Mission Board

H. Bryce Putterbaugh, Treasurer, Lanark,  
Ill., 1932.  
Miles Taber, Leon, Iowa, 1932.  
G. T. Ronk, Cedar Rapids, Ia., 1933.  
A. A. Bontrager, President, 829 West 4th  
St., Waterloo, Ia., 1934  
Geo. E. Cone, Secretary, Milledgeville, Ill.,  
1934.

#### District Ministerial Examining Board

C. C. Grisso, Lanark Ill., 1932.  
Geo. E. Cone, Milledgeville, Ill., 1933.  
E. M. Riddle, Waterloo, Iowa, 1934.  
District Board of Trustees of Property  
President, wB Jo Waterloo, Iowa,  
A. R. Staley, Dallas Center, Iowa, 1934.  
D. F. Hoover, Dallas Center, Iowa, 1933.  
J. F. Garber, Weldon, Iowa, 1932.

#### District Evangelists

Eastern Division—Illinois Churches—C. C.  
Grisso, Lanark, Ill.  
Northern Division—Northern Iowa—E. M.  
Riddle, Waterloo, Iowa.  
Southern Division—Southern Iowa—A. R.  
Staley, Dallas Center, Iowa.

#### District Ministerium

A. R. Staley, President; Miles Taber, Vice-  
president; Geo. E. Cone, Secretary and  
Treasurer.

#### Woman's Missionary Society

President—Mrs. Geo. H. Garber, Lanark, Ill.  
Vice-President,  
Secretary and Treasurer—Mrs. J. Myers of  
North English, Iowa.

#### Sisterhood of Mary and Martha

District Patroness—Mrs. E. M. Riddle, 1117  
Randolph St., Waterloo, Iowa; Secretary  
and Treasurer—Miss Esther Hartman,  
Milledgeville, Illinois.

Acting Secretary, GEO. E. CONE.

### INDIANA STATE CONFERENCE NOTES

The 45th Indiana State conference con-  
vened at Flora, Indiana, October 4, 5 and 6,  
1932. with F. C. Vanator as chairman and  
Wm. H. Miller as secretary.

The reception and entertainment were of  
high class and all were received with much  
appreciation, and all felt at home after the  
address of welcome by the pastor, Brother  
Ankrum. The sermons were: on Tuesday  
evening by Brother R. Paul Miller, subject  
"Fig Leaves" and on Wednesday evening  
by Brother Whetstone, subject: "The Mes-  
sage of the Church."

The Bible lectures at the 11 o'clock period  
were given by Brother Lindower.

The Sunday school address was given by  
Brother K. M. Monroe.

The Christian Endeavor address was by  
Brother C. D. Whitmer.

Publishing interests were represented by  
Brother R. R. Teeter.

The Ministerium, the W. M. S. and the  
Layman's organization each had two spe-  
cial sessions from 8:00 to 9:30 Wednesday  
and Thursday mornings. The secretary  
of each can furnish items of interest to the  
church at large.

#### Conference Organization for Coming Year

President—S. M. Whetstone.  
Vice-President—Robert Porte.  
Secretary-Treasurer—Frank Gehman.

The statistician reported: 36 churches, 38  
church buildings, 7,355 members, 39 elders.  
\$544,475 property valuations; \$54,648 paid  
out last year.

#### District Missions

President—A. Glenn Carpenter.  
Secretary—W. I. Duker.  
Treasurer—C. G. Wolfe.

Budget for year, \$1,580.  
Assessment per member, 40 cents.

#### Treasurer's report:

Receipts all services .....	\$1,422.86
Total expenditures .....	1,215.52

Balance on hand .....	207.34
State Trustees report (per treasurer for Shipshewana):	

Balance last year plus receipts ..	\$ 680.11
Shelter house fund:	

Receipts .....	\$ 115.00
Paid out .....	109.55

Balance .....	\$ 5.45
Amount due on lots .....	\$1,497.96

Needs per president's address: Rostrum  
for open air meetings; Painting; Well and  
Drainage; Ovens for picnics; Enlarged lot  
sales; Erection of Group Buildings.

Motion prevailed to appoint a committee  
to consult with the national ministerium re-  
lative to revision of hand book. Committee  
named—S. C. Henderson, Freeman Ankrum,  
Leslie Lindower.

#### Treasurer's Report:

Cash on hand and receipts .....	\$ 210.21
Paid out .....	39.04

Balance .....	\$ 171.07
---------------	-----------

Brother Lowman spoke on behalf of the  
needs of the Old Folks' Home, especially  
referring to coal and food stuffs. The re-  
sult was:

Pledged in money, \$35.00; Tons of coal,  
14; Collection \$22.84.

Motion prevailed to vote \$150 to be di-  
vided equally between the Old Folks' Home  
and the Superannuated Ministers' fund.  
Same to be paid to the proper officials by  
the Secretary-Treasurer.

Voted to hold the 1933 conference at  
Shipshewana.

Visitors present: Brethren Pontius, King,  
Monroe, and Teeter from Ohio, and R. Paul  
Miller of Berne, Indiana.

Letters of dismissal to other conferences  
were given to Brothers Riddle and Sands.

Ministers received into the Indiana  
conference this year were: Sylvester Whet-  
stone, Leslie Lindower, Frank Gehman and  
Delbert Flora.

Delegates: Ministerial, 19; Lay, 89; Total,  
108.

#### The Resolutions follow:

##### Resolutions

Inasmuch as God our Heavenly Father,  
through his Divine Providence has per-  
mitted us to assemble at Flora, Indiana, in  
this, the 45th Annual Conference of the  
Brethren Church:

#### Be It Resolved:

That we as a Christian body, in the midst  
of this universal depression, brought on  
principally by man's disobedience of God's  
Divine Law, do recognize God's continued  
blessing on us and do hereby urge our  
people to put forth every effort to get the  
world back to the simple teachings of Jesus  
Christ.

That we urge our churches to continue  
maintaining their regular church services,  
including mission interests and benevo-  
lences of our beloved church, that the cause  
of Christ may be recognized, and the church  
may put forth her message according to the  
Word of God.

We also exhort our churches to loyalty  
to the doctrinal principles of the Brethren  
Church and to maintain the spirit of love  
and Christian fellowship among themselves.

We urge the church to maintain her his-  
toric position on non-resistance, and temper-  
ance. We maintain that the Eighteenth  
Amendment is the best solution of the  
liquor problem yet devised, and we urge the  
voters in our church to take a firm stand  
in support of it and other instruments of  
civic and social righteousness.

We thank the Flora church for their hos-  
pitality displayed in the entertainment of  
this Conference.

We urge every Brethren to stand true to  
God and his Church, that we may be in-  
cluded in that Church triumphant when, at  
the coming of our Blessed Lord, he may  
say, "Well done, thou good and faithful  
servant, enter into the joys of thy Lord."

Respectfully submitted,  
C. D. WHITMER,  
S. C. HENDERSON,  
MRS. EDNA NICHOLAS.

Thus came to a close a conference filled  
with the best of good will, and a spirit of  
love for the church and her work, and a  
prayer for the welfare of all.

WM. H. MILLER, Secretary.

### THE PURPOSE OF THE PRAYER MEET- ING

By Harold Singer

First. This is an opportunity for young  
people to share in a worship experience.  
The whole Sunday night meeting should  
carry the spirit of worship, with a special  
emphasis on worship during the first few  
minutes of the meeting. The songs should  
be carefully selected to carry out the theme  
or subject of the evening. Scripture verses,  
readings, special numbers, and prayers  
should all lead to the subject.

Second. The second purpose of the Sun-  
day night meeting is the exchange of ideas  
through the discussion of the subject. Gen-  
eral participation is essential to a good  
meeting. The sharing of thoughts makes  
us richer. Some one has said: "You have  
a dollar; I have a dollar. We change, and  
neither one is better off. You have a  
thought and I have a thought; we exchange.  
Now you have two thoughts and I have two  
thoughts. We are both richer."

I should like to term the third purpose  
of a Christian Endeavor meeting as dedica-  
tion. The worship, the discussion of the  
subject, should lead at the close of the  
meeting, through a spoken or unspoken com-  
mitment, to a higher purpose in life.

Plan your society meetings to include  
these three great purposes.—C. E. World.  
Kansas City, Missouri.



## BIBLE STUDY

(Continued from page 11)

dwell in the midst of opportunities. Does our knowledge of the Word match the opportunities that are ours? Remember 2 Tim. 2:15.

## Valuable Results Accrue as a Result of this Studying

Valuable results accrue to ourselves as a fruit of this studying. Our reason for such study is not primarily toward these accrue-ments except as they enable us the more successfully to serve him who is our Lord and Master. For the moment we will refer to Dr. Charles F. Yoder's book entitled, "God's Means of Grace." He speaks of the Bible as being a means of Regeneration (1 Peter 1:23), as a means of Faith (Rom. 10:14, 17), as a means of Justification (Rom. 4:3), as a means of Sanctification (Jn. 17:17), and as a means of Spiritual Growth (Matt. 4:4; Psa. 119:11; Eph. 6:17; Heb. 4:12; Phil. 4:8). What Christian can dispense with these things in his life? To give them up means to give up Christ. Not one of those things can be left out and a man continue a Christian. They are vital, elemental to the new life. Do away with them and you have no new life. They are fundamental doctrines. The first (regeneration) is the beginning of our Christian lives, the whereby of our existence as sons of God. The second (faith) is the very foundation upon which our lives in Christ rest. The third (justification) is the judicial statement of our holiness and thereby acceptability with God. The fourth (sanctification), in its present progressive state as well as more completely in its final consummation, is the actual realization in fact of the judicial statement of our justification. The fifth (spiritual growth) is our necessary advancement toward the "stature of the perfect man in Christ Jesus." Which will you strike out? Well, the Bible is a means toward all these. Without the instrumentality of the Bible, then, we would be rather poor Christians! Friends, we can't afford to neglect our Bibles. It is spiritual suicide to do so. On the other hand, think of the richness of the above-mentioned blessings coming to us from the hand of God and through the divine Word. God grant that we may be busied in its study, not for selfish ends, but for the glory of him who is the Author and Finisher of our faith.

## Our Standing With God is Influenced by Our Attitude Toward the Bible

Our standing with God is directly influenced by our attitude toward the Bible. Timothy is to study to show himself approved unto God. No low aim in itself. No, it is not Paul's approval. It is not the approval of the churches. It certainly is not to gain the approval of outsiders, that he might entice them to think him a jolly good fellow. It is to show himself approved of none less than God himself. What are your motives in the things toward which you direct your mind? Here is a good test: Does their showing forth demonstrate you as approved of God? Jas. 1:18 tells us that we are brought forth by the will of the Father through the Word, into the new life. Then our very existence as Christians can only be upon the basis of his approval. We need diligence in the maintenance of that approval. We might be Christians, and still a strong part of our actions and thoughts be without his approval (see 1 Cor. 4:10-15). Shame to us if such be the case. Henceforth let your aim in all things be to ob-

tain his approval. We learn from the Bible what he approves.

The young man Timothy is to show himself also a workman who needeth not to be ashamed. Toward this end he was to study. Would it not be glorious to stand before God unashamed of our work! Paul says that we can and should study toward that end. You may have seen some workman in a factory or elsewhere who had cause to be ashamed of his work. He tries to hide it from the sight of any eyes which might see the inferiority of it. In 1 Cor. 3:13 Paul says "each man's work shall be made manifest." It is folly to try to hide poor workmanship. It only delays the days of detection. It may even lead to an earlier detection. How different it is, though, when one is a workman who needs not to be ashamed! Toward that end we shall direct our studies. The Bible tells us of the standards of Christian workmanship. From it we can learn the needed information to make us unashamed workmen. Oh, yes, we will have need to study the Bible to find out.

We are continued in close relationship to God when we come to the third part of Timothy's aim. It is that of "rightly dividing the word of truth." We are dealing with that which is God's when we are dealing with the Word of truth. It is a serious responsibility, one not to be made light of or to be lightly regarded. It is a responsibility fraught with serious implications. It is not nearly so serious, and not nearly so fraught with danger, however, as is any course which constantly stands aloof from God and his Holy Writ. We are not at liberty to juggle Scriptures and texts as the comedian does jackstones and balls. We are trading neither in silver nor gold but in life values, and that life in the fullest and richest sense. We are to divide the Word aright, divide it justly, divide it in keeping with itself, divide it in accordance with its nature as the Word of truth. Men's opinions cannot hold the floor here. We are dealing with facts and not with vain imaginings. While a man's opinions may be in accord with facts, that is no surety that they will be. Even if one of his opinions is compatible with facts that does not augur that the rest will be. There is only one way that we can attain this last aim of Timothy's enjoined study. That is conscientiously to study the Word that we might prayerfully know it, that, Spirit-led, we might divide it aright.

Finally, brethren, let us give diligent consideration to this Word, studying to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth. To that which we earnestly and sincerely sow in the Spirit, the Lord himself shall give the increase.—The King's Business.

## OUR LITTLE READERS

## THE GREAT STONE FACE

From Hawthorne's Story

By Rev. Jay S. Stowell, M. A.

Little Ernest lived in the eastern highlands. At a distance from his home over on the side of the mountain the rocks took on the form of a great stone face. It was a beautiful, kindly and noble face and the children often paused in their play to look

away to it. Sometimes they spoke of the face in hushed and reverent tones as the "Old Man of the Mountains."

In the evening little Ernest would sit by the fire while his father and mother talked of the great stone face and of the legend which had long been related how that some day a man would appear in the valley who would look just like the great stone face. Then little Ernest would sit quietly and wonder when the man would come who would look like the face, and when he climbed into bed it was often to dream of the face of the man who was destined to look like it.

In the morning Ernest's first thought was of the face, and at night, after his work was done, he would sit in reverent silence by the side of his cabin, looking away in admiration to the face which radiated so much of benevolence and strength.

Each time that a great man came into the valley Ernest hastened to meet him, lest perchance the man who looked like the face should come and go unrecognized and unhonored. Each time Ernest was forced to turn away in disappointment. None of the great men looked like the face.

The years passed and Ernest was no longer "little Ernest." He became "Neighbor Ernest," the man who was the friend of

THE BRETHREN'S HOME  
EMERGENCY  
CORNERINDIANA CONFERENCE COMES TO  
RESCUE

## What Will You Do?

Flora, Indiana, October 5, 1932

Report of pledges of churches, Sunday school classes and individuals made at Indiana State Conference to buy coal for the old folks' Home made by the good Brethren and Sisters:

J. Wesley Miller and wife, Goshen, . . . \$	5.00
S. M. Whetstone, Goshen, . . . . .	5.00
Mrs. Delbert Price, Nappanee, . . . . .	5.00
Ladies' Bible Class, Warsaw, . . . . .	5.00
Mrs. Frantz, North Manchester, . . . . .	5.00
Eph Culp, Goshen, . . . . .	5.00
John Becknel, Nappanee, . . . . .	3.50
U. J. Shively, Nappanee, . . . . .	3.50
Mrs. H. B. Richmond, Nappanee . . . . .	3.50
W. M. S., Nappanee, . . . . .	7.00
Men's S. S. Class, Nappanee, . . . . .	3.50
Men's S. S. Class, Mexico, . . . . .	3.50
Loyal S. S. Class, Nappanee, . . . . .	3.50
Loyal Workers' Class, Nappanee, . . . . .	3.50
Sylvester Lowman, Oakville, . . . . .	3.50
Mrs. Rosa Harry, Oakville, . . . . .	3.50
Ladies' Bible Class, Mexico, . . . . .	3.50
Bible Class, Muncie, . . . . .	3.50
Y. P. S. C. E., Oakville, . . . . .	3.50
Class 13, Flora, . . . . .	3.50
Mrs. Melvin Walters, Nappanee, . . . . .	3.50
Loyal Workers' Class, N. Manchester, . . . . .	3.50

Cash Collections, . . . . . \$22.84

These are the cash collections and pledges made by the good people at the Indiana State Conference to buy coal for the old folks' Home at Flora. I am making this report by request of conference. We were sure needing it, and many thanks to you, kind people for the district.

HENRY RINEHART,  
Treasurer of the Home.

everyone and whom every one trusted. The very spirit of the stone face seemed to be working itself out in Ernest's life. Each year found him a little more thoughtful, a little more kindly and a little more unselfish although sometimes he was a trifle sad because he had begun to fear that he would never live to see the man who looked like the great stone face.

One day, however, good news came to Ernest. There was to come into the valley a man who was greater than any man who had ever been there before. "Surely," thought Ernest, "this must be the man who looks like the great stone face," and he hastened to see him. But Ernest was doomed again to disappointment; the great man did not look at all like the face.

Quietly and humbly Ernest started homeward; his last hope was gone. No one could come who was greater than the visitor whom they had entertained that day, and yet he bore no resemblance to the face. It was while Ernest was lost in such thoughts as these that almost instinctively he turned to get another view of the face on the mountains which he had come to love. As he turned, the setting sun fell full on his face and the neighbors, who had known him so long, pausing suddenly discovered that it was Ernest himself who looked like the great stone face. While he had been waiting and wondering when the man would come who would look like the face, he had himself grown into its likeness.

This little story is more than a story for us; it is a parable of what is continually happening in our own lives. We are continually growing into the actual likeness of the things which we think about, live with and admire. Lives are not made strong and beautiful in an instant. It is a slow and steady process. They are built out of individual actions day after day, and the actions in turn grow out of the kind of thoughts which we think and the kind of friends which we have, until we actually come to look like the things and the people with whom we associate.

It is a sobering thought that our very appearance ultimately depends upon the thoughts which we think and the friends which we cultivate, and yet it is an encouraging thought after all. We go to the church school and we study about Jesus and the things which he said, or we learn about Paul or one of the prophets and we go away and it doesn't seem to have made much difference. But we go again next Sunday, and the next, and the next and so on, and finally we discover, or our friends do, that it has made a difference that we have been building the very best materials into our lives and the very lines in our faces reveal the fact that we have been living in the presence of the best.—Courtesy Geo. H. Doran Company.

## ANNOUNCEMENTS

### ROANOKE, INDIANA

The First Brethren church at Roanoke, Indiana, will observe their fall love feast and communion service Sunday evening, October 30, 1932. All of like faith and practice are invited to share in this service of the Lord's house.

S. C. HENDERSON, Pastor.

### FLORA, INDIANA

The Fall Communion service of the First Brethren church of Flora, Indiana, will be

held Tuesday night, November first, commencing at 7:30. Every member is expected to be present for this inspiring and spiritual service; others are welcomed and invited. FREEMAN ANKRUM, Pastor.

### LANARK, ILLINOIS

The First Brethren church of Lanark, Illinois will observe its semi-annual love feast on Lord's day evening, October 23, beginning at 7 o'clock. All isolated members and others of like precious faith are invited to come and share in this feast of spiritual blessings with us.

C. C. GRISSO, Pastor.

### PITTSBURGH, PENNSYLVANIA

Our communion service will be held Sunday evening, October 30th. A cordial invitation is extended to those of like precious faith in and around Pittsburgh to partake with us. The church is only one block off Pen Avenue—not Pennsylvania Avenue. The church is easily reached by street car from all parts of the city.

Our evangelistic meetings begin November 6th and close November 20th. Rev. Wm.

H. Beachler of Gratis, Ohio, is the evangelist. We ask an interest in your prayers and remind you to send names and addresses of Brethren people in the city who may have an interest in the church but are out of touch with the work.

CLAUD STUDEBAKER.

### TO CHURCHES WANTING AN EVANGELIST

I wish to announce that I will be available to hold evangelistic meetings this fall and winter. This is an opportune time for such endeavor. We must not be terrorized by present economic conditions into a decrease of effort or cowardly retreat. Let us press the battle bravely. I shall be glad to hear from pastors or churches needing my assistance. Write soon, suggesting dates desired, so that arrangements can be made with the least conflict. Traveling expenses, entertainment and an offering is all the remuneration required. It is not our object to make money, but to win souls to Christ and to edify the church. Let no church be without a revival this year.

H. M. OBERHOLTZER,  
Sidney, Indiana.



## "HOLD THAT LINE HOLD THAT LINE"

chanted the Rooters' section

THE PASTORS FORM THE LINE OF DEFENSE AGAINST "DEPRESSION'S" FORCES

Hold like the stone-wall against  
Pessimism and build up the morale.

Let's Push the Opposition Back Toward the GOAL of

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(Note—A new Subscription is one not now getting the paper.)

VOL. LIV  
Number 42

October 29  
1932

# THE BRETHREN EVANGELIST

MONUMENT OF WASHINGTON AT BRADDOCK, PA.



United States George Washington Bicentennial Commission

This statue by Frank Vittor, of Pittsburgh, Pa., shows Washington as the aide-de-camp to General Braddock. It was dedicated by Secretary of the Treasury A. W. Mellon on July 9, 1930, at the ceremonies of the 175th anniversary of Braddock's defeat by the French and Indians. Besides Secretary Mellon, the United States was represented at these exercises by Senators David A. Reed and Millard E. Tydings, Congressmen R. Walton Moore and Henry W. Temple. Congressman Clyde Kelly, of Pennsylvania, representing the city of Braddock, presided at the dedication.

WASHINGTON  
was not a nullificationist—

---

"The constitution which at any time exists, until changed by the explicit and authentic act of the whole people, is sacredly obligatory upon all." — Washington's Farewell Address.

---

Vote for no National or State legislator or executive who does not stand for the faithful observance and enforcement of the Eighteenth Amendment.

---

As Washington wrote to a church convention, "Act the part of pious Christians and good citizens."

## A Family of States

By Frank R. Shields, Supt. Anti-Saloon League, New Jersey

Once upon a time there was an old shepherd who watched his flocks upon the mountain. His cottage was down in the valley close to the timber line. Here he and his wife had lived for a quarter of a century or more. They had reared a large family of boys that had now grown to full manhood.

The night had come on, the sheep were safely in the fold and the family surrounded the dinner table before the blazing fire upon the hearth.

In the midst of the festivity, the old shepherd, trained in the sounds of the mountains, was seen to lift his head and listen. He rose, walked to the door, opened it, stood there but a moment when he turned, put on his coat and hat, took his gun and started for the open door. The mother said, "Father, where are you going?" He replied, "The wolves are gathering from all parts of the forest, and I must go to the protection of the fold."

Instantly, every boy at that table rose from his chair, put on his hat and coat, took his gun and disappeared with the father into the darkness, all save one, Ritchie, who never lifted his head, but went on eating his soup, gormandizing upon the good things provided by the common family. Having eaten to the full, he rose leisurely, sat down in a chair before the open fire, picked up a book and began to read. But the Spartan mother had become concerned and troubled, and confronted her son and said: "Ritchie, why didn't you go with your brothers to help your father defend the fold?" to which he replied casually, "Oh, I am under no obligation to go and I don't care to go. It is more comfortable and to my liking here."

"But, Ritchie," said the mother. "Look me squarely in the face. Have you not been the recipient of all the comforts of this home from your childhood—its shelter, its food, its clothing, its warmth and protection? Is not the fold for which they have gone forth into the darkness the resources of this home? Have you no sense of responsibility, no gratitude left?"

And there wasn't anything for Ritchie to do but to say, "Well, my sympathies are with the wolves."

After a pause, the mother said, "Ritchie, you're my son, but I'm ashamed of you. 'How sharper than a serpent's tooth it is, to have a thankless child.' Were it not for the love that a mother bears her son, I would open that door and say: 'Go live with the wolves.'"

The United States is a family of commonwealths or it is nothing. The protection of the constitution is over every state in the union in a thousand ways, and any state that repeals a law enacted in the interest of upholding and defending the constitution is in sympathy with the wolves of the federal government that would tear the constitution to tatters.

## A Lesson in Christian Courtesy

In a hamlet in a Western state lived two pioneers. One kept Saturday as the Sabbath; the other, Sunday. They often met and discussed the subject with such warmth that their controversies made them almost hate each other. The Sunday-observing

man owned a meadow near the church to which the Saturday-observing man belonged. One Saturday forenoon, just about sermon time, the Sunday-keeping man began to cut hay, and made all the noise his mowing machine could stand when he passed by the church. The next day, about sermon time, the Saturday-observing man, who owned a threshing machine, drove it by the church of the Sunday-observing man, and stopped by the open door; but the machine did not stop emitting mournful and nerve-racking groans. The Sunday-observing man came out and remonstrated in no specially mild language, about the intrusion. But his opponent in religious views said there was nothing wrong with the machine, and he could not proceed any further. The two men were almost fighting when some church people came out and separated them, the local constable requesting them to

(Continued on page 15)



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GEORGE S. BAER

Editor

R. R. TEETER

Business Manager

Send all moneys to the  
Business Manager

THE

# BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Personal Preparation for Soul Winning

Soul winning stands out in the Christian life like fruit in a tree. Nothing is more important, and nothing should be more prominent. It should occupy the first place and be one's chief characteristic. In fact, he who does not do what he can to win men and women to the Lord Jesus is lacking in that vital element which gives him likeness unto Christ. To save men was his chief concern. Compassion for their distressed and sinful state was the burden of his heart. Jesus came into the world to save sinners, that was his supreme aim and mission, and when a man is saved from his sins and becomes a disciple of Christ, he must enter into fellowship with that supreme aim and share that mission. Evangelism should become the motivating, dominating, moving spirit of his life. The church that has members of that sort has life and promise.

But before one can be a really successful winner of souls, he must needs make preparation for it, and the preparation that is of first importance is personal preparation. He himself must be a fit vessel for the indwelling of the Holy Spirit, for it is the Spirit that worketh in us both to will and to do his good pleasure.

First, his life must be pure, and no one is more keenly aware of the necessity of personal purity than the personal worker himself. That was the urge that came upon the conscience of Isaiah when he saw the Lord and knew that he faced a divine commission. Before he could say "Here am I; send me," he must first say, "Woe is me! for I am undone; for I am a man of unclean lips," and he must experience the cleansing power of the fire from off the divine altar. And nothing does more to keep men pure than the sense of fellowshiping with Christ in the responsibility of winning souls to him. It makes for wholesome, happy relationships between men and women. It keeps the mind busied with lofty thoughts and the heart set upon spiritual qualities. And it takes a life that is so set apart from, and above, the unworthy things of this world to make an appeal to the life that is in sin. Such purity is the best answer to, and reproof of, the low levels outside the church.

Second, the life of the personal soul winner must be honest. He who is dishonest is handicapped by an insurmountable barrier when he approaches an unsaved acquaintance about his soul's welfare. If a person is known to be given to false speaking, to cheating, to deception, to shirking work, to failure to pay one's debts, it would be utter folly for him to attempt to intervene in behalf of the soul of a friend. All the words he might speak would prove as empty and ineffective as his own life. A person must be genuine to have the power of the Spirit. He must be sincere to be accounted worthy to be a conveyor of heavenly truth. Duplicity and dishonesty simply do not go along with spirituality and evangelistic fervor. That may be one reason why it is hard to move so many people out into active soul winning—they are disqualified for such service.

Third, the soul winner must be unselfish, if he would have the greatest success. Selfishness and a fine and powerful spiritual influence over others do not go along together. Selfishness does not bend itself to service, does not deny self and give another the preference, does not give as kind and genuine consideration of others as is demanded by self. Selfishness is jealous of the rights and positions of others, allows prejudice to assert itself against those of different rank or station in life and refuses to yield to the wishes of others. Selfishness is unappealing, unwinsome and cold. You can no more make selfishness into successful soul winning than you can use ice to bring out the beauty and fragrance of the rose—it takes sunshine. And to the extent that selfishness inheres in our natures—and it does in all of us far too much—we will be thwarted in our efforts at personal soul winning, or else we must seek the grace of God to banish it from our lives.

And finally, the soul winner must have sincere love in his heart

for all men. That is the most unique and outstanding characteristic of the Christian, and the most difficult to attain, and yet it takes such genuineness to win men. There are people who may appear repulsive to us, but they must nevertheless be the objects of our love. We must be ready to give ourselves in solicitation and loving service to those who are unlovely as well as to those who are wholly congenial. That is the kind of love that gives radiance to our religion and makes our words have weight for the glory of God and the saving of souls.

Prayer is absolutely essential to the winning of souls, but until we have given ourselves in all sincerity to preparation in such ways as these, our prayers will not be very effective. Personal preparation must come first.

## The Thing to Remember

On the Prohibition question let us be frank to say that neither party's platform is satisfactory. Both call for repeal in the end; though there is sufficient reason for this democratic editor to prefer to trust the Eighteenth Amendment in the hands of the Republican candidate rather than the Democratic, yet there is not enough difference in the platform statements to stage a big fight over. The thing to remember is that the election of dry congressmen and state legislators is the all-important task at this election. That is the biggest thing that matters, from a Prohibition point of view, but that is really important. Don't let any one say that Prohibition is not an issue at this election. It makes a vast difference whether men are elected to state and federal legislative halls who are wet or dry. In some districts the electors really have no choice, from the wet and dry angle, but where one party nominee is wet and the other dry, we urge Brethren electors to vote for the dry candidate regardless of party.

The Christian people must guard in every way possible against the vicious suggestion that Prohibition be thrown back upon the states. It was there and proved unsatisfactory, and all talk to that end is playing right into the wet program. The only way state handling of the liquor traffic will work is to make the whole country soaking wet again. It is easy enough to talk about federal protection of the dry states, but how is it going to be done? If Uncle Sam has been unable to protect his national border lines satisfactorily, how under the sun is he going to protect the multiplied number of miles along the state lines. It will take a standing army to hold back and search the vast streams of automobiles. Who is to guard the state lines, or pay for the cost of it? Are the dry states to be forced to pay to protect themselves against the wet states?

The fact is that all talk about state control is mere camouflage to conceal the real end—the re-legalizing of the liquor traffic and the return to the free-flowing of rum. No state will be dry. The entire country will be at the mercy of the wettest state.

Religion of the heart is the heart of real religion.

If we love Christ with our whole heart we will serve him with the whole life.

We shall never have a high appreciation of the communion service as long as we have no relish for things spiritual.

He who would know Christ well must know his Word.

In the long view of things it may be said that the sole of man's improvement is the improvement of his soul.

The first step toward getting a bad man made good is to show him that he is bad.

## EDITORIAL REVIEW

The members of the Brethren church will never be fully consecrated to the task of building the kingdom of God until they have been made willing to give to God at least a tithe of their income.

If the soul works with nature and God as the trees work together with the soil and the sun, he will ripen all those beautiful fruits named happiness and the blessedness that comes from hope and faith and love.—Newell Dwight Hillis.

Brother M. L. Sands, who, as per recent announcement, has taken charge of the church at Clayton, Ohio, and has his home in Brookville, informs us that they are having Rally Day and Homecoming on Sunday, October 30th. He will conduct his own revival meeting some time in November.

The Fort Wayne, Huntington and Roanoke, Indiana, Women's Missionary Societies have for several years had annual joint meetings, and this year the fellowship was extended to include North Manchester and Sidney societies. It is a good idea and we congratulate them on the wisdom and worth of it.

From a newspaper clipping that came to our desk we learn that Brother B. F. Owen was recently received by ordination into the Baptist ministry by a Baptist council in the First Baptist Church in Elkhart, Indiana. Brother Owen has rendered a worthy service in our church and we are sorry to have him leave us, but we wish him God's blessing in his new field.

Dr. Martin Shively, in the Brethren's Home Corner, reminds us of our Christian obligation of caring for the aged and poor and of the church's inclination to be not unmindful of that responsibility through the centuries. Our own church shared that conviction and undertook its duty in faith and sacrifice. At this particular time there is a special call to sacrifice to that end.

On the Sunday School page conducted by Prof. M. A. Stuckey, we find an article this week by Brother N. V. Leatherman, and a very thoughtful and suggestive article it is, on "The Pastor a Teacher." Due to its length we are unable to publish it entire in this issue, but it is worth waiting till next week for the second installment.

Our sympathies go out to Prof. A. L. DeLozier, who received word on Sunday morning, October 23, of the sudden death by accident of his father, who had been struck by a car, and whose home was Duncanville, Pennsylvania. May the God of all comfort be very near to him and those who mourn with him in this sad hour.

Brother W. R. Deeter reports as secretary for the Mid-west district conference recently held at Portis, Kansas, under the moderatorship of Brother James S. Cook, who is also pastor of the entertaining church. The program is said to have been very much worth while and a good spirit prevailed. The services of Dr. Bell and Prof. Stuckey were greatly appreciated. Brother H. H. Rowsey was elected the new moderator and Brother L. G. Wood the second in command, while Brother W. R. Deeter was re-elected secretary-treasurer.

Brother W. H. Schaffer, the secretary, favors us with a report of the recent Pennsylvania District Conference, held at Johnstown First church, of which Brother Charles H. Ashman is the pastor. Brother Claud Studebaker was moderator of the conference, which proved to be both instructive and inspirational. Prof. McClain and Dr. Bame were the out-of-the-district speakers, Brother McClain giving a series of Bible lectures. Brother A. V. Kimmell is the newly elected moderator and the next conference is scheduled to meet at Berlin, in October of 1933.

Brother H. F. Stuckman writes of his change of pastorates from Goshen to Elkhart, Indiana, concerning which we have previously made comment. He is not merely one who believes in long pastorates, but he practices his belief, as is evidenced by the fact that he has spent the past twenty years in but two pastorates, and it has

been a fruitful ministry. His nine years at Goshen have witnessed the erection of a beautiful and commodious church building, the addition to its membership of over two hundred souls, the uniting in marriage of four hundred couples and the conduct of nearly two hundred funerals—an unusual record. He is now at Elkhart, as you know from previous report, and has begun his new pastorate under auspicious circumstances.

President Jacobs reports the receipt of generous gifts that have made possible the redecoration of the College chapel, an improvement that was much needed and which has made the chapel now quite attractive. The Saturday student enrollment, now standing at 102, is another encouraging feature of his report. There are times when conditions seem discouraging from a financial point of view for our college, because of the depression, and it is indeed going to be a time of real testing, yet we have faith that somehow God will continue to cause the spirit of loyalty to prevail in the hearts of the many friends of Ashland College to such an extent that its needs will be met.

We have two contributions to "Our Readers' Views" this week, both of them timely communications. In the case of the one we wish to say, not as a defense for extravagance but merely in fairness as an explanation. The amount that the Senate allows the President is not an addition to his salary, but a sum to help defray the enormous expense incident to the office of President. He is compelled to entertain ambassadors, other noted guests, senators, congressmen and many other official and social functionaries, besides maintaining innumerable servants and secretaries in addition to those on the government payroll. When he travels he must take his retinue with him and must travel after a manner in keeping with the chief executive of the nation. I believe it was Mr. Coolidge who undertook to travel alone on a train as an ordinary citizen and the papers made so much over it that he was compelled to return to the more elaborate mode. So great is the outlay of money required by the President's position, but it is a matter of common knowledge that the President usually leaves office with less than he entered, having found it necessary to use practically all his salary in addition to the expense allowance to keep up the big show. That, of course, is not a partisan or political affair; the same situation obtains with a Democratic president as with a Republican. We make this statement merely as a matter of information.

Dr. R. R. Teeter, the business manager, is in his "Corner" again, and is telling you about the Evangelist subscription campaign. He is right when he says we must depend on the pastors and other church leaders to help us pass on the word about this campaign to those who do not take the paper. He is right also when he suggests the need of more denominational loyalty in promoting the circulation of our own church literature. We believe our people are at heart loyal, and will, if we are able to reach them, respond with the support that is needed to give our publications that larger reach and greater service that we covet for them. Our Evangelist family has held out against the forces of depression with commendable loyalty in many sections. We have been cheered by the expressions of appreciation and faithfulness that have reached our office, and the sacrifices that many subscribers have told of making rather than be denied the weekly visits of the Evangelist and lose the inspiration of its fellowship. But there are many members of the Brethren church out of touch with this fellowship and do not realize what their loss is. We want to reach them and we need the help of every present subscriber to help us do it. We are asking every member of the Evangelist to be a missionary to tell of the good things to be found in the Evangelist and of the very special efforts being put forth to enlarge our circle or friends. The campaign begins the first of November. Tell others about it and loan them your paper or send for sample copies.

### REQUESTS FOR PRAYER THIS WEEK—

For revival services to be held at the church near Garwin, Iowa, in the near future, Brother Raymond Blood, pastor.

Brother I. D. Bowman requests prayer for the Brethren cause in Delaware, where the going will be hard due to the depression.



# The Who, Why and What of the Present Temperance Situation--As I See It

By William H. Beachler, D.D.

I have been invited by our Editor to write down some of my thoughts relative to the present Temperance situation. Others doubtless could have made better use of this space. But he asked me and I have consented. I shall try to do my best. I am using the subject as stated because it seems to serve my purpose best.

If the Eighteenth Amendment is repealed it will mean the removal of the whitest part of the Constitution, and the disavowal of the symbol of the greatest moral advance in our nation's history. It will mean retreat and retrogression. It will mean that "the sow has returned to her wallow, and the dog to his vomit." No sincere and loyal supporter of truth and right can view the possibility of such a thing with indifference and complacency.

But the Eighteenth Amendment has not yet been repealed. I do not believe it will be. If it is, it will not be either quickly or easily accomplished. If it is, then the Constitution of the United States is not the dignified, impregnable instrument we have allowed ourselves to believe it is. But if it is repealed, and if it takes a long time to do it, Satan knows how to wait, and he will be content with even the slightest advances when he can see in the future, ultimate victory. At all events, the man who expects to see in bold headlines next morning after the coming election that the Eighteenth Amendment has been repealed is doomed to sorry disappointment. It won't be that simple, and I do not believe it will be at all.

But if it is, WHO will be responsible for it? Well first, old Satan himself. Old Satan doesn't like the Eighteenth Amendment—he never did. And people who stand squarely for the Eighteenth Amendment are of no use to him in the present conflict. Next to Satan, you will find the men and their wives who want to reopen their breweries and distilleries and who want to go back to building fortunes out of blood. We mention next that big class of men who will identify themselves as retailers—we used to call them saloon keepers, but to be more specific they were social liabilities and leaches. Next, the owners of great daily papers and even smaller ones, as well as the owners or editors of monthly or weekly periodicals—the men who have sold themselves at a price to studiously misrepresent, and agitate, and mislead, and falsify, and cover facts. What a mighty factor the printed page has been in producing the present moment and the present attitude! And there is the politician who stoops to anything and stops at nothing, to gain his measures—how well he and all of his flag-defiling brothers remember the advantages that came to them under the legalized liquor business. These all want the Eighteenth Amendment repealed. And the man who will have work, if breweries and distilleries reopen. Nor must we forget those men and women (they may be sincere) who have been bamboozled into believing that the repeal of the Eighteenth Amendment will mean greatly increased outlets for the farmers' grain, and at the same time substantial reduction in taxes. And the men and the women who "want

their booze," and they want it regularly, and plenty of it; and they want it elevated from the low level of outlawry to respectability which government license and sanction would inevitably and certainly contribute to the vile and dirty business. They want "Uncle Sammie's" sanction. It eases conscience. And the low-down bum of the gutter—he belongs in this list too. In brief, IF THE EIGHTEENTH AMENDMENT IS REPEALED, all these classes whom I have mentioned as well as those who have, on every possible occasion, in public or in private, either by written or spoken word belittled or spoken slighingly of the Eighteenth Amendment, with multitudes of others who remained tongue-tied and silent when they should have spoken—if the Eighteenth Amendment is ever repealed these represent the people who will have done it. And don't forget, old Satan heads the list. "His servants ye are whom ye serve."

I shall use very little space in dealing with the "WHY" of my subject. If the Eighteenth Amendment is repealed, WHY will it have been repealed? In fact, I have already quite largely answered the question by indicating those classes who are most eager to gain the repeal of the Eighteenth Amendment. Seeing "Who is Who" in this great struggle for repeal, it becomes surprisingly easy to determine "Why is Why?" And yet, we

feel under obligation to go deeper. I wonder if I am harsh and mistaken if I say that, if the Eighteenth Amendment is repealed it is our confession before God, ourselves, and the world that our nation is morally degenerate, that we are in a state of decay, and that the prohibition of our most demoralizing, destructive, and ruinous evil among us is too white and too decent for the majority of our people? It may sound harsh, but I believe it represents the actual answer to the WHY? And yet, I am by no means overlooking the fact that standing in the ranks of this vast booze-thirsty, money-thirsty, power-thirsty army of "repealers" are many people too good and too decent to be in such company. They may be sincere (many of them are), and many of them are churchmembers—even preachers. Think of it! Therefore in enlarging a bit more on my answer as to the WHY? I must insist that there are many who, in the last several years, have done their thinking with other people's minds—not their own. They have looked at this whole situation through the eyes of others who had them see just what they wanted them to see. They have chosen to believe falsehood rather than truth. They have shut their eyes to facts, and chosen to make themselves the victims of propaganda, misrepresentation, and deceit. In the presence of a grave moment and a burning challenge, many (I will say good people) have been inveigled and stampeded into a state of mental confusion, delusion, and fog. And that was the purpose of the whole scheme. With multitudes of people the scheme has succeeded. If the Eighteenth Amendment is repealed it means the scheme did the trick, and that, as I see it, answers the Why?

## IF

The Eighteenth Amendment is Repealed

Who will be to blame?

Dr. Beachler says, Old Satan first of all, but with him a large crowd, mottled and strange in its mixture, having in its number even many respectable church members.

What a distressing anomaly—church members in the service of Satan!

And now for the "WHAT" of our subject. I must condense thought. If the Eighteenth Amendment is repealed, the liquor business will at once step from a status of outlawry to a status of legitimacy. The whiteness of our flag will once more become besmirched when Uncle Sam identifies himself again as a partner in the liquor business. There will be some form of "attempted" control. I say "attempted" because that is all it can amount to. The liquor business never has been controlled—it never will be. PROHIBITION is the only solution of the liquor problem. If, under control, it shall become a matter for each state to decide, anybody knows, that knows anything, that some states are foreordained to be wet, while others will forever remain dry. If those wet states could be moved to some unapproachable, inescapable island in the Pacific Ocean and kept there, it would not matter so much. But anybody knows, who knows anything, that just one wet state in the midst of neighboring dry states becomes a constant menace, and annoyance, and source of trouble to the dry states. So that if no nation can long exist half slave and half free, neither can any nation successfully cope with the liquor problem on a basis of part of the states wet and the others dry. Let us refuse to be "kidded" at this point. And then there is the possibility ultimately of the open saloon, JUST AS WE USED TO HAVE IT. Have you heard this? "No, I would never consent to have the open saloon again, but I do favor repeal." Have you heard it, Oh, yes you have. Well, go tell all such good folks to jump in the well. If this becomes a matter for each state to settle for itself what "say" will you have as a resident of a dry state as to whether New York or Illinois shall or shall not have the open saloon? And anyhow, what difference is there in a drunken man whether it be served over the bar or in some other place where it is dispensed? If he can get all he wants in either place, he will get just as drunk as he can, and he will reel, and stagger, and vomit just the same. Oh, God, open our eyes before it is too late!

I have merely touched the fringes of "What" will follow if the Eighteenth Amendment is repealed. How it will affect weak men who want to be sober, and can be, if it is out of their reach. Women who will go back to the washtub to make an existence—not a living! Children dropping out of school by the thousands because Dad has gone back to drinking! The cause of religion and the church set back very surely and definitely. Debauchery, poverty, crime! Ruined lives! Young people finding new evils in their path, as if they did not have enough already! The nation's economic system disturbed! All legitimate lines of business taking a jolt! Where does the story end? And there will be the awakening, when it is too late, to the fact that it is just one more victory of darkness, and intrigue, and low-downness over right, and truth. Oh, how dangerous to tamper at all with the Eighteenth Amendment! A small opening is made in a great dam, and who can guess what may follow? The champions of repeal know this well enough.

I close, with more in my heart unsaid than I have tried to say. But I must say—What a tragedy that the matter has ever been mixed up with politics when it ought to be a distinctly moral question! And what a tragedy that when this sublime Amendment was born it had to fall into so many wet, unfriendly hands who tried to strangle it rather than have it live! And what a tragedy, if repeal succeeds, that any professed child of God shall have to confess that he or she helped!

Gratis, Ohio.

## A Basis for Christian Optimism

By President Edwin E. Jacobs, Ph.D.

There can be no denying the fact that there is a very great deal of pessimism abroad in the world today, nor that in America it is very acute. This spirit manifests itself in our business affairs, in our social organizations and conditions, in education, and to a greater or lesser extent, in religion.

In business, we blame the present ill conditions upon "unavoidable world-wide conditions", an "aftermath of the world war." You certainly have heard these expressions over the radio, made by many a candidate for political office. Whether, however, this is the case or whether our condition here in America is due rather to evil-minded men who have been in control, is a matter of debate.

In our social life, bad conditions are often blamed on the financial situation, coupled with the general depravity of the people, especially the young. People want luxuries, leisure, and are restless under any sort of moral restraint.

In education, so the argument runs, the spirit of pessimism is related to several things among which are the fact that old moral precepts and maxims are no longer stressed, students will not study as once they did, religion is banished from our schools and there is nothing else to take its place, and that our graduates are by no means the leaders in morality and the finer things of life. We are told that if education had been on the right side, all of the above evils would have been stemmed, but, alas, it is only giving an impetus to evil forces. The colleges still preach an idealism which neither they nor their graduates are willing to follow.

While in religion there is a veritable babble of voices from the ultra-orthodox to the ultra-liberal, all claiming that if their mode of life and belief had been followed, all things would be better. And it must be said that in many cases there is a modicum of truth in their claims.

Now every thinking person must admit that there is room for pessimism. Business is bad. Our social relationships are far from perfect, nor are they speedily righting themselves. Education is in many cases going up a blind alley, while the religious life of the nation is somewhat paralyzed. What is the relief?

Far be it from the purpose of the author of this article either clearly to analyze the cause, or to proclaim a cure. I can not read the signs of the times with the certainty or the clarity of vision which some claim to possess. I do see, however, that in the long sweep of human history, there have been ups and downs, but that history in any way "repeats itself", is, of course, only poetry and has no relation to the present situation. But it must be true that natural causes coupled with human causation, have brought us into our present morass, and I still firmly believe that if human efforts had been wisely directed, we would not, by the acts of nature alone, be in the situation in which we now find ourselves.

Man, I believe, could so command the forces of nature as to make life in the here and now, much happier than it is at present, and than it ever has been. The good earth with its wealth, climate, and nature in general, have not changed and will not soon change. Nor does man rapidly change. The greed, avarice, and selfishness, as well as the charity and altruism, which have marked his earlier history, are here today much the same as centuries ago. And with our advancing civilization (sic) both of these elements of character have a better opportunity of showing themselves.

Now what do business, society, education, and religion rest back upon, any way? Certainly upon some degree

of character. This can not be denied as touching the first three and if the latter does not effect character, then it is worthless. Now we must admit that there have been certain improvements in business, involving better standards. In society, some advances have been made, while in education we are as far advanced in methods as the automobile is ahead of the ox-cart in transportation, but about its content, I am not so sure. But with it all, that there has been an equal advance in human welfare and happiness, is a matter that is open to serious question. Edison was right if and when he said, that the next great advances ought to come in the field of our social relationships, in spiritual values, or morals,—call it what you will.

Will this soon happen? Not, it seems to me, unless the spirit of Jesus grips men more profoundly than it does today. But there is a way out. It would seem as if in the very nature of the case, that truth and right are stronger than evil and error, but it takes a great deal of heroism to put the former forward. No one can read the New Testament today and not be struck by the aptness of Jesus' teachings to this very hour. In fact, this is true of the moral teachings of the whole Bible, written as it was in times of national adversity as well as in times of prosperity, in war as well as in peace.

Will the world soon accept the spirit of Jesus and act upon it? That presents a grave hazard but the duty of the church is plain,—keep right on in the straight and narrow path of right and righteousness. Its mission is to set a bright and shining light in the world, one that can not be hid. Personal righteousness after all, is the one and only basis of any kind of righteousness. There is no use talking about the righteousness of a city, state, or society, if there is not an abundance of personal righteousness. City councils, houses of representatives, and senates can be righteous only in so far as their members are righteous. The expressions "the social mind," or "the social conscience", have no meaning apart from individuals, for there is neither mind nor conscience without the existence of the individual head and heart.

If Jesus points the way out, as many of us believe, then the church should continue to "preach Jesus," and if he does not point the way out (because people will not accept him), he still does point the way out of pessimism to those who do believe him, for to them he is the "living water", springing up eternally, the "living bread," of which if one eats he shall be satisfied. Conditions may be hard, but the Christian has both a star of light and a hope that ought to be invincible, no matter how dark the night. He feels within his own breast the burning of that divine spark set on fire by Jesus. That is the one privilege accorded to the Christian and to the Christian only.

Nothing in these lines should be taken as an admonition to the good people of the land, to let things go *laissez faire*, but quite the reverse. But I do insist that no matter how evil the days may be, the believing Christian has a hope even in the here and now, that others do not and can not, in the very nature of the case, possess. And if the world should come to be actuated by the teachings of Jesus, which seems to me to be most unlikely, in business, society, education and religion, so much the better, but if it does not so happen still the Christian has this precious hope.

And I regard this as the one supreme antidote for pessimism and a far better one than the preaching of an approaching world doom could possibly be, for this challenges, not my morbid wishes, but my best efforts.

Ashland, Ohio.

## Henry Grady's Indictment of Liquor

It is interesting to note that the men who have stood out as really great among the leaders of men have been keen to sense and strong to denounce the forces that work against human welfare and the building of character, such as the liquor traffic. Among such outstanding men was Henry Grady. The *Evangelical Messenger* says:

The name of Henry Grady will live long in American history as one of her most gifted sons. He was a most distinguished journalist and a leader of southern thought. In a prominent place of Atlanta, Ga., where he lived and labored, a fine monument stands as a tribute to his greatness, erected by the people who knew him best and by the city with which his name will be forever linked.

Not only was Grady a powerful writer, but a great orator as well, adding to his fame and value to the nation by his leadership in the South in that critical period of our national life following the Civil War. His appeals carried with them tremendous influence and power; and his voice was one of the forces which helped to quiet the turmoil of the South.

In 1888 he delivered an address which has become famous on the liquor traffic. His audience was electrified and when he had concluded a great ovation was given him. In his peroration he thus described that damnable business which forces are now seeking to again make lawful in American life. Read this, and then vote for the repeal of the prohibition law of the land—if you can with self-respect:

"Tonight it enters a humble home to strike the roses from a woman's cheek and tomorrow it challenges this republic in the halls of Congress. Today it strikes a crust from the lips of a starving child and tomorrow levies tribute from the government itself.

"There is no cottage humble enough to escape it, no place strong enough to shut it out. It defies the law when it cannot coerce suffrage. It is flexible to cajole, but merciless in victory.

"It is the mortal enemy of peace and order, the spoiler of men and terror of women, the cloud that shadows the faces of children, the demon that has dug more graves and sent more souls unshriven to judgment than all the pestilences that have wasted life since God sent the plagues of Egypt and all the wars since Joshua stood beyond Jericho.

"It comes to ruin, and it shall profit mainly by the ruin of your sons and mine. It comes to mislead human souls and crush human hearts under its rumbling wheels.

"It comes to bring gray-haired mothers down in shame and sorrow to their graves. It comes to change the wife's love into despair and her pride into shame. It comes to still the laughter on the lips of little children. It comes to stifle all the music of the home and fill it with silence and desolation.

"It comes to ruin your body and mind, to wreck your home, and it knows it must measure its prosperity by the swiftness and certainty with which it wrecks this world."

I firmly believe that the moment our hearts are emptied of pride and selfishness and ambition and self-seeking and everything that is contrary to God's law, the Holy Ghost will come and fill every corner of our hearts; but if we are full of pride and conceit and ambition and self-seeking and pleasure and the world, there is no room for the Spirit of God; and I believe many a man is praying to God to fill him when he is full already with something else.—D. L. Moody.

## SIGNIFICANT NEWS AND VIEWS

### CHARLES H. GABRIEL PASSES ON

It was Wednesday, September 4, 1932 that Charles H. Gabriel (78) passed on to meet his Lord whom he had so beautifully glorified in song, and by whose inspiring words and music many will continue to give praise to our great Savior. It is said that Mr. Gabriel was the author of more than 8000 hymns. There is scarcely a song book published in the last generation that does not contain a goodly number of his hymns. They are found in foreign language hymn books as well as English. Following are a few of his very popular hymns which will cause his name to be long and graciously remembered: "O That Will be Glory," "Oh, It Is Wonderful," "My Savior's Love," "He is so Precious to Me," "Growing Dearer Each Day," "More like the Master." These will preserve his memory for many generations.

### REDUCING PREACHERS' SALARIES

I notice that the salary of the president of the American Tobacco Company will pay \$1,000 to each of 2,383 ministers, and Babe Ruth, of baseball homerun fame, receives a salary that will pay seventy ministers, \$1,000 each. Maybe some church members who are voting to reduce the pay of their pastor are helping toward the big incomes of the president of American Tobacco Company, and swelling the gate receipts at baseball parks, so Babe can get his usual roll.—Religious Telescope.

### UNDERWORLD FORCES TWO MINISTERIAL RESIGNATIONS

Two Denver ministers have found themselves in great difficulty and resigned from their pulpits under pressure. The first is the Rev. C. H. M. Graves of the Clayton Community Presbyterian church, who has been engaged for some time in combating the alleged gangsters of Denver. For several months he was escorted by the police to protect him from his gangster enemies. The second is the Rev. McMurdo Brown, rector of the Episcopal church in Park Hill. His vegetable man turned out to be a bootlegger, who kidnapped him. He resigned his pulpit soon after being released.—The Christian Century.

### SIGNS OF RECOVERY SEEM GOOD

One has to pussyfoot a good deal when he asserts that business is feeling better. Nation's Business, which is an able magazine, that generally has a reason, states this guardedly but with assurance. It compares the recovery of business to the convalescence of an invalid. "No sick man was ever propped up in bed with a pillow behind his back without wondering if he couldn't take a chance and walk across the room." The writer of that paragraph thinks the patient has been well dosed with tonics and stimulants and that he is beginning to think of solid food and believes he can digest. He may stagger along through September and begin to step lively in October. Let us believe that it is so.—The Christian Evangelist.

### RURAL CHURCH MERGERS INCREASING

The trend toward union in the rural church field is continuing, says Dr. Benson Y. Landis, executive secretary of the American Country Life Association, according to the Associated Press.

Dr. Benson, who is also secretary of the committee on town and country of the Home Missions Council and the Federal Council of Churches, says that the migration from the city to the farm is a puzzling factor in any attempt to survey church conditions in the country. "Department of Agriculture estimates indicate that the farm population gained 648,000 during 1931," he said, "and the increase, which began in 1930, is continuing.

"A major development," he reports, "is the 'larger parish plan' or the organization of 'rural cooperatives.' There are perhaps 100 of these at the present time, and the number is growing.

"The plan is a device to bring to the rural church the city church's experience in organization work. Under it, several churches, sometimes of one denomination, sometimes of several, band together to finance the work of a minister, a social service director, and perhaps an educational director. Such action brings benefit that no one rural church could afford.

"This may mean more rural churches, or it may mean larger ones, but it is impossible to forecast with certainty because no one

knows how long the city-to-farm drift will continue, nor whether those who go back are likely to stay there.

"About all one can say at the present is that the movements of the past decade from country to city and from city to country constitute one of the major migrations of people in modern times."—The Evangelical-Messenger.

### JEWS INCREASED 500% IN CENTURY, SAYS EXPERT

The Jewish population of the world has increased from 3,000,000 to nearly 16,000,000 within the last hundred years, an increase of more than 500 per cent, while the combined population of Europe, North and South America, South Africa and Australia, the immigration countries, has increased only three and one-half times, according to figures prepared by Jakob Lestschinsky, Berlin statistician, and made public recently by the Menorah Journal.

"The Jews show everywhere a relatively smaller number of births than do Gentiles," Herr Lestschinsky points out, "because the Jews were urbanized earlier, and also because they included a higher percentage of the middle class and the intellectuals. Nevertheless, because of a decrease in mortality far greater than among the other peoples of the world, the Jews have increased both absolutely and proportionally in almost all countries, except in a few smaller ones of Western Europe.

"This unprecedented increase seems all the more remarkable when we recall that during the last half century, the West European Jews were engulfed by three large pogrom waves with 2,000 massacres in which approximately 100,000 Jews were murdered and from 200,000 to 300,000 prematurely died of epidemics."

Herr Lestschinsky said that the two Americas now have 30 per cent of the Jews, although in 1825 they had only 3 per cent. The 5,000,000 Jews on the American continents have a natural increase of 75,000 yearly, he said.—The Evangelical-Messenger.

### MAKING LIQUOR PARAMOUNT

People who have been accustomed to decry making the liquor question a political issue can go just as far as any Anti-Saloon Leaguer in seeking liquor legislation. A shining example is that of Mr. Jouett Shouse, president of the Association Against the Prohibition Amendment, in announcing that he will not support the candidacy of William G. McAdoo, democratic nominee for United States senator from California. Replying to Mr. Shouse, Mr. McAdoo says that he will never vote for the return of the saloon in America, which he claims Mr. Shouse is seeking. He says, however, that he will vote in the senate for submission to the states of a repeal resolution in exact conformity with the democratic platform. To many, that will appear as leaving a wide open door for the return of the saloon in many states. Prohibitionists in California cannot be criticised if they take their prohibition sentiments as seriously as Mr. Shouse takes his anti-sentiments, in which case Mr. Shouse might have a—for him—less desirable senator from California than Mr. McAdoo.—The Presbyterian Advance.

### WOMEN IN SALOONS

The sham argument that prohibition has made women drink and that we must repeal prohibition to stop women drinking, meets a jolt if we go back in the newspaper files of the bar-room era. For instance, in November, 1902, thirty years ago, we read:

"The recent order of Inspector Shea, of Chicago, barring women from the saloons of a certain district on the west side, has caused consternation in the saloon ranks where, it is declared, without the presence of women patrons, saloons "could not afford to remain open a week."—The Presbyterian.

### TOO MUCH PRAYER

One of the great weaknesses of those who engage in public prayer and one of the hindrances to real prayer upon the part of Christians is the disposition to make long prayers.

It is not that these good souls hope to be heard for their much speaking; they have no such heathenish idea of God. They do not all engage in vain repetitions. It seems rather to be the result of an effort to prove a zeal for prayer by the quantity of it—the length of it. There are actually some zealots who would prove their faith in prayer by the amount of time they spend consecutively upon their knees. There are, without doubt, occasions that

demand such wrestling with God, such night-long seasons of intercession. But it is not the Scriptural teaching that the power of prayer is to be measured by its quantity.

Above all, it must be manifest that, in public prayer, he defeats his own purpose who so prolongs the prayer that the audience comes to be restless and, not only indifferent, but antagonistic. No people can be easily taught to pray who are repeatedly subjected to public prayer drawn out to unnecessary length. Even fervent and heartfelt petitions lose their force and fail to carry the assembly along if they are stretched out too far.

As we understand it the one who offers the prayer undertakes to lead the audience in prayer. Unless he does so, much—very much—is lost. Certainly the average audience is not led very far after the prayer has been much prolonged.—Christian Standard.

### JOINING A CHURCH

Clarence A. Darrow has joined a church. As we view it, it is not much of a church, being one of the sporadic expressions of humanism. But really we are surprised that Clarence A. Darrow would be enrolled in any organization that claimed, truly, or falsely, to be a church at all. He must be improving.—The Presbyterian.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Joel

There are at least thirteen distinct characters in the Old Testament bearing the name "Joel." It is a Jewish word signifying "Jehovah is God." Not all of the above characters did credit in their actual living to the lofty significance of their names. With accuracy and authority we may aver that the majority of them were good; a few were sinful. Let us glance hastily at the list:

1. The Eldest Son of Samuel. 1 Sam. 8:2, 1 Chron. 6:33; 15:17.
2. A Simeonite Prince. 1 Chron. 4:35.
3. A Reubenite Chief. 1 Chron. 5:4, 8.
4. A Gadite Chief. 1 Chron. 5:12.
5. A Levite, of Kohath's Family. 1 Chron. 6:36.
6. A Chief of Issachar. 1 Chron. 7:3.
7. A Warrior of David. 1 Chron. 11:38.
8. A Gershonite Levite. 1 Chron. 15:7, 11, 12.
9. A West Manasseh Ruler. 1 Chron. 27:20.
10. A Kohathite Levite. II Chron. 29:12.
11. A Son of Nebo. Ezra 10:43.
12. A Benjamite. Neh. 11:9.
13. A Son of Pethuel. Joel 1:1.

Little is known of the history surrounding the prophet's immediate family. He is Pethuel's son and perhaps a native of Judah. He may have known Elijah in his youth and, if so, no doubt, Elisha his successor. Some think he prophesied under the reign of Joash. (II Chron. 22-24).

#### I THE HISTORY OF THE BOOK

1. Author. Joel.
2. When and where written. 800-700 B. C. in Judah.
3. To whom written. To the Jews of Judah.
4. Occasion. The Locust Plague and Jehovah's Revelation.
5. Authenticity. The History is literal in its import; it is not an Allegory.

#### II THE OUTLINE OF THE BOOK

1. Present Things: The Locust Plague: Devastation. 1:1-20.
2. Imminent Things: The Coming Army: Exhortation. 2:1-3:8.
3. Distant Things: The Final Conflict: Prediction. 3:9-21.

#### III THE NATURE OF THE BOOK

Dr. Schofield has listed the order of events appearing in Joel's prophecy after this fashion:

"(1). The invasion of Palestine from the north by Gentile world-powers headed under the Beast and false prophet. (Joel 2:1-10; "Armageddon," Rev. 16:14, refs.);

"(2). The Lord's army and destruction of the invaders. (Joel 2:2; Rev. 19:11-21);

"(3). The repentance of Judah in the land. (Joel 2:12-17; Deut. 30:1-9);

"(4). The answer of Jehovah. (Joel 2:18-27);

"(5). The effusion of the Spirit in the (Jewish) "last days". (Joel 2:28, 29);

"(6). The return of the Lord in glory and the setting up of the kingdom (Joel 2:30-32; Acts 15:15-17) by the regathering of the nation and judgment of the nations. (Joel 3:1-16);

"(7). Full and permanent kingdom blessing. (Joel 3:17-21; Zech. 14:1-21; Matt. 25:32.)"

#### IV THE CHARACTERISTICS OF THE BOOK

1. Key Words. Jehovah (RV); "Day of the Lord."
2. Key Verses. 1:15; 2:1; 3:14.
3. Key Chapters. 3, 2, 1. (Selection is difficult).
4. Key Ideas. Repentance and Revival.

#### V THE VALUE OF THE BOOK

The prophetic nature of the book of Joel has been noted in the above section (IV). Its literary structure is superb, reminding one of the longer sweeps of a Lyon and Healy harp. There is almost a perfect blending of judgment and grace. Law and mercy bend lowly to greet and kiss each other in one everlasting embrace.

"Jeremiah's style," Fausset writes, "is pure, smooth, rhythmical periodic, and regular in its parallelisms; strong as Micah, tender as Jeremiah, vivid as Nathan; and sublime as Isaiah. Take as a specimen (Chap. 2) his graphic picture of the terrible aspect of the locusts, their rapidity, irresistible progress, noisy din, and instinct-taught power of marshalling their power for devastation."

This writing is also of great value in that it points out the fact of the outpouring of the Spirit of God on all flesh. Read Acts and the events of Pentecost.

#### VI THE CHRIST OF THE BOOK

The Day of the Lord is the Day of Christ. Every day is Christ's day in one sense or another. The present is his, the near is his, and the ultimate is his. He breaks up the present with worms or insects and teaches man invaluable lessons; he dwells in the shadowy, imminent events and scenes and leads, guides, and directs his own; he will be the transcendent and coming Lord in the end time—in the last days of the church-age and in the last days of Israel's trouble. Read Joel 3:16, 17.

#### VII THE MESSAGE OF THE BOOK

The cardinal message of Joel is wrapped up in those immortal lines of Charles Kingsley. They are reproduced in full below:

"The Day of the Lord is at hand, at hand:

Its storms roll up the sky:

The nations sleep starving on heaps of gold;

All dreamers toss and sigh;

The night is darkest before the morn

When the pain is sorest the child is born,

And the Day of the Lord is at hand.

Gather you, gather you, angels of God—

Freedom, and Mercy, and Truth—

Come! for the earth is grown coward and old,

Come down, and renew us her youth.

Wisdom, self-sacrifice, daring, and love,

Haste to the battle-field, stoop from above,

To the Day of the Lord at hand.

Gather you, gather you, hounds of hell,

Famine, and plague, and war;

Idleness, bigotry, cant, and misrule,

Gather and fall in the snare!

Hireling and mammonite, bigot and knave.

Crawl to the battle-field, sneak to your grave,

In the Day of the Lord at hand.

Who would sit down and sigh for a lost age of gold,

While the Lord of all ages is here?

True hearts will leap up at the trumpet of God,

And those who can suffer can dare.

Each old age of gold was an iron age too;

And the meekest of the saints may find stern work to do.

In the Day of the Lord at hand.

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.  
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## The Pastor a Teacher

By Rev. N. V. Leatherman, General Secretary of the National Sunday School Association

What may we consider the principal ministry of the pastor to be, is quite frequently discussed among pastors today. And we believe we too can discuss this subject among ourselves with profit. For the people of our churches have come to think of the pastor all the way from errand boy for the bazaar, to general manager of God's soul saving station, the church. Some people want a mixer. And their idea of a mixer varies from a fellow who stands on a street corner and salutes every Tom, Dick and Harry who passed by, to a man who will be considered the most popular after-dinner speaker in town. Some want a man on hand to marry off their offspring and bury their dead. Some take the pastor as a necessary nuisance, indispensable, yet regrettable. Others may take him as a first rate collecting agent. While others, let us be thankful, and we would like to think they are in the ascending majority, like to think of their pastor as the man of God.

It might be interesting to speculate as to where our people get these notions. But let us not go too far into such prospecting, lest we discover the real origin in the old adage, "Like people, like priest."

Certainly in these days when many things are expected of a pastor, it is well for us to consider what it is to which God has called him, and what is his first function in this high office. A few years ago in one of the ministerial association meetings, in one of our large cities, a pastor on the program, read a splendid paper on the subject, "The Purpose of the Ministry" in which he emphasized the sacred phrase, "Preach the Word." There were a goodly number present who took exception to this as the first function of the minister, and proclaimed instead that a pastor's first mission was, to live the life. Certainly no one will quibble about the necessity of a pastor living the life. To be sure, and, in this he ought to set the example. But we took opportunity on the occasion referred to, to state that, we had many good men in the church we were called to serve, of whom we were willing to concede, that they lived just as good a life, as did their pastor, and yet they wanted a pastor around. This old world of ours is blessed with a good many laymen, who live the life, according to their ability, saints of God are they, yet who have no calling at all to preach. Yes when it comes to living the life, how fine is the practice for the pastor to commune with these adorable saints. They can refresh our souls when we allow. However, our calling as a pastor, in playing the role of our office, in order that we may do our part in really living the life, is a specific responsibility, that does not rest upon every one that lives the life.

We revert then to our question. What is the pastor's chief role? And we make simple to reply. He is primarily a teacher. In Ephesians, the fourth chapter, where Paul

exhorts the church to unity, and referring to the descending and ascending Christ, he says of him in the eleventh and twelfth verses, "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Here we have five offices for the church given by the descending and ascending Christ: apostles, prophets, evangelists, pastors and teachers. They were all given for the self-same purposes; to perfect the saints, for the work of the ministry, and for edifying the body of Christ. Likewise it may be said of these offices that their manner of procedure or methods of accomplishments, can most certainly not be sharply separated one from another. However, by our study of the exercise of the apostles we have come to a general accord, that this particular office in the church was for the few specifically chosen by Christ, as foundation stones, in the beginning days of the church, known as the Apostolic Days. We do not think of the office or apostle, as one intended to be continued through the church age. And today we do not elect, or call, or ordain men to the office of prophet. God alone can make a prophet. And this he continues to do for us today by his Holy Spirit. A prophet is also a teacher given by Christ. He explains the past and portrays the future. The attention given to prophecy in our own day is most certainly conducive to the creation of prophets. What shall we say for the office of evangelist? An evangelist is one who bears particularly the evangel message of salvation to the lost. He is the teller of good tidings. One who spreads the joyful glad news concerning the Saviour to win men to Christ. He too is a teacher; yet of a peculiar type. "And some, pastors and teachers;" are the last named offices in this scripture. Certainly not all teachers are pastors, nor evangelists nor prophets, nor apostles. But it is inconceivable of any of these offices functioning without being emphatically, A Teacher. Even the Chief Cornerstone of his church; the Master himself, accomplished wonders through the process of teaching. How frequently do we refer to him as the Master Teacher. Doubtless the best text book ever written, exemplifying the best methods in teaching, is none other than the New Testament and particularly the gospels which so clearly portray how Jesus taught.

Christ's entire life was an appeal to the curious. His manner of annunciation was excellent. Before one of the world's greatest and most important classes we read of him: "And when he was set, he opened his mouth and taught them saying." He interested the people with his stories. He went from the known to the unknown. His thought was clearly expressed. He spoke with authority. He taught folks. He caused them to know. He directed their attitudes.

He developed their conduct. And that made them His disciples indeed. So we exclaim, what a teacher!

Surely then it is not preposterous nor incongruous to conclude that the high offices given by Christ to and for his church are exercised principally by the process of teaching. And if we will, we may consider that each office is given for a peculiar manner of teaching, as well as for specific ends and purposes to attain.

Let us discuss our subject in general just a little further. Doubtless the most impelling Scripture, which the church has always taken as her commanding orders, with a more or less degree of seriousness, is that so frequently referred to as the great commission. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." This commission we know was given to the disciples, and repeated by our Lord and theirs in slightly variant forms on several different occasions just prior to his ascension. This form has been accepted by the church and emphasized by the church through the centuries somewhat more than the other forms because it expresses practically all that is contained in all of the others. This we have come to believe is the commission of the church. And so far as the Brethren church is concerned, the pastor is the elder, the bishop, the highest office the church gives by her Lord. It is not too much to conclude then that the pastor of today is a teacher and a teacher of TEACHERS. For when our text is reasonably analyzed we learn that the emphasis is placed upon the one word TEACH. We are to go. But for what purpose? To teach. To teach all nations, or peoples. We are to go baptizing the people, but not until after they have been taught. We are to go, "teaching them to observe." Thus we are not merely to go through the motions of teaching; but teaching with a purpose and for results. For truly we do not teach until some one is taught.

From A. S. Hobart's book, "Pedagogy for Ministers," we quote these lines, "Beyond all exemplifications of the teaching habit of great leaders, and beyond all the suggestions that may come from the word 'teacher' or 'teaching,' there lies in the very nature of the pastor's work the necessity for teaching." It might be profitable to make inquiry into the thought of the nature of the pastor's work with a view to observe whether or not teaching is the best means of accomplishing the task assigned. Let us take the commission, "Teaching them to observe," and we will find it embraces pretty generally what we as pastors are trying to do. We want our people to observe, the commandments of Christ; to receive him; to be led by the Holy Spirit; to worship God and to serve him continually; to be loyal and faithful to his church; to appreciate their privilege of fellowshiping with the saints here and hereafter, to understandingly enjoy the benefits of God's grace as manifested through their justification, their sanctification and coming glorification, and in fact we want them to observe all of God's means of Grace. Peter expresses his desire for his people, which every pastor can well afford to make his own desire for his people, in II Peter 3:18, in these words, "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." We



wish our people to observe and to grow. How can we pastors best accomplish this end? And our answer is inevitable. Teaching, is that answer. The nature then of the pastor's work calls for a teacher.

(To be continued)

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
with  
Thoburn C. Lyon

### THE CHRISTIAN AND WORLD PEACE

(Lesson for November 6)

Lesson Text: Ps. 72:9-17; Eph. 2:13-19;  
Golden Text: Matt. 5:9

#### Daily Readings and Suggestions

#### MONDAY

The Reign of the Prince of Peace. Ps. 72:7-17

Glorious indeed are the promises here. How our souls look forward from the oppression of men and the greed of corrupt politicians, to the coming day when "he shall spare the poor and needy," and the whole earth shall be filled with his glory! As we look about us, the world today seems far away from that ideal; yet, praise God, the Christian may here and now experience those blessings if he permits the Prince of Peace to reign in his heart! Outwardly he may have trials, misunderstandings, and loss; but within, the blessed peace of the Son of God. Truly, it surpasses human understanding.

#### TUESDAY

Fellow-Citizens in Christ. Eph. 2:13-22

He preached peace to those who were afar off—even to you and me. The peace that we find in him is a bond which unites us to all others who have found their peace in him, whether they be of the circumcision or of the uncircumcision, black, yellow, or white. There have been many moves by men of the world to promote a feeling of fellowship among the people of all nations; the church has made some effort in this direction, but assuredly not to the extent she might have. Help us to realize more fully. O God, that, in the words of the poet, "Who owns my Father as a son, Is surely kin to me."

#### WEDNESDAY

Pursuing Peace. 1 Pet. 3:8-12

Our message for today is intensely practical. It comes right down to the every-day relationships of a man with those of his own household, his own shop, and his own church. The only hope of world peace is for the people of the world, all over the world, to live in accordance with these principles, for the world is made up of individuals. Let us read each phrase slowly, meditating as we read whether or not we are living up to these instructions as we should; whether or not there is anything we can do that will enable and encourage those about us to live up to them more closely. In short, in our own everyday lives, let us seek peace, and pursue it!

#### THURSDAY

Counseling for Peace. Zech. 6:9-13

The Jews at this time were greatly discouraged by the untoward conditions about them, and the prophet Zechariah, by the

word of the Lord, encouraged them with this pageantry, setting forth that in the days of the Messiah, the Branch, the glory of the Lord shall fill the temple, and he shall reign as priest and king over his people. Amid the discouragements of the present day, it is still a blessed hope to which the whole creation looks forward. Let us pray God to bless our efforts to hasten the day when Jesus shall reign.

#### FRIDAY

Strangers to Peace. Rom. 3:9-18

These are plain words, but they exactly describe the man without Christ, however beautiful his character may appear in the minds of men. Governments have been largely influenced by their Christian subjects, but there is as yet no such thing as a truly Christian nation in the world, so governments of earth are still strangers to peace. Our best hope of peace is to make more disciples in every nation, and for this we have been commissioned. But let us not forget to pray for our rulers, and for all in authority.

#### SATURDAY

The Promise of World Peace. Isa. 2:1-4

In recent international events we again


have evidence that treaties of men can never bring about world peace. Whenever it is to their advantage to do so, they reward the most solemn treaty as a scrap of paper. But the promise is that in that day when the Lord sets up his government on the earth there shall be peace throughout its borders. Let us pray for the soon-coming of the Lord, to set things right in the earth.

#### SUNDAY

The God of Peace. Ps. 46:1-11

In these days when there is no peace in the world about us, we must find in God our refuge and strength, our peace. Surely, a God of peace would have us bend every effort toward preventing war as far as is humanly possible, here and now, that we might make the world as peaceable a place as possible in which to spread his Gospel. But let us not forget that the hope of nations, even as of individuals, is in the presence of the God of peace. Even so, come, Lord Jesus!

Prayer is the wireless between your heart and God's. He is always listening in. Are you?

<p><b>E. M. RIDDLE,</b> President 1117 Randolph St., Waterloo, Iowa <b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> 	<p><b>GLADYS M. SPICK,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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### My Prayer

By Vivian Adler, a South Bend Endeavorer

I pray, dear Lord, that I might be  
Always humble, more like thee.  
When temptations come my way  
Help me, Jesus, not to stray.

Let my tongue no evil speak  
Of those I know, just keep me meek,  
May the words I say and the deeds I do  
Glorify thee the whole day thru'.

Cleanse my heart, just make me pure.  
So many times I'm not quite sure  
Which way to turn, the step to take,  
Guide me in the decisions I make.

I thank thee for thy loving care,  
And all my burdens help me share.  
I pray thou'll hear this earnest plea.  
Mold me, Savior, more like thee. Amen.  
South Bend, Indiana.

### Using Ritual in Christian Endeavor

The young people's Christian Endeavor society in the community church (Congregational) of Lakeville, New York has made several departures from the customary form of weekly meeting. These have been worked out by the young people with the suggestions and cooperation of their pastor, Rev. George E. Haynes.

In the meeting-room each officer has his stated place, the chairs being so arranged that the officers sit in the form of the letter E, while the other members sit in a semicircle that forms the letter C. A typical order of service in this society follows:

1. Processional Hymn. "We've a story to tell to the nations."
2. Call to Worship, by the president. "The Lord is in his holy temple; let all the earth keep silence before him."
3. Moment of Silent Prayer.
4. Hymn. "Jesus Is All the World to Me."
5. Officers' Roll-Call (responding with appropriate verses of Scripture).
6. Responsive Service by Officers and Society. Bible Gems.
7. Hymn. "Wonderful Words of Life."
8. Prayer Service. President, "Let us therefore come boldly unto the throne of grace that we may find grace to help in time of need." Pianist plays softly obligato of prayerful hymns. Sentence Prayers.
9. Hymn. "What a friend we have in Jesus!"
10. Presentation of Topic by the leader.
  - a. Topic announced and briefly explained by the leader.
  - b. Scripture lesson read by one selected by the leader.
  - c. Hymn chosen and announced by some one selected.
  - d. Three worth-while thoughts about the topic, presented by A. B. and C.
  - e. Open discussion of the topic, led by some one selected.
  - f. Conclusion, by some one selected.
11. Business Session, conducted by the president.
12. Hymn. "Give of your best to the Master."
13. Responsive Benediction. (Num. 6:24-26).  
A copy of the order of service is furnished to each person attending. Hymns used are being memorized. Prayers of appeal, of thanksgiving, of penitence, of forgiveness, of resolution, of intercession, and

of fellowship have also been memorized. The topic, of course, is different each week, and its presentation is so planned that the leadership is not too much centralized.—C. E. World.

## When the Congregation Sings

In the First Baptist church, Syracuse, New York, Dr. Bernard C. Clausen has made experiments in choral singing by the entire congregation that could be followed in many churches and also in mass-meetings and conventions of young people.

Dr. Clausen, in "Tested Programs for Special Days," a handbook published by Fleming H. Revell Company, writes:

"Choral numbers are notoriously the portions of the service where there is a lack of that fine intensity of interest which makes for good worship. The mood of the service escapes control here if anywhere. But we have found that precisely the opposite effect is obtained when the congregation itself becomes a great choir, trained in the simple technic of choral singing and participating in the anthems. With a good quartette of solo voices to give the leads.

"A large number of the simpler anthems are available, the congregation taking the choral passages. These they will easily learn through a few rehearsals on the harmonies involved; and these rehearsals can themselves be the most interesting part of a service of worship, taking place on several Sundays in advance of the special day, at the regular time for anthem-singing. They can be taught by rote through several repetitions, or by the inclusion of mimeographed music sheets within the regular hymn-books.

"To meet the needs of such congregational choral work we have arranged special anthems for special days, which utilize the solo voices for introductions, recitatives, and narrative passages, and call for responses from the congregation in stanzas of well-known Easter or Christmas hymns. The effect is electric.

"No one who hears two thousand voices joined in a mighty congregational anthem would be satisfied thereafter with the ordinary listless response to a choral program. We are pressing on with new experiments in this wide and inviting field."—C. E. World.

we labored with them in some mighty undertakings over a long period of time, and left them with not a ripple of discord or misunderstanding. They are all our friends, and we hope they always will be. We plan to use them as such, because we have left but ten miles intervening between them and us. They have chosen in our successor a mighty builder and leader. He will plough deeper, and wider than we could have hoped to do. The finest reports come to us from his leadership, and we sincerely feel they are deserved.

Feeling it best to change our location, it was but natural to look close home for a field. This is quite possible, when one has had such pleasant relations with a church, such as was had at Goshen, and in those years we had fraternized much with the folks at Elkhart. It was a great pleasure to me to become Brother Duker's successor here at Elkhart. What a pastorate he has had here! Over a period of ten years they have had a marvelous growth in numbers and physical equipment. Brother Duker has the faculty of getting a church to help him in his undertakings. He has done everything to make our coming here a success. Strangely our lives have been woven together. Boys together in the old home community near Nappanee, students in the same country school, and now for nine years neighbors together in the pastorate, I now become his successor. May the Lord bless him in his new work. When his health is restored, we are hoping he can do for some other church what he has done for Elkhart. We find the church here a bee-hive of activity. We are trying to adjust ourselves to changes, and lead them on to goals of still higher attainment—they are ready to be led.

H. F. STUCKMAN,  
Elkhart, Indiana.



### NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

On the receipt of several fine gifts, we undertook to redecorate the College chapel; hence we have had no chapel exercise now for two weeks. The room was repapered, painted, varnished, and otherwise improved.

On last Saturday night, Ashland high school played Mansfield high school on the College field. The crowd was estimated according to the ticket sale, at just short of five thousand, a large part of which were young people of school age. This is doubtless the largest crowd ever on the College grounds.

I recently spoke before the Mansfield city teachers. There are over 200 teachers in the system.

The enrollment in the Saturday classes is now 102, a few more than last year.

At the first meeting of the Faculty club, which was held at the J. L. Clark lodge in his woods, Dean Mason read a paper upon certain recent criticisms of the federal constitution. Dr. Bixler is president this year.

Last week Professor Puterbaugh spent several days at Northwestern University in connection with his work there. He reports satisfactory results.

I have just filed my annual report with the North Central Association of Colleges and Secondary Schools. There has been no let-down on standards.

Dr. Shively recently gave his illustrated lecture on the early ministers of the church at Dayton.

Men's and Girls' glee clubs have already been formed.

The College lost recently to Wooster and to Muskingum. Also to Baldwin-Wallace, 6 to 0.

It is with regret that I record the death of the father of our Professor Arthur DeLozier of Duncansville, Pennsylvania. Professor DeLozier was called home suddenly

last Sunday morning, and will be absent for the greater part of the week.

E. E. JACOBS.

### A CHANGE OF PASTORATES

The past twenty years of our ministry have been spent in but two communities. To such an one moving is somewhat of a novelty, and takes on some interesting aspects. All these however were overshadowed by the sadness that comes from breaking away from a long pastorate. I am a believer in long pastorates, even so it seems better after a time to go into some other field of labor. This was my feeling regarding my recent change of pastorates.

Nine years at Goshen were history making ones for both pastor and people. To say they have been interesting ones, would be putting it mildly, for who could pass through such stirring times without seeing the interesting side of what is taking place with us. Not the least among the pleasing features of my work at Goshen was the erection of the new church, and the apparent leading of God to remain on. Not once in the years that have followed has there been reaction to that program, even though we have often been sorely disappointed, owing to general conditions. Not once has the pastor suffered because he was their leader during that period of the erection of the new church. I cannot take the space to speak of all the things that took place in this period, always without any serious disturbance among us, and with great ease, because the people had a mind to work harmoniously with us. More than two hundred were baptized, and united with the church. Four hundred couples were united in marriage and nearly two hundred funerals were conducted. Each quarter I gave a report of my activities, and not once did the church doubt our willingness to be used. We came,

### JOINT MISSIONARY SOCIETY MEETING

Sixty-five people attended the joint meeting of the Women's Missionary Societies held in Huntington, Indiana, recently according to a newspaper clipping sent to The Evangelist office. Representatives were present from Fort Wayne, Roanoke, North Manchester, Muncie and Oakville and the local society. This is an annual event, according to Brother S. C. Henderson, pastor of the Huntington-Roanoke circuit, and the next year's meeting has been scheduled for Fort Wayne. The following is quoted from the *Huntington News*:

The forenoon was spent in a social time together with rolling bandages for the African Mission work, and sewing for the church home at Flora, Indiana.

A potluck dinner was served at the noon hour in the basement of the church. The dining room was in charge of Miss Pauline Heiney and Mrs. Belle Witter. The room and tables were beautifully decorated with flowers and Halloween motifs. The guests were seated at long tables.

The program included a playlet entitled "Stewardship," by the Roanoke ladies. Mrs. S. J. Adams of Fort Wayne led the singing and presented a solo "A Thankful Heart." Mrs. Marie Enyeart and Mrs. S. C. Henderson gave topics on "The Child, His Nature and his Nurture." Rev. S. J. Adams of Fort Wayne gave an interesting and instructive address on "The Future of the Child." Mrs. Belle Zook spoke on "The Origin of the Joint Meeting."

## MID-WEST DISTRICT CONFERENCE

of the Brethren Church, Portis, Kansas,  
October 11 to 13, 1932

We Brethren people of Mid-west District feel very much elated over our recent Conference which convened in the beautiful city of Portis, Kansas, situated in the Solomon River Valley in north central Kansas. To say the least, the program was of a high order, and each number was rendered with credit to the participant, and with approval of those who heard. Rev. James S. Cook, the host and pastor of the church, did some commendable things in looking after our welfare and entertainment. That makes us think a whole lot more of him for so doing. He filled his mission in that respect in a very fine and sweet spirited way.

Rev. Cook was the Moderator when the Conference began on Tuesday evening, and after the preliminary worship period he delivered his address on "A Challenge for This Hour." He told how all worth-while service was accompanied by sacrifice and fidelity to the cause. He used as a Text, Esther 4:14—"Knoweth whether thou art come to the kingdom for such a time as this?" The words of this text were spoken by Mordecai in one of the darkest hours of Hebrew world's history. We like to read the book because it gives faith in dark days. One cannot remain spiritual very long in an ice box. There never was a time when the world needed Mordecais and Esthers more than today.

After the address of welcome by Superintendent D. G. Lemon, the courtesies of the Conference were extended to Dr. W. S. Bell, and Prof. Stuckey of Ashland College. The session closed by singing "My Faith Looks Up to Thee."

## Wednesday

Moderator Cook opened the session with an appropriate hymn of praise, and Rev. L. A. Meyers read the Scripture from Matt. 13:1-9, 18-22, the readings of which constitute one of the Parables of Jesus. This was followed by prayer. Business consisted of elections and reports. The Credential Committee reported 11 ministerial and 18 lay delegates. Informal balloting resulted in the election of the following: H. H. Rowsey, Moderator; L. G. Wood, Vice-Moderator; W. R. Deeter was elected to succeed himself as Secretary-Treasurer, in which capacity he had served for a number of years. H. H. Rowsey was also elected as a College Trustee; J. G. Dodds, Director of Church Schools; L. G. Wood, Member Executive Board; L. A. Meyers, Member of Mission Board for 3 years. W. R. Deeter, Ministerial examining Board; \* \* \* The District Mission Board decided to pay to Mulvane, Kansas, five dollars per month to apply on parsonage and acreage debt. Apportionments for the coming year are lower than for years and are as follows: Falls City, \$60.00; Carleton, \$40.00; Portis, \$40.00; McLouth, \$5.00; Morrill, \$10.00; Ft. Scott, \$5.00; Mulvane, \$5.00; Hamlin, \$5.00.

The Standard of Regulations for Ordination of Ministers as proposed by the National Ministerial association, was adopted, by the Mid-west District.

\*\*\*Prof. Stuckey did himself proud in the delivery of three masterful addresses. This was his second visit to this church and he has fond memories of his first "jack rabbit hunt with hounds," the vast expanse and stretches of clear blue sky, moonlight nights and sunny days. The people who heard him will not soon forget his helpful

and inspiring messages. Large audiences heard him two evenings, and they will always welcome his return in the future, if the Lord tarries.

Dr. W. S. Bell, of Ashland College, seemed at his best, being full of hopefulness for the Church and her sacred institutions. It is always encouraging to hear his reports on the College, the Publishing House, and the work they are doing. May they long live to serve his Kingdom.

Dr. Bell is one of the most optimistic ministers we have in the church, and his messages increased our faith and gave us courage to take a new hold on our work. He is more than a "jingle bell." He preaches with a vigor and enthusiasm that arrests attention, and when he is through he has left you something that grips and stays. His sermon on "What's the Matter with America" made the folks sit up and take notice, and they shall not soon forget.

L. G. Wood gave a splendid report of the work at our Mission in Fort Scott. That church proposes to have "no Debt" unless it may be the pastor's salary, to carry on its many channels of activity. We presume, if facts were known, one preacher and his good wife are making a heavy sacrifice in helping that station to be a front liner. They deserve the appreciation of the whole brotherhood. May the Lord bless them with good.

The special numbers in song were as follows: two sisters, Emogene Wagner and Leona Tetlow, in a duet, "The Path the Savior Trod"; Misses Cook and Moore, a duet; Rev. and Mrs. Deeter, "I Saw My Mother Kneeling There," and the Portis Male Quartette, rendered three numbers. These men of the quarter are among the busiest fellows you can find, yet they used time to a good profit in singing for us. One man drove forty miles to do his part, and 40 more to get back home—he is a school superintendent, Prof. Wimmer, of the Agra, Kansas, Schools; Prof. VanGundy, Portis schools, Editor Kissell, Portis Independent; and Carl Caldwell, large farmer. Thanks to these willing workers.

The 1933 Conference will go either to Beaver City, or Carleton, Nebraska. Decision will be made later on.

After the last session on Thursday evening, Rev. Cook invited all the ministers and delegates over to the Manse for a social hour and watermelon feed. It was time well spent and the parsonage family have our sincere thanks for the fellowship of that hour.

May the blessings of God be with you all, is our prayer.

W. R. DEETER, Secretary-Treasurer.

## HIGH SPOTS IN THE PENNSYLVANIA DISTRICT CONFERENCE

Held at Johnstown, Pennsylvania, October 3-6, 1932

To truly report all the "High Spots" of the recent Pennsylvania District Conference would require us to publish every address. We hope, however, that in the coming year the pages of this paper will be graced with some of those splendid addresses and reports heard at this past conference. We shall, however, mention a few of the outstanding "High Spots" and try to offend none if we fail to report all. The writer feels like the little boy who upon returning from his first party came panting to his mother and with gasping breath said, "Oh, mother, it was so good I don't

know where to begin to tell you all about it."

After a splendid organ prelude by Mrs. Wm. Barron who substituted for the regular organist, Mrs. Harry Darr, unable to be present, and with the Conference singing "Praise God from Whom All Blessings Flow," Moderator Claud Studebaker led the assembly in prayer. The main feature of the evening was a message from Vice Moderator Wm. A. Steffler who challenged the opening session of conference with the question, "Why Should the Work Cease?" His question remains unanswerable. In view of that fact the Brethren Church with her full gospel message must press on.

Following the address of welcome by the entertaining pastor, C. H. Ashman twenty-one congregations responded expressing their appreciation of the hospitality of the "Friendly City."

Moderator Claud Studebaker in his address before the conference reviewed the Brethren Church "Retrospectively" and diagnosed her "introspectively" and appealed for her "Future." The District Evangelists reported favorably concerning the churches in their respective districts. The District Mission Board reports were all accepted with approval of conference.

The Christian Endeavor session on Tuesday afternoon was both inspirational and informational. Miss Dora McCoy of the Third church of Johnstown told what Christian Endeavor offered young people. Her address challenged our youth to a constructive Christian fellowship such as the world cannot offer. Her speech was so effective that she was later elected Vice President of the District C. E. The President of the District Christian Endeavor gave his annual report from the societies of the Pennsylvania District. Watch for this report on the Christian Endeavor page of the Evangelist.

The Sunday School Session was favored with two addresses. Willis E. Ronk spoke in an educational way, "How the Church has taught—a Review." He reviewed the religious education as given in Old Testament days, Christian Education in the early days of Christianity, Christian Education during the middle ages and the Sunday School of Today. This address was followed by "How we ought to Teach," a constructive presentation of teaching in the Sunday school by Prof. A. B. Cober of the Berlin public schools.

After a devotional Bible study on "Discipleship, its Marks," by W. C. Benshoff the conference was delighted with the fascinating address of Dr. A. J. McClain, "The Bible and Science, an Introduction to the Problem."

A new feature of the conference was the combined devotional period before the simultaneous sessions, each morning—a song, a prayer, Scripture quotations, or testimony and praise and sentence prayers.

The Wednesday morning conference session heard with delight the address by A. V. Kimmell on "God has a Plan for your Life." His address centered around the Brethren's Home and Superannuated Ministers. Since the Conference Treasury was not so flush this year Brother Kimmell could not draw another \$200 check like his speech did last year!

The Statistician's report showed a commendable gain in most of the items during the past year. The district reports a net gain in membership of 20 percent. The Ministerial Examining Board recommended

J. Milton Bowman, pastor of Sergeantsville and Calvary, New Jersey churches, to be ordained to the Eldership. Also it reported the examination of W. Bertram King for Eldership, whose ordination took place at the last National Conference. An important recommendation which the Conference adopted was: that the conference adopt the Standard and Form for Licensing and Ordaining of Ministers which was adopted by the National Ministerial Association at the 1932 National Conference and that the Conference in turn urge its adoption by every local congregation within the Pennsylvania District.

A change was made in the Constitution and By-Laws, Article 3, Section A, to read as follows: "Upon request of Church or Pastor, he (District Evangelist) shall visit the church or its organizations submitted to his care."

As a result of the election Wednesday morning the following officers were elected: Moderator, A. V. Kimmell; Vice Moderator, W. C. Benshoff; Secretary, W. H. Schaffer; Assistant Secretary, E. S. Flora; Treasurer, D. C. White; Statistician, R. D. Crees.

Wednesday afternoon the Conference heard from Dr. A. J. McClain the present conditions of the College and Seminary and also their future prospects. Following this was the District Missions Session at which time the president, Claud Studebaker, addressed the Conference on "The Importance of District Missions." The Secretary of the Board, J. L. Gingrich, spoke on "The Administration of District Missions."

Following a devotional Bible Study on the "Self-Emptying of Christ" by N. V. Leathernman, Dr. McClain gave his second message on "Physical Science as contained in the Scriptures."

Among the items of business transacted Thursday was the motion that this conference recommend to our churches that the book membership of the congregation be reported and that the per capita for District Missions be reduced to 50 cents for this year. The total number of delegates were 184—30 ministerial and 154 lay. Motion passed by conference that the \$500.00 loan made from the District Conference Treasurer to the District Mission Board Treasurer be considered a gift and the note burned.

At the eleven o'clock hour Dr. McClain delivered a very instructive discourse on "Discipline in the Church."

The afternoon sessions were devoted to Foreign Missionary and publication interests. C. H. Ashman brought a message on "Why Hold We Our Peace?" impressing our minds and hearts with the zeal necessary to carry on the Foreign Missionary Work. Dr. McClain spoke a few words concerning Dr. Gribble's book, "Undaunted Hope." Dr. C. A. Bame, editor of our Sunday School Literature, presented the publication interests and problems relative to our publications. In an open forum discussion many questions were answered concerning problems in local congregations.

The closing session of the conference listened appreciatively to "The Educational Task of the Church" as presented by Wilis E. Ronk. Dr. McClain then brought the closing message of the conference, "The Bible and Its Relation to Medical Science, Which Has to Do with the Body and Its Healing and Care."

The conference for 1933 will meet at Berlin, Pennsylvania, October 2, 3, 4 and 5. Special music was furnished by the Choir of the First Church, Johnstown; A trio

from the Third church, Johnstown; and several solos by Miss Pauline Seitz of Philadelphia.

The meals were served in the Social rooms of the church by the Women's Missionary Society.

A splendid fellowship supper was held Wednesday evening, sponsored by the Alexander Mack Brotherhood of the First church for all elders and laymen delegates.

The Resolutions Committee made its report, which was adopted as follows:

#### Resolutions

We the Committee on Resolutions, beg leave to submit the following report to the Forty-fourth Pennsylvania District Conference of the Brethren Church.

#### I. Hallelujah

We believe this conference has been peculiarly blessed by the power and love of Almighty God; by the grace and mercy of the Lord Jesus Christ; and by the wisdom and guidance of the Holy Spirit, therefore be it resolved that we express our praise to our Triune God for all his wonderful manifestation of abiding interest in his world, in his church and in the Brethren.

#### II. Appreciations

a. Whereas our conference officials have so faithfully and conscientiously performed their duties in provision of a most excellent program and in the execution of the same: Therefore be it resolved, that we most heartily commend them for their part in making this conference a great success. Particularly do we wish to mention our appreciation of the address brought by our moderator and the excellent manner in which he conducted this conference.

b. Whereas we have been so graciously entertained by the untiring efforts of the pastor and members of the First Brethren church of Johnstown, and the neighboring Brethren churches: Therefore be it resolved that we thank them and pray God's blessing upon them that the church may grow in grace and in the knowledge of our Lord.

#### III. Messages

Whereas the messages of this conference were consistent with the "Message of the Brethren Ministry," and these messages were received with good grace on the part of this conference: Therefore be it resolved that we recommend that continued emphasis be given in our churches in this conference district, to these outlined doctrines, and fundamental teachings.

#### IV. The Christian Family

a. Whereas there is a growing indifference on the part of the Christian parents, shown by their neglect, of the Family Altar: Therefore be it resolved, that we urge greater attention be given God's Word and prayer in the home.

b. Whereas today we see many broken homes working havoc in society, Therefore be it resolved: that we deplore the prevailing worldly and unchristian attitudes toward divorce and re-marriage.

#### V. Institutions

We believe in the Institutions of the Brethren church; Ashland College and Seminary; The Brethren Publishing Company; Th National and District Conferences; The Home Missionary Board, and the Foreign Missionary Society; Therefore be it resolved:—

a. That we commend the faithfulness of the Board of Trustees, of the president, and of the faculty of our Ashland College and Seminary, that we rest our confidence in the personnel of our College and Seminary; that we refrain from yielding from preju-

dice regarding this institution based upon statements without any proven foundation; and that we recommend to the trustees of this institution from our district to lend full, complete and sympathetic cooperation with the other members of this Board of Trustees, and that they do all within their power and wisdom, to promote our continued confidence in the splendid work our College and Seminary are doing for our church.

b. That we give our hearty support to the Brethren Publishing Company, that we encourage and urge a more earnest effort on the part of our pastors in seeing that the Brethren Evangelist is placed in our Brethren homes; That our Sunday schools be asked to use Brethren publications; That we encourage a greater cooperation in all our publications, and particularly discourage any of our publications being printed in any other than our own publishing house.

c. That we seek to aid the work of our various National and District Conferences as a means to develop and promote the whole work of the Brethren Church.

d. That the National Home Mission Board be commended for its aggressiveness in its interest to open and develop new fields within our scope.

e. That the Foreign Missionary Society be given all the consideration due the purpose of this society and that we as individuals and congregations actually, "Go," in spirit, if not in body, consistent with our Lord's commission.

#### VI. Auxiliaries

Whereas this conference reveals the importance of the auxiliaries of the Brethren church: the Sunday school; C. E.; The Women's Missionary Society; the Sisterhood of Mary and Martha and the Layman's organization, therefore be it resolved: That we lend our spiritual and moral support to them.

#### VII. Non-conformity

Whereas the Brethren church since its inception in 1708 has always emphasized nonconformity to this world along with the practice of Christian ordinances: Therefore be it resolved that we recommend and renew our allegiance to God and his teachings as set forth eight and nine section three of the Message of the Brethren Ministry.

#### VIII. Citizenship

We believe, "The powers that be are ordained of God," and that we should be, "subject unto the higher powers," therefore be it resolved that insofar as we can intelligently do so we exercise our right to vote that we recognize as well that the Christian is also a citizen, subject to another world and thereby has a right to consistently refrain from bearing arms of warfare between the forces of this world; and that we at the same time discourage the spirit of lawlessness that is so prevalent today.

#### IX. The Lord's Day

Whereas there is a growing indifference toward the Lord's day; Therefore be it resolved that we renew our allegiance as expressed in last year's resolution which reads as follows: "That we deplore the growing disregard for the Lord's day and urge loyalty on the part of every member of the Brethren church to fully appreciate the importance of this day being observed as a day of service to our Lord and not a day of recreation, neither of business."

#### X. Church Extension

Whereas the chiefest need of the hour in the Brethren church is the exercise of church extension. Therefore be it resolved: that we commend our district mission board

for their faithfulness and recommend that they continue to give their untiring efforts towards the propagation of the Gospel through the church, in our beloved district.

Respectfully submitted:

Committee—N. V. LEATHERMAN,  
WM. GRAY.

Reported by W. H. SCHAFER, Secretary,  
Pennsylvania Conference.

## A LESSON IN CHRISTIAN COURTESY

(Continued from page 2)

meet him at the office of the justice of the peace the following morning.

That justice of the peace was not a member of either church, but attended both, and was interested in personal religion. After listening to the men's stories, each of which was highly colored by the sense of personal grievance, the justice took a Bible from his desk and read to them the story of Elijah in Horeb, laying much emphasis on these words:

And a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind.

Then he passed on to Proverbs:

In the multitude of words there wanteth not transgression; but he that refraineth his lips doeth wisely.

Then the justice brought in words from Paul:

Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day.

"Now," added the justice, "I am not a preacher, but I am going to give you this for my 'lastly,' and will suspend a fine and sentence if you shake hands right here and promise to be Christians in your dealings with each other":

One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind. . . . Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling.—Rev. J. A. Derome in "Daily Argus-Leader," Sioux Falls, South Dakota.

The little girl was reading laboriously: "See Mary and the lamb," she read, slowly. "Does Mary love the lamb, button-hook?"

"Why do you say 'button-hook'?" asked the teacher.

"Picture of a button-hook here," replied the child, pointing triumphantly to the interrogation mark.—Woman's Journal.

Faithful prayer always implies correlative exertion. No man can ask, honestly and hopefully, to be delivered from temptation unless he has honestly and firmly determined to do the best he can to keep out of it.—John Ruskin.

## OUR READERS' VIEWS

### OUR READERS' VIEWS

Dear Editor:

I read in The Evangelist in the "Reader's Views" department what H. M. Lichty has said. He quotes some one who feels sorry for President Hoover. I do not see why. In 1931 his salary was \$75,000. The Senate

gave him \$308,780, making a total of \$383,780, which is \$1,279 per day for 300 working days in the year. In 1932 the Senate offered him \$272,000. He accepted, making his salary \$347,000, less his gift of \$17,000, equals \$330,000, which is \$1,100 per day for 300 working days.

The Eighteenth Amendment is in the Constitution, and in there to stay, as it is a part of the Supreme Law of the land. The Eighteenth Amendment is not up to be voted on at this election of November 8, 1932. It was voted in by the people; it will have to be voted out by the people, if it is ever done. The Democratic and Republican platforms both call for a submission of it to the people to be voted on sometime in the future, but not November, 1932.

I think we had better have our officers pay their own expenses out of their salaries.

J. M. HARRELL, SR., Florida, Indiana.

## NOT FOR PROHIBITION ONLY

By J. S. C. Spickerman

Christians are called to observe Sunday, November 6, as a day of fasting and prayer for the success of the prohibition cause in the coming election. It is right that we should pray for all that are in authority (which, in this country, includes all citizens of voting age), that we may lead a quiet and peaceable life in all godliness and honesty (1 Timothy 2:2); but if we pray only for the triumph of some political cause, however righteous, we are not reaching the root of the matter. We need to pray that all Christians may seek first the kingdom of God and his righteousness, and that many, not now believers, may accept Christ. When this is done, all needed reforms will naturally follow. Prohibition would not now be in danger, were it not for the depression and unemployment which cause men, in their desperation, to snatch at any proposal that promises relief. The depression is the result of rash speculation and reckless extravagance. Speculation was a result of the love of money. Men sought to become rich quickly, not by producing wealth, but by somebody's else loss. Extravagance was an effect of the lust of the flesh, the lust of the eyes, and the pride of life (1 John 2:16). As long as these things rule men's minds to the extent that they do now, no reforms are possible.

You vote every two years for men who will enact and enforce righteous laws. That is good, but you can do much more good by working every day to advance the rule of Christ in men's hearts. You are anxious to prevent the return of the saloon. That is right, but what about other evil institutions? Are you patronizing the picture show? That is an evil comparable to the saloon; worse than the saloon in one way, for it corrupts some who could not be tempted with booze. It poisons the minds of children with suggestions of impurity and crime. What kind of magazines do you bring into your home—those that inspire pure and upright ideals, or those that exalt the beast life and spoof Christianity and Christian morals? You contribute regularly to the Anti-Saloon League, believing it would be a calamity if the League should go broke. True, but how much are you giving to support the churches, without which there could be no Anti-Saloon League?

Let us be fruitful in every good work (Colossians 1:9), but let us remember that the greatest of all good works is winning men, women, and children for our Savior. Maryville, Missouri.

## THE TIE THAT BINDS

MAY-PHILLIPS—Mr. Stillwell II. May and Mrs. Frances B. Phillips, both of Washington, D. C., were united in Holy Matrimony on the morning of September 26th at 10 o'clock at the home of the undersigned. Mrs. Phillips is a member of the Washington church, while Mr. May is a Baptist. Both live faithful Christian lives and the blessing of God will surely rest upon the home they are establishing. A host of relatives and friends join in wishing God's best for this union.

HOIMER A. KENT.

WALKER-MINOR—On August 30th, 1932, occurred the wedding of Alana Lee Minor to John A. Walker. Miss Minor is a member of the Brethren Church, Hagerstown, Md. The church was beautifully decorated for the occasion. The pastor read the service in the presence of some sixty guests. Following the service a beautiful wedding dinner was served. The young couple are at home to their friends in Greencastle, Penna.

FRANK G. COLEMAN

CALHOUN-BROWN—At the First Brethren church, Sunday afternoon at 3:30, before a church filled with people, occurred the wedding of Irvin Calhoun and Miss Faye Brown, both of the Florida Community. The bride is the daughter of Mr. and Mrs. J. Webster Brown, and with her people is a member of the First Brethren church. They will make their home on a farm southwest of Florida. Ceremony by the undersigned.

FREEMAN ANKNUM.

## IN THE SHADOW

FICKEY—The writer had charge of the funeral service of Mrs. Vernie Eleanor (Freeland) Fickey, on Sunday afternoon, September 18, in her home at Terra, Alta, W. Va. She was

## THE BRETHREN'S HOME EMERGENCY CORNER

When Jesus came into the world, there was no institution for the care of the aged or poor. Out of the influence of his ministry, and the establishment of his church, such institutions were born, and from the church they derived their support, and the church received and merited all the credit. Later the state took over much of this work, levying taxes for their support. It is not too much to say that the church still furnished at least the major part of the support, and does now, but the change has eliminated the religious and personal element so completely that the church receives no credit, and the name of our Lord receives no recognition. From the first, all Brethren were pledged to care for their own, even though they had contributed their full shares in taxes for the support of the state institutions. Very early in the history of our own denomination, it was in the mind of some of our people to establish a home for the aged, and also for orphaned children. It required some years before the idea took form, but it finally did so, and now near Florida, Indiana, there stands a beautiful building, both commodious and comfortable, the dream materialized. Ultimately. It is hoped that it may be entirely self-supporting, since a considerable acreage of the best Indiana land belongs to the plant. That, however, can only be when the institution is out of debt. Even now the conditions of entrance are not onerous, and the care offered is all that Christian love and service can give. If you need a home even temporarily, only for the winter, it offers to give it at the nominal cost of \$20.00 per month. If you wish a home permanently, that can easily be arranged. The Home is thankful for your gifts, and earnestly covets an interest in your prayers, both for its managers and its Board of Directors. If any reader is interested, address

THE BRETHREN'S HOME,  
Florida, Indiana.



born March 23, 1884, to John M. and Eleanor Freeland, both deceased. She died September 16, at the age of forty-eight years, five months and twenty-four days. She is survived by her husband, three minor children, Paul E. Fickey, John M. Fickey, Martha Eleanor Everly, Margaret Marie Fickey, Louise Buckner Fickey, Lolita Elisen Fickey, Catherine Lucille Fickey, David Donald Fickey and William Lynn Fickey—the latter and youngest being ten years of age; two sisters, Mrs. Sadie Parsons of Terra Alta, and Mrs. Laura Fraley of Underwood, Washington; her step-mother, Mrs. Mary Freeland of Terra Alta and three grandchildren. She was preceded in death by her parents, one sister, two brothers and one grandchild. She was a member of the Whitelake Brethren church at Terra Alta. Her family and her friends will miss a charitable and sacrificing Christian spirit. L. E. LINDOWER.

**ROWE**—Mrs. Etta Snyder Rowe, the daughter of Daniel Z. Snyder, was born June 29, 1860, and passed to be with her Lord on Aug. 30, 1932. Sister Rowe was one of the most faithful members of the Hagerstown Brethren church, a member of a large family all of which are members of the Church.

The funeral services were held September 1, by the pastor, assisted by the Rev. A. B. Miller, pastor of the Church of the Brethren, Hagerstown.

FRANK G. COLEMAN.

**JOHNSON**—Lena Myers Johnson, daughter of Henry and Barbara Myers was born in Adams county, Sept. 11th, 1870, and died Oct. 5th, 1932, at the age of 61 years and 24 days. She was the wife of Rev. W. Frank Johnson, living six miles east of Berne, Indiana. She had been ill for more than ten years and critically ill since Sunday.

During the years of her illness, she had been, practically invalid and blind. She has not been able to leave her home for years.

She united with the Bethel Brethren church during the pastorate of J. H. Swihart in 1890 and she remained a faithful member until death.

She was united in marriage to W. F. Johnson on March 31st, 1892. He survives her. To this union were born ten children, three having preceded her in death, namely, Ora, Hohart, and Lola. The remaining seven are: Jack, Char- tanooga, O.; Dora, Fort Wayne, Ind.; Herbert, Ind.; Mrs. Frank Wise, Wabash, Ind.; Arler, Harlan and Mennie at home; also four grandchildren, and many other relatives and friends.

Funeral services for Mrs. Johnson were held on Saturday at the home and at the Brethren church. The Rev. Bruce officiated. Burial was made in Mount Hope cemetery. JOHN PAHR.

**HOLSINGER**—On last Saturday morning, October 1, 1932, Mary Katherine Holsinger, widow of Jerry T. Holsinger and daughter of David and Mary Graham, quietly slipped away to be with Jesus. She was born October 20, 1849, near Fairmont, West Virginia, and had reached the age of 82 years, 11 months and 12 days at the time of death. She came to Henry county, Indiana, some 72 years ago, settling near Laray and about 60 years ago Mother Holsinger came to Oakville, Indiana to live the rest of her life. She was married to Jerry T. Holsinger, Oct. 18, 1872, to which union they bore three children—Mrs. Eva P. Metzler, of Oakville; Mrs. Rosalie Garrett, Muncie, Indiana; and Media Blanch, who died in infancy. In addition to these she leaves to mourn her departure two sisters—Mrs. Fanny Conwell and Mrs. Coleman Waters, and six grandchildren, and a host of other relatives and friends. In 1880, under the preaching of Elder J. H. Swihart, she and her husband joined with a large number of others to establish the Brethren church of Oakville. She was faithful to her church till death and to every department of its work, having been a member of the W. M. S. for thirty-six years, ever since its organization, and for many years taught a Sunday school class. Funeral by her pastor, the undersigned. S. LOWMAN.

**KEESLING**—Jacob Keesling was born in May, 1843, and departed this life on Oct. 5, 1932. He was born and reared near Oakville, Indiana, and when 17 years old he joined the army and fought during the Civil War. In an engagement in Tennessee he was wounded in the right shoulder and was paroled out at the close of the war. He had in early life been an active worker with his wife in the Christian church near Oakville. Funeral service conducted by the writer. S. LOWMAN.

**ACKER**—William A. Acker, son of Christian and Margaret Acker, was born Oct. 14, 1860 and passed away Sept. 26, 1932, aged 71 years, 11 months and 12 days. He was born on a farm southeast of Oakville, Indiana, where he lived until about twenty-two years ago, when he, with a brother and sister, moved into Oakville, where he joined the Brethren church and remained faithful to it until death. On May 15, 1927 he was united in marriage to Mariah M. Priddy. This union was not for long, however, as his wife died two years after their marriage. He was a member of a large family, having had four brothers and two sisters, but all preceded him in death except one brother, Jacob Acker, who was ill and unable to attend his funeral. Brother Acker was of a quiet disposition, a good, honest and true friend, and was always faithful to the services of his church. Funeral services conducted by the writer at the Church of the Brethren, northwest of Muncie. S. LOWMAN.

## ANNOUNCEMENTS

### GARWIN, IOWA

The Carleton Brethren church at Garwin, Iowa will hold their semi-annual communion service on Wednesday evening, November 2, at 7:30 o'clock. We invite all of like faith to join us in this service.

RAYMOND BLOOD, Pastor.

### LYDIA, MARYLAND

The Brethren church of St. James, Maryland, will hold their semi-annual communion, November 6, beginning at 7 P. M. All neighboring Brethren are invited.

W. S. BAKER, Pastor

### AN EXPLANATION

To Whoever May Be Concerned:

Possibly some of my friends and my Brethren in the ministry are wondering why I have written for the Postscript. It was done, primarily, to rightly encourage the editor at what I felt was a critical moment in his life. It was done, secondarily, to furnish publication material in keeping with the meek nature and envisioning spirit of our Lord.

I make this statement freely of my own accord, and without suggestion by the Editor, and it is given out by way of explanation alone; it is intended to cast reflections upon no one.

FRANK GEHMAN.

## Business Manager's Corner

### A NINETY DAY TEST

Last week this page contained the announcement of a special rate for subscriptions to The Brethren Evangelist for the next ninety days. Four different propositions were made in order to meet practically any situation that might arise in any congregation as this campaign for new subscriptions and for renewal of old subscriptions is launched.

The necessity for launching this campaign may not be realized by some of our members and even by some of our pastors; but those of us who have been connected with the publishing interests of the church do realize it. The political parties and the political candidates realize how important it is to carry on both an intensive and an extensive campaign if they would realize their ambitions, and why should a church or a church institution be any less zealous for the cause it represents than a political party or candidate.

Just this morning the business manager received from Cleveland a little coupon book of twenty-five coupons, with the request that he sell these coupons at one dollar each for membership in the "(—)" for Congress Club." The candidate said he needed the money to carry on his campaign until election. It is needless to say the Business Manager is not going to endeavor to raise any money for the campaign expenses of this candidate for Congress; but we do need money to carry on the work of The Brethren Publishing Company. That is one of the purposes of this special ninety day offering for subscriptions. Of course we want to increase the circulation of the church paper for the service it may render to the church; but we also want to increase the income from it.

### A Test of Loyalty

The success or failure of this campaign will be a test of the loyalty, not only of the membership of the church, but of the pastors as well. Party loyalty is made much of in a closely contested political contest. Why not make as much of a test of Christian or even denominational loyalty in an active campaign to increase the circulation of its own literature? Any one who listens in on any of the political addresses given

by either one of the presidential candidates of the two major political parties must be impressed with the enthusiasm manifested by their audiences when their favorite candidate is introduced from the platform. Is there any reason why Christian people should be so cold and indifferent as to the success of the Christian work in which they are supposed to be interested?

### "How Shall They Hear Without a Preacher?"

That was the question the apostle Paul raised as he considered the plight of the unevangelized portions of the world even in his day. We can ask the same question in regard to the spreading of the knowledge of this special offer for subscriptions to The Brethren Evangelist. There are at least FIFTEEN THOUSAND members of the Brethren church that do not see the Evangelist. How can they hear about this special offer unless some one tells them about it? Of course the one who has the best opportunity to do this is the preacher, and on his shoulders will rest the main burden of the campaign. Brethren, will you assume this burden?

A good brother who for a number of years acted as Evangelist agent for his home church wrote us that he felt he must be rather a poor salesman as he had such a hard time persuading the people that they ought to take their church paper, and then he added, "But what can you expect when the pastor never mentions the paper from the pulpit?" "In all the years our pastor has been here I have never heard him mention The Evangelist from the pulpit." Somebody must take the responsibility of telling about this campaign to the other fifteen thousand members of the church. We can not possibly reach them through our columns. So who will do this for us?

### Field Work

While most of our different organizations in the church have done considerable field work among the churches during recent years and have received support largely according to the field work done, The Brethren Publishing Company has done little of that and we believe we feel the effects of it. An endeavor is now being made to do more of this kind of work to get our needs set before the people in a practical way.

Recently Dr. Bame attended the Pennsylvania District Conference to represent the publishing interests of the church, while the same week the business manager attended the Indiana District Conference. In both cases a very respectful hearing was received.

It remains to be seen how much practical good was accomplished.

Over the last week end the business manager visited the Dayton church and preached to Brother Barnard's splendid congregation in the morning and then held an after meeting with a splendid attendance at the close of the morning services when we had an opportunity to talk plain business in a manner that we believe will produce results.

Should there be any other churches within convenient driving distance of Ashland that would care to have us visit them in the same line of work over a week end, we will be glad to arrange for such a service at no more expense to the church than the cost of gasoline. The one thing we desire to achieve at this time is the SUCCESS of our ninety day campaign for subscriptions to The Brethren Evangelist.

R. R. TEETER, Business Manager.



VOL. LIV  
Number 43

November 5  
1932

# THE BRETHREN EVANGELIST



And Joses, having land, sold it, and brought the money, and laid it at the Apostles' feet.

But Ananias sold a possession, and kept back part of the price.

Which will we line up with at this Thanksgiving time, those who give the whole offering, or those who keep back part of the price from the Lord's treasury?

HOME MISSION OFFERING—SPECIAL NUMBER ONE

## Armistice Day Meditation

By S. C. Henderson

"He maketh wars to cease unto the end of the earth;  
He breaketh the bow, and cutteth the spear in sunder;  
He burneth the chariot with fire."

The words of the text is a cry of war-weary man for peace. The psalmist lived in a war-ridden land. Little Palestine has always served as a buffer state between the great rival powers in the near East. Over its soil have passed the great armies of Egypt, Nineveh, Babylonia, Syria, Macedonia, Rome, the Crusaders, as well as the armies of the world war.

It is no wonder that the Psalmists and the prophets longed for a day of peace when every man might rest secure under his own vine and fig tree. We hear the prayer wish from many peasant hearts echoing the words, "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot with fire." Isaiah longs for that happy time when men shall beat their swords into plowshares and their spears into pruning hooks and men shall learn war no more.

The first Armistice day came as a day of mad joy to a war-weary world. From August, 1914, to the eleventh day of November, 1918, and the whole world lived in a continuous nightmare of destruction, devastation and death. The flower of the world's best manhood was laid upon the blood-reeking altar of the Moloch called, "War." Then came the armistice bringing the war to an end. The roar of the incessant guns ceased, and the world went mad with ecstasy and joy. How well we can yet recall that memorable day! The whistles shrieked, the bells pealed out the glad tidings, and the people shouted, "The war is over, the war is at an end." And not only on this side of the Atlantic but throughout all of England, France, Belgium, and even in Germany and Austria hearts beat with thanksgiving that the war was done and that the boys might return home. Never was there a day of greater thanksgiving since the angels sang their glad hosannas at our Saviour's birth above the hills of old Bethlehem. Never had a war closed as this great war—with an armistice.

But Armistice Day is not only a day on which men and women went wild with joy, it has come to be a day of sacred memories. Here in America, we only saw the glorified side of war. The flying flags, the martial music, the bravely marching men going "OVER THERE," and the patriotic sentiment that had been kindled into a burning flame of indignation. But there was another side to the gigantic conflict. When the tumult and the shouting died away, then I began to dawn upon us, something of the awful carnage and suffering in which we had participated. Then we saw the sad faces of the fathers and mothers whose sons did not return. Later came the broken bodies of the wounded men coming home disabled for life—some bore frightful scars of the battle line, others were shell-shocked, gassed and blinded, and some were with blank minds. And finally there came the long rows of black metal caskets containing the remains of the lads who sacrificed their youth, their loves, their ambitions, and young lives to the monster of modern warfare.

As the president stood at the dock and watched the ship bearing the long, long rows of black coffins to those who were the nearest and dearest to the slain, it is said that his eyes filled with tears and in choked sobs he said: "IT MUST NOT BE AGAIN—IT MUST NOT BE AGAIN." On two occasions we stood at the grave side and saw two of these boys lowered to their final resting places to await the Judgment Day, and we cried "O GOD, IT MUST NOT BE AGAIN."

We must not forget the vast army of the dead. If the ghosts of those who died were called into a grand review, and they would march ten abreast in regular formation from dawn to dusk, it would take 162 days to pass the reviewing stand of Mars or anyone else who would care to see the shadowy forms of those who paid the supreme sacrifice. And even more impressive might be the scene of the coffins of the 13,000,000 dead soldiers, and the 24,000,000 others who died of disease and other causes, it would reach twice around the earth at the equator. We must not forget—The poet tells us:

"If we forget that blood-red Flanders sod,  
Or forget where their feet unwavering trod,  
Forget us, God!"

We must keep in mind their great ideal—that they were in a war to end war.

That fact brings us to the fact that Armistice Day stands as a day of dedication. A dedication to the cause of peace, and good will to all men. War is a pastime of the savage and the barbarian, that we have carried up from our heathen ancestors. Slavery, duelling, the subjection of women, polygamy, cruel and inhuman punishments of criminals, and the exploitation of childhood, have in a large measure been eradicated from the more enlightened portions of the earth. True, there may still be some dark spots in the remote corners of the earth where men practice cannibalism, head-hunting, human sacrifice and slavery. But thanks be to the Gospel of Jesus Christ for the change! In the balmy days of Greece there were only five million free men to 12 million slaves. Old Rome butchered men and women in the arena to afford a free show for her populace. Nordic ancestors often resorted to human sacrifices, and cannibalism was not unknown among them. Religious wars and persecutions where men resisted unto blood for their faith were common in days of old. History will bear us record.

But why should those nations whose citizens are largely followers of the Prince of Peace resort to warfare to settle their disputes. Savages may continue to do so, but why Christians? Why burden the over-taxed people with great navies and standing armies, arsenals and forts?

We celebrate Armistice Day not as a glorification of war. If that be our reason, why pause to make it a great international holiday? It would best be forgotten. If it be a day for the rattling of muskets and the clashing of sabers or the perpetuation of hatreds, it ought never more be remembered. I can still remember the revulsion of feelings that came to me as a mere lad attending a Memorial service in one of our village churches and seeing a tripod of muskets stacked upon the rostrum of that village church. To me as a lad the whole thing

was out of place and a sacrilege against the Prince of Peace to whom the house of prayer was dedicated. Muskets meant death and the taking of human life and out of keeping with him who said, "Love your enemies and pray for them that despitefully use you."

We must disarm more than our forts and battlehips. These are mere engines of carnage. We must needs disarm the heart. If we do not disarm our passions, men will forge new swords and gattling guns out of the scrap heaps of discarded armament. Disarmament must spring from deeper sources. It was St. James who said,

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

The sources of war are in the heart and have psychological background.

On this Armistice Day let us disarm our hates. No war was ever waged without first there was hatred engendered in the hearts of the people. It has been some "Hymn of Hate," or slogan like, "Remember the Maine" or "Germany over all," that the jingoistic and rabble-rousing press has used to work up the angry passions of men and set one nation against another. Tales of the most dastardly deeds were recited to create war propaganda. Men grew vindictive, as the old Psalmist when he said, "Happy shall he be, that taketh and dasheth thy little ones against the stones" (Psalm 137:9).

We must disarm our hates. Recently the supreme court of Belgium ruled against the inscription placed upon the University of Louvain, by an American architect and approved by Cardinal Mercier that read, "DESTROYED BY TEUTONIC FURY; REBUILT BY AMERICAN GENEROSITY." The judges felt that it was keeping the fires of hatred aglow. War is not only to be condemned because it kills and maims men but because it creates such deep chasms in human brotherhood. Said an old brother who had been reared below the Mason and Dixon line, "You are trying to remember the things, we want to forget." Let us forget our hates. Time has eradicated

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Business Manager

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Business Manager

THE

# BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Armistice Day---A Memorial of a Hope

The hope is universal in the human heart where Christianity is known that there will come a time when war will be no more, a time when men shall beat their swords into plowshares and their spears into pruning-hooks. It is grown out of the essential nature of Christianity, which inspires men with the privilege and charges them with the duty of loving God with the whole heart and the neighbor as himself. Love is diametrically opposed to hate and war, and the two cannot abide together in the same heart. In the measure that love permeates human hearts and actuates human conduct hatred is dispelled and war is made impossible. The widespread sway of the power of love may be a long look ahead, but it is an element of our Christian hope and an item of our faith. Such hope is kept shining and growing brighter by the zeal with which the church is seeking to carry the Message of the Prince of Peace to the ends of the earth. For the more widely the Message is spread and the more thoroughly it is made known, the more difficult is it to carry on carnal warfare and to maintain hatred in the human heart, and the more earnestly do men long for peace and insist upon it.

Armistice Day has been seized upon by the churches as a fitting time for the preaching of the spirit of peace and the marshalling of sentiment against war. And fitting is it indeed, for it is a day that memorializes the close of a great world-wide and terribly tragic effort to end war. The men in the trenches and the men in the shops and on the farms were told that we were engaged in a war to end war. The very morale by means of which the conflict was continued was maintained by the hope that when the fighting would cease, we should see the dawn of world peace. We were miserably mistaken to think that peace could be gained by fighting, nevertheless it was the longing for peace, permanent peace, and the hope that we would gain peace that, more than anything else, kept up our fighting spirit and made us willing to give, to sacrifice, to suffer and even to die to win the war. It is well therefore that we should keep the day as a memorial of that vain hope, and be continually reminded of the wickedness of war and of the folly of seeking peace by means of it. The fruitage of war is everything else but peace.

We should be reminded by this memorial day that we can never hope to effectively settle disputes by means of war. War never really settles anything. It delays settlement and multiplies the difficulties. We were told that the World War would make the world safe for democracy, but instead it increased its jeopardy. Industrial selfishness and greed, as well as national rivalries, were at the foundation of the great conflict. War did not settle but rather accentuated the difficulties connected with these problems. Some thought the war would bring the world into a condition and a state of mind that would make for peace, but it only threw the international alignment more completely out of proper form and increased the fears and suspicions of nation for nation. Nothing is more foolish than a resort to war for the settlement of international disputes.

This Armistice Day leads us to think beyond the formal peace it brought, to the destructiveness of war. It reminds us that war is the world's most terrible instrument of destruction. It is ruthless in its destructiveness, and never was it more shockingly demonstrated than during the last great war. It hesitates before no treasure of time, no work of art, no institution of culture, no temple of religion, no accumulation of wealth,—nothing stays its hands; nothing is too sacred or too precious to be destroyed in the prosecution of war.

This Armistice Day reminds us, as we think of the terrible debacle that it brought to a close, that war is inhuman, and the most inhuman thing in our modern world. We have tried to regulate it. We have ruled out certain forms of war, the most bar-

barous features of it, the most unfair and wanton practices of it, but when war is on men ignore the restrictions placed upon it. They will let no weapon stand in the way of victory. The fact is, war is inhuman in its very nature,—both to those who engage in it and to those who are the objects of its wrath, and no amount of regulation can make it otherwise.

We are also reminded, as we think back upon the terrible melee that ended with Armistice Day, of the injustice of war. War regards no right but the right of might. It is not justice that is sought when men are ready to fight for the thing they want; it is rather an advantage over another that they seek. When war settles a problem, it settles it in the favor of might; the strong is the dictator. It was so in the case of the World War,—justice was not secured, but injustice. Peoples did not have their rights before that war began, but conditions were not improved any by the Peace of Versailles.

And finally, we are reminded of the sinfulness of war. War is wrong,—wrong for many reasons, but most of all because war is murder done on a large scale. Murder has always met with divine disapproval and condemnation. Christ has taken no new or lenient attitude toward it. It is the very antithesis of all that he is and taught. War is hatred and hatred is the essence of murder. Jesus said that men should love their enemies and pray for those who use them spitefully. But those who believe in war will not accept this divine injunction. They do not hold to the wickedness of war. It may be an evil—a necessary evil, in fact,—but not absolutely wrong. And so they tolerate it. But when men get the Christian view of war, they see the sinfulness of it and they turn against it as against the enemy of all righteousness, which it really is. May God help men more and more, especially Christian men, to recognize the awful wrongness of war and to refuse to have anything to do with this agency of the Evil One.

## Why and How to Vote

The Christian man and woman has no more important duty to the state than voting. It is the one way in which they can make their influence count, and certainly there is need of Christian influence being brought to bear upon the political situation these days. We are told in the Word that the powers that be are ordained of God, and if that be true we should expect God's people to be taking a most active interest in those powers and doing their very best to make them conform to God's will. Yet we are faced with the record that less than one-half of the eligible voters of the country go to the polls, even in presidential election years. And we are told that the people who more than any others are neglecting the polls are the good people, the Christian voters. The voters who can be counted on to exercise their right of suffrage are those representing or supporting some selfish interest or vicious institution or policy.

For example, in a certain city the movie operators had brought on an election to legalize Sunday shows. It was determined by canvass a few weeks preceding the election that a majority of the electors were opposed to Sunday shows and it was consequently expected that the movie interests would lose. But much to the surprise of all the good people their cause was lost, and it was due to the fact that too many of their crowd remained away from the polls.

It seems to take a personal interest in the outcome of an election to bring out the voters, and in most cases such personal interest is selfishly motivated. Why cannot men and women who believe in high ideals and are actuated by lofty principles take a personal interest in elections? A few do. But why are they not in such numbers as to insure the triumph of righteous causes? The

reason is that so few Christian people take their religion seriously, so far as actual practice is concerned. It is time we were bringing the men and women of God face to face with their duty in such relationships. And this paper is disposed to do that very thing. We cannot look lightly upon carelessness or indifference with regard to one's voting privileges. We shall charge those who willfully stay away from the polls with wittingly or unwittingly conniving with the forces of unrighteousness.

The Christian voter faces an unpleasant situation this fall, but let no one think there is nothing at stake. There is very much. Most important is the election of dry law makers, both state and federal. One-third of the United States Senators and all of the House of Representatives, besides a President and Vice President are to be elected. It will make a vast difference whether Congress and the state legislatures are dry. And while neither the Republican nor Democratic platforms are satisfactory regarding Prohibition and we make no public plea with regard to presidential candidates, we do not hold that it makes no difference which is selected. If a voter believes one of the presidential candidates will take the prohibition question more seriously than the other, as we do, it is his duty to support that man with his vote. Every Christian should vote conscientiously, whether he votes with his party or not. It is important to consider the candidate's character, his degree of seriousness of purpose, the direction of his sympathies, his record, his associates and his competency. For after all the type of leadership counts for more than party declarations.

Let every Christian remember when he goes to the polls that first of all he is a Christian and that he must vote as a Christian. "Whatsoever ye do, do all to the glory of God." If Christian voters will go to the polls with that thought in mind, it will not be possible for politicians to herd them together and vote them in blocks. Such independence in voting makes trouble for party wheelhorses, but it is the patriotic and righteous thing to do.

Remember, then, to vote. By all means vote. Render unto Caesar the things that are Caesar's. And when you vote, vote as a Christian should.

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## EDITORIAL REVIEW

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We learn that the church at Louisville, Ohio, where Brother A. E. Whitted is pastor, will have their Homecoming celebration with an all-day service on Sunday, November 20th.

This week appears the first of the two special Home Mission numbers of *The Evangelist*. Next week will appear the second. We acknowledge the fine cooperation of the Home Board in arranging for these special issues.

Dr. Charles A. Bame, editor of our Sunday School Lesson publications, has been using his Sundays for several weeks proclaiming the gospel of temperance, lending the weight of his effective message to the wide-spread effort to save the land for sobriety in this hour of testing. On Sunday, October 30th he spoke in the Congregational Christian church of Columbus, where Dr. F. G. Coffin is pastor.

Dr. C. F. Yoder reports his visit to the churches at Huinca Renanco and Realico, in the southern part of our mission field in the Argentine, where he conducted special evangelistic meetings. In Huinca Renanco twenty confessions of faith were received and thirteen were baptized into the church and partook of the communion. Brother Yoder says this is a great work and asks the prayers of the home people in its behalf.

We urge our readers to send in their order at the earliest opportunity for a copy of Dr. Florence N. Gribble's missionary book, "Undaunted Hope," which can now be had at \$1.65. This price holds until the first 1,000 copies are sold and then the price will be advanced. The book is being printed by our own publishing house at Ashland, Ohio and will soon be off the press. Send orders to Dr. Bauman, treasurer of the Foreign Missionary Society, as per his address in the announcement in this issue.

Brother Henry Rinehart, treasurer of the Brethren's Home at Flora, Indiana, reports some of the recent money receipts given for that institution. This indicates that members of the brother-

hood are coming across with the needed funds to enable the Home to make good its obligation in the care of the aged who are dwelling within its walls. Doubtless others will yet make the proper kind of response, for the need is not yet met. But this first report of this emergency offering gives cause for encouragement.

From Africa comes a report of a type of service that is most commendable and a service that goes along naturally with missionary work in a land where conditions are such as prevail in French Equatorial Africa. The feeding and care of motherless and starving babies is a common humanitarian service in the homeland, but it is not known in those parts where Christ has not been preached. Such a response to human need is distinctively Christian. The report is supplied us by Miss Edna Patterson, one of our faithful missionaries to Africa.

Brother E. M. Riddle writes of his change in pastorates from Warsaw, Indiana to Waterloo, Iowa, which took place the first of September. His five years at Warsaw, as he himself states, was "a happy and successful pastorate," and a period of steady building up of the Lord's work in ways that were calculated to give abiding results. And the service of himself and his efficient help-meet were much appreciated by the church and community. "As pastor of Waterloo he has been well received by that splendid people and found himself very promptly in the midst of a 'Billy' Sunday revival meeting. Five are reported baptized into the church and one awaits the rite.

Dr. W. S. Bell reports his travels in the interest of Ashland College, his attendance at gatherings of Brethren, east and west, makes some pertinent observations regarding maintenance of church support locally and generally. Dr. Bell is absolutely right, every effort possible ought to be made to keep the local church program going and not let the preaching of the Word be discontinued because of hard times. Pastors ought to be kept busy, and we are but repeating what we have said on previous occasions, when we say that churches will find our preachers willing to share their hardships with them. And regarding the support of our brotherhood interests no one knows better than Brother Bell the tendency of people to ease up at that point in these times and also the grave danger of such a tendency. It is indeed a time that calls for sacrifice, that the kingdom of God be not hindered.

Thanksgiving is the time for a Home Mission Offering. Make it the biggest offering you can possibly give, and give it in the name of the Lord Jesus, who loved us and gave himself for us. God is blessing the work of Home Missions within our church, and considering the amount we are giving, splendid results are being realized in the building up of the Home Base. Remember that the work is of the Lord and that he is directing it through the agency of his chosen servants. It is his will that every member of the church should do his or her part. Cooperation and united effort will make for success, and success at this point will make for success in every other line of our church's activity. And in the field of Home Missions never was there a time when the difficulties were greater and the prospects were brighter. God is testing our faith as he tested the faith of the Israelites on the border of Canaan. Let us heed the call of the Home Board as we would the very voice of God and go forward and possess the land. Give an offering that will be a glory to God and a demonstration of your faith.

### WHAT OUR PREACHERS ARE PREACHING

With the thought that it may be of interest, and possibly suggestive and helpful, we are starting this new department as a subdivision of our "Editorial Review" and we invite pastors or church correspondents to send us lists of sermon subjects being used or having been recently used, that may be worthy of special note. As the initial list we are publishing the following from the First church of Philadelphia, now being preached by Rev. A. V. Kimmell, the pastor, as a series of Sunday evening sermons, closing December 18th. They are: "The Revelation of Jesus Christ," "Church History Written by God," "Christ Crowned King of Kings," "Tribulation Judgments," "Tribulation Salvation," "The Devil and Anti-Christ," "Babylon—Is Fallen," "The Last World War," "Christ Takes His Throne," "Eternity—Where?"

# One Offering at Thanksgiving---and That to be for Home Missions

## The Depression and Church Extension

By Dr. C. L. Anspach, President Home Mission Board



Dr. C. L. Anspach,

For a period of years, the average American has held the philosophy of the rich man described by Jesus in Matt. 12:18-19: "And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The depression has taught us that the experience described in verses 20 and 21 is valid. "God said unto him, Thou fool, this night thy soul shall be required of thee; then whose

shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

The first part of this parable of Jesus illustrates well the materialistic ends of our society. We have been obsessed with the idea of possessions. We have torn down our barns and builded larger: forever dominated with the idea of bigness; the real values of life have been forgotten. Many possessed in order that sometime they might say, "Soul, take thine ease." The possessions have gone and with them the delusion that the material guarantees security and safety. For the first time in years we are forced to realize that after all, there are values in the world much more fundamental than the material conception.

This new attitude developed by the depression can be turned to advantage by the church if she wills it. One writer in a leading magazine article predicts that "happy times will come again" and that people instead of saving will spend. The church can have some part in determining how that money will be spent, if she sets forth her appeal in a forceful manner. If people spend rather than save, and if that spending is for selfish purposes motivated by the baser passions we will be as bad off as before the crash. If we spend more and if that spending is for the attainment of Christian ends, then the depression has been of value.

We have always believed that the church, if Christ centered, possesses the real values of life. It now appears that one of the opportune times has arrived—a time to set forth the real values of Christianity. The success of the movement depends upon the leadership of the ministry. St. Paul upon arriving at Athens took advantage of his opportunity. He immediately told them about the "Unknown God" to whom they had erected an altar. Now is the time to preach The Truth, for the Truth shall make them free.

I have presented three ideas; first, the depression and crash of our financial structure has taught people that the real values of life are not bound up in material possessions; second, the coming of happy days may mean reckless spending; and, third, the

church can help to determine how that money shall be spent by launching out on a program of Truth preaching. The background for the appeal of this short article has been given. Granted the conditions mentioned above, the time is right for an appeal for Home Missions. In presenting Home Missions, our ministers are presenting an appeal which is not only worthy but one essential to the very welfare of our denomination. People will give if the appeal is made. The amounts given may be smaller this year than in previous years, but if given in the spirit of the widow who gave her all, they are more acceptable to God than those given out of the abundance. To you has been given, not only a responsibility but an opportunity. An opportunity to lift up Christ, for if he be lifted up all men will be drawn unto him. OUR HOME MISSION OFFERING APPEAL DESERVES THE CONSIDERATION OF EVERY BRETHREN CHURCH.

Ypsilanti, Michigan.

## The Appalling Need for the Whole Gospel in Our Community

By H. W. Koontz

Recently an evangelist of some note in the south began in Roanoke a city wide campaign of Bible teaching and evangelism. His supreme purpose was to bring lost men to a saving knowledge of the Lord Jesus Christ. It would seem natural that in such an effort every religious leader would gladly line up his respective forces that through the united efforts of all many lost might be saved and brought into the fellowship of the churches of the city. Instead, the greater portion of religious leaders either ignored his efforts or openly opposed his every move.

But having had some knowledge of the apostate conditions prevailing within the churches of this city, it was not a surprise that such a deplorable situation should arise. When every worldly pleasure receives a welcome within the church, it is not strange that an evangelist who unreservedly condemns sins within the professing church should arouse the bitter opposition of many religious leaders. When the great Biblical teachings about eternal judgment, salvation by grace, the resurrection, the second coming of Christ are not preached by religious leaders, and then an evangelist comes preaching these truths with such great power and conviction that people who have been church members for years are converted—well, it is not hard to see why opposition would arise.

The above is related just to show the prevailing conditions of our city, which possibly is not an exception in these last days. But no matter how great the apostacy there will be those who will sincerely seek the Lord to be counted among the called out Church of Christ. Such a condition makes an open door of



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opportunity for the Brethren church in Roanoke. It has the whole Gospel that the world needs, and God will assuredly see that seeking souls will be led to the place where they shall find that which their souls need for life and growth.

We believe that the Brethren church of Roanoke is on the verge of greater things for Christ. Even though the church is but two years old in this section of the city, more and more people are being led to her doors. A number have been saved and brought into the church's fellowship. As the whole Gospel message of the church becomes better known, we believe that a steady and substantial growth will be the future story of this work.

Our members believe the mesage of our church and are making an effort to tell it to others. The growth of the past year can be attributed largely to this one fact. Cottage prayer meetings held weekly as one activity of the recently organized Men's Evangelistic League speaks for the sincerity of effort on the part of some of our members. Interest and assistance is being given to the pastor in Bible extension classes in other sections of the city where opportunities are ripe.

The church seems to be in a fruitful field for working among children who do not have another church as close. Many parents who as yet are not attending services are sending their children. These are taking an active part in Sunday school and Christian Endeavor. An excellent opportunity seems to be present to build a large summer vacation Bible school.

To accomplish things for Christ this church has had to face and will continue to face many problems that seem mountain high and as hard to surmount, but they have their value in binding the membership together in one beautiful spirit of unity; they have sent the church to her knees in absolute dependence upon the supplying power of Christ; they are preparing this people to be strong and go forth by faith, and conquer in the name of the one who said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

Roanoke, Virginia.

## The Appalling Need for the Whole Gospel in Our Community

By Fred C. Vanator

As we face the facts with regard to such a need as our subject suggests, we are astonished to note how the Word of God is being fulfilled in our time. We read in Paul's letter to Timothy, words that, had they been written but yesterday, would seem to be a page out of present history. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." Not only are people turning away from the "truth" unto "fables", but moral conditions are such that on every hand among better citizens of our community, we hear the urgent call for the organization of Purity Leagues, Citizen's Welfare Commit-

tees and even a suggestion of a Law and Order organization. Gangland seems to have its hand on the very throat of the public and is using its terrible influence in attempting to take the very moral existence from the commu-



Fred C. Vanator

nity. The unsaved are becoming harder and harder to reach. The ratio of those interested in the work of the Master is about 1 to 9. In a recent meeting of the ministers of our community it was discovered that the church attendance for the day under discussion was approximately one-tenth of the population of our city. Truly Jesus could come among us and say again with much emphasis, "Where, O where, are the other nine?" Why this falling away?

I believe it is because there is so little emphasis placed on the challenge of the REAL CHRIST. We must preach the realities of the faith; we must teach the penalties for failure to repent and accept; we must pin our faith on him, realizing that the "fields are all white unto the harvest." Where shall we begin? At the old, hardened, sinful life, or, with the plastic, easily moulded child? The child is our fruitful place of ministration. Children drink in the Gospel in its purity. Children delight in a loving Savior for whom they can look and watch and wait. And too, Christian children grow up into Christian men and women. Truly the child life is the real challenge to the church. Most of our time here is spent in working with and for the children and young people and we have never felt it to be time wasted or lost. The growth of the present work is largely around the young life of the community.

The need of the Whole Gospel is great, not only in this community, but in every community. As a Whole Gospel Church we are placed in a position of trust and confidence. May we never violate that trust or confidence.

Peru, Indiana.

"He who calls evangelism antiquated is a novice as regards life. When the destiny of mankind as a whole is considered, we must acknowledge that Christ made no mistake in his passionate effort to save."

## SOME FINANCIAL SURPRISES

Dr. W. J. Dawson tells of seven surprises which will come to the man who begins to tithe his income:

1. The amount of money he has for the Lord's work.
2. The deepening of his spiritual life.
3. His ease in meeting his own obligations.
4. The ease in going on to larger giving.
5. The preparation this gives to be a faithful, wise steward over the nine-tenths that remain.
6. That he did not adopt the plan sooner.
7. That every Christian does not adopt it.



# One Offering at Thanksgiving---and That to be for Home Missions

## The Appalling Need for the Whole Gospel in Our Community

By L. G. Wood

The moral condition of our community is far from encouraging, and yet I am of the opinion that it is about an average community in this respect.

For some time I, with others, have been trying to discover the source or cause of this moral laxity, in character, which seems to be dominated by dishonesty, a disregard for law and political corruption. Hence, I have arrived at this question: "How much of this condition is traceable to the failure of preachers to live and preach the Whole Gospel of the Son of God, and churches failing to stand for such a Gospel?"

The President of the United States, in his speech accepting the renomination for that high office, was frank to acknowledge this universal apostasy, and pointed toward its solution, by saying: "The problems of the next few years are not only economic, they are also moral and spiritual. The present check to our material success, must deeply stir our national conscience upon the PURPOSE OF LIFE ITSELF ... underlying every purpose, is the SPIRITUAL application of moral ideals which are the fundamental basis of happiness in a people."

We also frequently read from great leaders, both in and out of the church, who are saying that the way out of this moral corruption and unrest is "Back to Christ," which really means back to the "Whole Gospel," even to the teachings of the "Sermon on the Mount." With this I agree, for certainly God's remedy for sin, is the only way to successfully deal with it. Christ said: "I am the way," therefore, there is nothing that can lead us out of our moral depravity, but a personal consciousness of the crucified and risen Lord.

It is not unusual to have in our services here, visitors from other churches, who will say to some of our people: "We do not get messages like that at our church." Well, it is not the preacher, but it is the Whole Gospel message.

This is quite an evidence of the need of the Brethren church in this city. Nearly all of our adult members, are those who have come into the church for that message, and their lives are ever witnessing to their appreciation of that message. Therefore, my position is, and I don't think it a selfish one: No city, town or community is fully church-ed, until there is a Brethren church in it.

I am sure that a serious realization of the importance of the content of the Word of God, justifies that attitude.

Modernism in the pulpit, means worldliness in the pew, and these mean the breaking down of the moral fiber of community life, and we are seeing this in operation here right now. Not long ago, in a Sunday evening message I had occasion to mention, the personal coming of our Lord, and there was a lady in the audience from another church. After the service this lady said to me: "I

am glad that you believe the Bible." "Yes," I said, "the Whole Bible." Then she said to me: "Last Sunday evening I heard a pastor make this statement: 'There is not a word in my Bible that indicates that Christ is ever coming back to this earth, except as he comes into the heart of a believer.'"

Now some of these people believe in the Coming of the Lord, but certainly they are getting no food, nor encouragement for their belief, in their own churches.

Is it any wonder that many people in this city have no regard for the church and therefore are not being reached?

These things indicate the vastness of our field of operation, and by his grace, and the cooperation of true believers we have been able to reach some of them.

While we are reaching adults and heads of families, we see our greatest opportunity in the children and young people. Our church school and Christian Endeavor society are doing fine work among their class.

Are not these the real hope of the future in any Christian work anywhere?

There are many of the older people who have not had a real chance to appreciate the Whole Gospel or to know the real Christ and it is our responsibility to give them that chance.

When we came to this field this time, we found a small group of members, who were woefully discouraged, and most of them moved to other States during the first 18 months we were here. This left a still smaller group which was almost hopeless, as a nucleus around which to build, and the cause was held in reproach in the minds of the people in the city and community, because of the disastrous administration of the two years previous.

Now we have a fine group of people of whom any pastor can be justly proud, because they are loyal Brethren and living in peace. Among these we have 32 members between the ages of 10 and 21 years. And the Whole Gospel is the power of God unto salvation, here and elsewhere.

Fort Scott, Kansas.

## The Appalling Need for the Whole Gospel in Our Community

By Grant McDonald

The title of this article and the oft repeated statement, "Christian America," would seem paradoxical. We often hear the phrase "over church-ed communities," but if we are close observers and students of the Word, we are well aware of the appalling need of the "Whole Gospel in our Community." It is true that there are many churches about us, but we need only to observe the activities and spiritual temperature, and we can readily see a spiritual dearth. Something is lacking. The whole Gospel is not being preached.

Many of our neighboring churches closed their doors on Sunday evening because it was impossible to get a hearing. They had only their morning service because the mid-week service was dispensed with also. Why? Because of the lack of a whole Gospel message. As a result of this situation, a tremendous indifference and lethargy prevails



L. G. Wood

# One Offering at Thanksgiving---and That to be for Home Missions

among members, and there is an amazing outcropping of "isms."

I believe that we have been here long enough to give the results of our experience in preaching the whole Gospel. Our church did not need to close its doors on Sunday evening for lack of a hearing. Our auditorium was nearly filled each evening. There was no special entertainment put on to keep up the interest as many churches around us were doing. Neither did we dispense with the mid-week prayer service and Bible study. In fact our attendance increased through the summer months. I take no glory or praise to myself, but attribute it all to the faithfulness in preaching the pure Gospel with no compromise whatsoever. As a result of teaching the Word, the lives of our people have been deepened spiritually, a greater interest is stimulated in the individual study of the Word; there is greater loyalty in attendance to services and the giving of a tithe on the part of many. For this reason alone we were able to go through the year without a deficit in our current expenses, for other means of raising funds were dispensed with.

Another result of the whole Gospel preaching, is that many souls were won for Christ. This is an inexhaustive field and on all sides of us are folks who need to take Christ as their personal Savior. Our Sunday school with its many children, affords a fine opportunity of approach to a number of these homes.

By no means is this field without its problems and difficulties, for the more faithful one is, in preaching the Word, the greater will be the attack of the Adversary. He does not rest easy. We covet your prayers in behalf of this field, the messenger, and that the whole Gospel message will bring mighty results to his glory.

Ellet, Ohio.

## The Appalling Need for the Whole Gospel in Our Community

By Frank Gehman

On every hand we are let know that this is a day of need. Charitable organizations, needy individuals, and social workers unite in keeping us reminded of the needs of the multitudes of today. Even those able to live in full and free comfort join the conspiracy to let us know that this is a day of need. At least one fact is kept constantly before us with a devotion that is well worthy of any deserving cause. But if it be a rest-disurbing thought, there is another that had ought to be disturbing to a Christian's peace of mind and ease of soul. That is the fact of the appalling need of the Whole Gospel in most American communities of today. In this need ours is no exception. Each day brings new realizations of the extent of that appalling need.

A WHOLE GOSPEL is needed today. This is no time for a namby-pamby, willy-nilly, wishy-washy Gospel of pink teas, of socially inclined aspirations, or of ethical platitudes. It is a day for the sure mercies of God and his promises, for the Gospel of the Blood Salvation through grace, and for the daily sustaining power of the Word of God. The Gospel of Christ is challenged with a test today. Are we going to aid its success with our freely devoted and fully consecrated lives and testimonies? Or, are we going to hinder it with our half-heartedness, our

world-loving and deadening indifferences to its finer truths? I address this to Christians. An unbeliever's life does not shame the Gospel. It only challenges that Gospel and the followers of Christ. That life shames only the race of unregenerate man, and points to the shamelessness of Satan. With a Believer's life it is different. His life by its many weaknesses may many times shame the Gospel. And how many times is it done, alas! Brethren, this had ought not be so. This is a day for a whole and powerful Gospel. Let us, at least, give it a free course.

MORALITY, what need I say of it? Conditions are much alike the world over. To be sure, there are local colorings, but the picture remains much the same. Paul snapped that picture in the first century on the camera of inspiration and sent it to the Church at Rome. You know where to find it. Read it for yourself. As a matter of course, worldliness is rife. Our community has been somewhat insufficiently churchied. This reflects in the lives and attitudes of many who really should know better, but who either do not know or do not care. Young folks have grown up without the supervision of the church and its teachings. They appear to be sincere in their desires to find something worthwhile in life, but how they are deluded and blinded by the god of this world as to real worths. They are caught in the foil of worldliness and are pierced with the blade of fleshly desires. Let the Brethren Church to their rescue. Oh, that their eyes might be opened and their understandings enlightened to receive the pure Gospel, a whole Gospel, to their everlasting satisfaction and to God's glory.

SALVATION is neglected of many. They look after other needs but forget that. When thought of at all by many they experience a careless hope that the Good Lord will be so "good that he will let them into heaven out of pure pity for their state. As if the justice of God were a less worthy trait than his mercy. People need to know that it cost God much to be free to forgive us our sins. They need to know that he died on the Cross in the Person of the Son that he might be at liberty to forgive the sinner his sins and still not be a violator of his own supreme justice. God has gone far, he has done much, and then men are scornful of or indifferent to the salvation provided. The Whole Gospel presents to men not only their need of a Savior, but it brings as well to men that same Savior whom to see and to know aright is to love. Many here are unsaved; the giving of the Whole Gospel is their hope—and our commission.

APOSTACY is on every hand in the churches today. When one is obliged to sit and listen to the platitudes of modernism in any of their phases, it makes one wonder how the multitudes will ever find the Real Christ in whom alone there is salvation. The Brethren Church has committed itself to the preaching of the Whole Gospel. Let it do that faithfully and devotedly and there will be no lack of opportunity for that church. To make known the Real Christ to the world, the Christ of the Bible, God's Christ, is the Church's task before the world. Brethren, let us not pride ourselves because of ourselves, but let us glory in our Lord Jesus Christ, and remember that the apostacy of many churches is keeping multitudes from knowing, loving and serving him. If we say we preach the Whole Gospel, if we say we know and make known the Word-of-God

# One Offering at Thanksgiving---and That to be for Home Missions

Christ, let us exercise ourselves, and pray God, to enlarge the borders of our tent. We shall fight error with truth and with the Sword of the Spirit and shall prevail for it will be God who fights through us.

The CHILDREN are the hope of any church. No less so are they of ours. Our community offers glorious opportunities for teaching the children. If they hear of the Lord, many will honor him. How will they hear? It is up to us. Other communities also offer opportunities with the children. Are we going to let them grow up without reaching them with the true Word of Salvation? Shall baseball celebrities and prize-fighters be their heroes and themselves be Saviorless? Rather than their heroes being Abraham and Moses, and Christ being a Savior in reality to them? The challenge is ours. Will we reach them with the Whole Gospel of God before the innocence of childhood gives way to the worldly-wiseness of adolescence and in turn to the open corruption of worldly living? God has given us the opportunity, he will give us the means individually just as fast as he is sure we will use it rightly; is he finding us dependable?

Brethren, may God give us grace to back our Home Mission work as never before. The Gospel must go forward. If we fail to carry it, God must choose others.

Osceola, Indiana.

## The Appalling Need for the Whole Gospel in Our Community

By Samuel J. Adams

Loud and long have we sounded forth the fact regarding our creed, the BIBLE, THE WHOLE BIBLE, AND NOTHING BUT THE BIBLE. This we should continue to do for the need of a "WHOLE GOSPEL" IS GREATER THAN EVER. In the religious life of our community we have found several classes of folks. Their cases are different, yet their disease is one, even as is their cure, THE WHOLE GOSPEL; which will bring them face to face with the Christ who is able to save.

The wave of past prosperity enabled many to secure for themselves luxuries that our forefathers knew nothing of. These have hindered rather than helped many in their religious life. One now feels as good sitting in the living room listening to a sermon over the radio as they did when they occupied the pew. If with the car we bring the family to church in the morning it is perfectly all right to seek rest elsewhere during the day. We have built up a soothing goodness to the starvation of soul. The "NEW BIRTH" which is given a place in the "WHOLE GOSPEL" will leave no room for self-righteousness, but will on the other hand make men "new creatures in Christ Jesus." The Gospel which warns against the, "forsaking of assembling", is ours to preach. Men must be warned regarding the misuse of God's time and day. What an opportunity is ours to tell the world of this great truth. Men are not their own, they have been bought with a price, "The Blood of Jesus Christ." In the "Whole Gospel" place has been given to these things.

The Church is obligated to carry out her Lord's command, to disciple and teach all folks. Failure to do this has resulted in Churchianity taking the place of Real Salvation. Long established churches by

their methods have led thousands of folks to believe that as long as one is on the church roll all shall be well. To this they add a catechism, which when one fully learns its truth, their days of study end. Men under such conditions become only a religious machine that must be primed and started each Sunday morning for some church house.

Before God, what will become of those who have blinded others with such teaching? To care for such folks, we have the "Gospel of Christ which is the power of God unto Salvation to everyone that believeth." That failures resulting from a Gospel that is man made will not excuse we who know the "Whole Gospel" and its requirements.

Again we find scores of unsaved who need a Savior and a message that will transform their lives. Because man goes to church and even reads the Bible is no proof he is a child of God. In our recent revival we had such a man who was led into the light by the Holy Spirit. A church member he was, but after hearing the "Whole Gospel" he confessed the thing he was trusting in was nothing but a broken reed. Regardless of what men may say, and other churches may preach, we must be true to the WHOLE WORD OF GOD.

There is only one way in which men may know a REAL CHRIST—that is to hear a message from those to whom he is REAL. Many are they who want the Gospel which we preach. The BRETHREN CHURCH NEED NOT BE ASHAMED OF HER MESSAGE FOR IT IS GOD'S MESSAGE. The world is asking for bread; we have bread to give and even to spare; we have no stone for the world. In every community I am sure we have opportunity to win such folks as I have described. Is there not a great need that we let our light shine? Yes, the light of the "WHOLE GOSPEL" will lead men to a "HOLY GOD", one who is able and willing to save.

Let us be fervent in spirit, firm in our convictions, and wide awake in this hour of appalling need, that every BRETHREN CHURCH shall serve her community the spiritual food needed to strengthen Christian men and women and bring others who know not Christ to a saving knowledge of him.

Go and tell unto all the Gospel story,

They wait for the light of his Word;

They wait for the messenger of glory,

Of whom they as yet have not heard.

There is one who is standing, waiting, pleading,

He points to his hands and his side;

His wounds for the world are interceding,

Go save them for whom he has died.

May God give us Grace for this time of great need that we shall not fail him, for his name sake we pray.

Fort Wayne, Indiana.

Our pastors, our church school superintendents, and our teachers must be helped to gain a new ideal of the missionary spirit, and our church schools must teach that the question of missions is not a question of here or there, of home or foreign field, but an attitude of life, a normal expression of Christian thinking and living. The missionary spirit, when so conceived and so taught, will not be shown by an occasional or even by a regular gift; it will be the spontaneous response of the Christian to the needs of his brothers everywhere.—Selected.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Amos

The old claim that the farmers of a nation have a message for the inhabitants of the cities is highly justified by the doings of Amos, a rural herdsman from little Tekoa. He has sometimes been called "the Billy Sunday of the Old Testament," although the comparison is not such a happy one at that. Billy Sunday was a baseball player before his conversion and Amos was engaged in the lowly task of dressing sycamore figs. The one was playing for the howling multitudes, while the other was gathering food for the poor and tending sheep. After the conversion of each of these men we may see something akin to each other in their fiery, forceful, evangelistic denunciation of the sinful people.

#### Tekoa

Tekoa was a small village twelve miles from Jerusalem, and six miles south of Bethlehem. The place probably was a fortified stronghold of Rehoboam (2 Chron. 11:6) and had an elevation of 2,700 feet. Today the wilderness of Engedi presents a little Tekoa to the world—a ruined village with a castle of somewhat modern date. It is interesting to note that the common citizens of Tekoa aided Nehemiah in the rebuilding of the walls of Jerusalem. The nobles of the place showed the highest indifference towards that project and probably sat on their house-tops and watched the operations from that vantage ground. Jerusalem stands today—a monument of God's providential control, while the broad hill top of Tekoa is but the remains of destroyed houses with beveled stones.

#### Amos' Call

The prophet says of himself: "I was no prophet, neither was I a prophet's son; but I was a herdsman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." This is the divine commission of Jehovah to a man of Judah. He was called to prophesy in and against Israel and the surrounding Gentile nations. Incidentally, however, he had some words for Judah. 2:4, 5; 3:1; 9:11.

A greater question arises concerning his message to the world. It was one of condemnation mingled with mercy. It was stern, but compassionate. With Archbishop Newcome we may observe that "he borrows many images from scenes in which he was engaged; but he introduces them with skill, and gives them tone and dignity by the eloquence and grandeur of his manner. We shall find in him many elegant and sublime passages." Truly Amos is a foreign and home missionary who "into politics brings facts, into religion vision."

Let us witness how he pictures the operations of the Divine Government over the nations: how does he speak to the nations? Is his a message tamed or throttled? Plainly the evidence reveals that he charged:

1. Damascus with Cruelty. 1:3-5.
2. Gaza with Slave Operations. 1:6-8.
3. Tyre with Covenant Breaking. 1:9-10.
4. Edom with Perpetual Unforgiveness. 1:11-12.
5. Ammon with Wretched Conduct. 1:13-15.
6. Moab with Unmitigated Wrath. 2:1-3.
7. Judah with Rejecting God's Law. 2:4-5.
8. Israel with General Sinfulness. 2:6-16.

Little did Amos realize, perhaps, how adequately his utterances would be fulfilled in history. The accomplishments of Jehovah through his prophets will never be understood unless men are ready and willing to recognize the fact of the Supernatural and his Providential control over man.

#### I. THE HISTORY OF THE BOOK

1. Author. Amos.
2. When and Where Written? In Palestine, 800-785 B. C.
3. To Whom Written? To Israel, and others.
4. Purpose. To point out Jehovah's condemnation locally and his judgment universally.

5. Authenticity. Davidson avers that all critics accept Amos as reliable and trustworthy product. Thousands join him heartily.

#### II. THE OUTLINE OF THE BOOK (Classic)

1. Declarations: Punishment of Nations. 1-2.
2. Proclamations: Judgment of Jews. 3-6.
3. Revelations: Visions of Nature. 7-9:10.
4. Restorations: Establishment of the Kingdom. 9:11-15.

#### III. THE NATURE OF THE BOOK

Aside from the items mentioned in the above section concerning the message to the nations and Israel, there are three remaining sections dealing with condemnation, visions, and restoration. Especially rich is the last section in its depiction of Israel's latter days. In sequential order (9:11-15) the history is this:

1. The Restoration of the Kingdom.
  2. The Ruleship of the Jews.
  3. The Fruitfulness of the Land.
  4. The Rebuilding of the Cities.
  5. The Permanence of the Blessing.
- These are the rich promises which await an obedient Israel!

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Punishment. "For Three Transgressions," etc.
2. Key Verses. 5:16, 24; 1:3; 2:3; 3:3; 4:12; 6:1; 7:1; 8:2; 9:15.
3. Key Chapters. 5 and 9.
4. Key Ideas. National Sin and National Judgment.

#### V. THE VALUE OF THE BOOK

The highest values of the book of Amos rest in the following facts:

1. The Depiction of the Religion of the Prophet.
2. The Primacy of the Prophetic Message and Influence.
3. The Prevalence of the Law and Disobedience Thereto.
4. The Confirmation of Earlier Mosaic History.
5. The Wretched and Chaotic Social Condition.
6. The Godless Religious Situation.

#### VI. THE CHRIST OF THE BOOK

Christ is set forth in the book of Amos as one who invites Israel to "return unto me" . . . and "live." It reminds us at once of the Compassionate Savior who invited men in the Gospels: "Come unto me and I will give you rest." Read Amos 4 and 5. It will be the self-same Christ who will re-gather and restore ancient Israel.

#### VII. THE MESSAGE OF THE BOOK

1. Nationally. The sins enumerated against Israel are sevenfold: "Injustice, avarice, oppression, immorality, profanity, blasphemy, and sacrilege." America has, is, and will continue to specialize in these sins. What awaits our nation in the way of judgment or repentance, nobody knows. We need a modern Amos.

2. Dr. Lee has a splendid summary of the merits of the personal labor of Amos. He calls him a model worker for God and lists the points enumerated below:

- (1) His Humility. He makes no attempt to hide the bare facts of his past life and employment; he was not ashamed to make known his lowly birth and occupation. There was in him an entire absence of "side." His exaltation to prophetic rank did not spoil him.

- (2) His industry. Owing to his trade he often lived a solitary life, yet he spent it in communion with God, and in close observation of nature. The illustrations scattered through this book are all drawn from his every-day life, proving his keenness of sight and originality of mind.

- (3) His wisdom. He did not preach over the heads of the people, but employed terms quite familiar to all of them.

- (4) His cleverness. He caught the attention of the people right away by speaking first against their enemies.

- (5) His faithfulness. He was not a tickler of the popular ear, but dealt faithfully with the people, making straight tracks for their consciences.

- (6) His steadfastness. He refused to be turned off from the work God had given him, (VII 10 to 17.) He kept his eye on his Divine Master.

- (7) His message. He had a "Thus saith the Lord," a message direct from God. It was a timely one, too, suitable to that God-forsaking age.

- (8) His success. He was blessed with wonderful success, (VII 10.) He wielded an influence over the whole land."

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

MAGAZINE SECTION

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## The Pastor a Teacher

By Rev. N. V. Leatherman, General Secretary of the National Sunday School Association

(Continued from last week)

Since the pastor is a teacher, what then is his school? Garfield, we believe it was who said, "Give me a pupil on one end of a log with myself on the other and we have a college." If this be true concerning our conventional ideas of a college, how much more true it is for the pastor to have his school set up wherever we have a listener. One of the advantages of the small college we continue to insist is, the personal contact and help to the pupil given by the professor. We talk a great deal about personal evangelism, and rightly so; but have we learned the real value of personal contact in pastoral teaching? There is no alert pastor in our day who in making calls does not find in the midst of conversation certain errors of thought and attitude that needs most earnestly to be corrected. For instance, we have not a few folks who express themselves through conversation on the subject of denominational loyalty, in a rather negative fashion. They say, "we are all striving for the same place," "there is good in all churches," "I don't see any difference." To all of which we must allow there is no little amount of truth, and yet in many respects far, far from the real and whole truth. Loyalty to one's denomination and church need not make one a snob or self-righteous Christian. And there is nothing that seems to need more emphasis among many of our people than a right sense of true loyalty which is closely akin to faith in Christ. By plain, tactful and graceful teaching in conversation the pastor can not only correct many such errors, but actually lead the individual into a fuller appreciation of their relationship to the church of Jesus Christ.

The question is sometimes raised as to whether or not the pastor should allow himself to become engaged as a regular Sunday school teacher. It is not to ridicule that we ask, why not? Perhaps the most virtuous reason given for the, why not, is that thereby the pastor could be free to observe or act as the super-superintendent of all the other teachers. Yet experience has taught some of us that this sort of thing is not appreciated by either the teachers or the classes to the extent that would be sufficient to offset his value as a regular teacher. Besides unless our schools are well enough equipped, so that the pastor is not called upon to teach, this, that and the other class any way, when some teacher is absent, the pastor will find such an experience far more disconcerting and disturbing to his nervous equilibrium than to have a regular class. This so called disturbing and disconcerting element is frequently given as a reason why a pastor should not teach, before going into the pulpit on Sunday morning.

The pastor should be one of the best teachers in the Sunday school. It may be offered that he limits his service by being

a teacher of just one class. That may be more or less true. But he can be such a teacher as to set an example before the whole school. His class, whatever the age, should become a leading class. Personally we have never had a regular class but what was most responsive to real leadership. We have always considered the class we were asked to teach an excellent opportunity. And we have taught intermediate boys' and girls' classes, young men's classes, young married people's classes, and adult Bible classes regularly. The teaching of the Sunday school lesson has always been one of the enjoyable features of our ministry. The most disagreeable experience we have ever had was one year when we decided to give up teaching a young men's class in favor of another teacher. The result was disastrous to the class and most embarrassing to the pastor. Of course such an experience does not always result. That was one year we were free to see the school in theory but the practice was not so fine as presumption would indicate.

Then too in teaching a Sunday school class the pastor uses methods that ordinarily cannot be used in the pulpit. There are certain advantages and virtues in these various methods of teaching. It is our conviction and general practice that the pastor ought to reserve the preaching method of teaching for the pulpit. One good reason is, that few people really care to hear two sermons in succession from the same man. In the Sunday school class the methods can be varied. Briefly these methods can be summed up as the story method, the question and answer method, the lecture method and the topical method. Learn to use them all. Let no pastor ridicule methods because he does not wish to trouble himself about them. For our best teachers know how to teach. They know of whom they teach. They know why they teach, as well as what they teach.

And this leads to another very important consideration. The pastor should be a teacher of teachers. Our boys and girls attend secular schools where their teachers are prepared. Prepared not only in the subject matter they teach; but prepared as well in psychological principles of education. They are taught not merely to teach a text book or a subject. They are taught to teach their pupils. Many of these same boys and girls become unruly in our Sunday schools and sometimes they are actually lost to Christ and his church because some of our teachers do not teach. With all due respect to many of our faithful Sunday school teachers, there are those who feel themselves tremendously handicapped for a lack of training. There is more required of a Sunday school teacher than there is of a grade school teacher. The grade school teacher seeks to prepare a cit-

izen. The Sunday school teacher seeks to prepare her pupil for God's Glory. There are three essential things every Sunday school teacher should know, to some degree of satisfaction at least. They are Christ and his Word, the subject matter; the pupil, the great objective; and the How to teach. And the pastor should not only be familiar with these fields of knowledge; but should be in a position to teach them as well. Herein let him gracefully demonstrate his ability. Let him truly be a leader of leaders, and receive that which is his right by virtue of his office, namely, the joy of an elder exercising oversight of his flock, by directing their thinking and very emotions in Christian training. How well do we remember the sparkle in a certain young man's eye, when he raised certain questions regarding God, while studying the Old Testament wars in a Teacher Training class. And we gave this major premise, with the words, "God is always right." This premise did not destroy this young man's freedom of thought, as some would have us conclude; but it did cause him to reverence and respect God the more. And the fine response on the young man's part we considered as part of our pay for teaching a splendid group of young people in a teacher training class. Then too, there is no better way of unifying the teaching in your Sunday school than by preparing your teachers yourself as much as is possible. Pastors if we want teachers whose hearts burn for the cause, to rise up and call us blessed, which experience to a humble pastor will never harm him, then let us somehow, someway, manage a class as large as possible to prepare them to teach.

And if we need a specific example of Teacher Training we need only to refer to the disciples at school with their Lord. We know the very term disciple means a learner, a scholar. We are, "to disciple the people." In order to disciple all the people, if we take it that way, then let us be assured we must disciple some of them. We must make disciples who in turn will make other disciples. And the key to it all is teaching. Pastors, let us teach teachers.

But neither the home, the Sunday school class, nor the Teacher Training class, is the place where the pastor has his largest and best school. The pastor's best school is where his pupils have gathered together to worship and then give attention to his sermon. The congregation has given itself to the Lord for this hour. The man of God has at least one-half of this time, according to most of our modern services, in which to write upon the hearts of his people that which will meet God's purpose in them.

And herein may we be bold to suggest is the field of the pastor's success or failure. And lest we be misunderstood in this suggestion permit us to make haste in also stating that, we believe it altogether possible for a pastor to be right in his methods, as well as the content of his preaching and yet not accomplish what he actually wants in terms of observance on the part of his pupils, mainly because, the pupils are like the Jews in the days of our Master who "would not." But all things considered, given a congregation interested in the things of Christ and his church, with a devoted pastor really teaching them spiritually, and not blocking his own efforts by tinkering too much with the machinery, there should result a beautiful observance on the part of the pupils.

(To be continued.)



# STUDYING THE SUNDAY SCHOOL LESSON

at the  
**Family Altar**  
with  
**Thoburn C. Lyon**

## MAKING A LIVING

(Lesson for November 13)

Lesosn Text: Amos 5:11-15; Luke 19:16-23;

Golden Text: Rom. 12:11

### Daily Readings and Suggestions

#### MONDAY

Justice to All. Amos 5:10-15

Amos prophesied against a people among whom there was no justice for the poor, either in the courts, or in their daily service for their richer masters. It often seems that this is the situation in our own land today, and that the present "depression" is primarily a means to further "oppression." If our country would escape the judgments of v. 11, she must repent, and change her ways (v. 15). If employers would escape the same judgments, they too must repent and establish justice for their humblest worker. And do not forget that the worker is equally under obligations to be just to his employer, rendering service as unto the Lord.

#### TUESDAY

Faithfulness in Duty. Luke 19:16-23

Faithfulness is one of the supreme requirements of God for man—faithfulness toward God and toward men. The men of the parable were rewarded or punished accordingly as they were faithful or faithless, and not according to their success or lack thereof. It is true that faithfulness leads to success, in more ways than one. The story of Joseph's success in Egypt is the story of his faithfulness. Referring to Prov. 22:29, Benjamin Franklin, in his "Autobiography," bears witness of its exact fulfillment in his own case, he having stood before no less than five kings, and even eaten with at least one of them. And above all material success is the answer of a clear conscience that comes with faithful service.

#### WEDNESDAY

Working to Live. 2 Thes. 3:6-13

The laborer is worthy of his hire, but the man who labors not is not even worthy of his food. From the day when man was first driven from the Garden it was decreed that he must work for his bread, and this principle remains unchanged. Occasionally there are those who claim to be living by faith, the Lord providing for their needs while they do no work; however, it seems that it is not so much the Lord who provides for these, as long-suffering friends, and our scripture calls them "Busy-bodies." Let us pray not for freedom from toil, but for strength for the day.

#### THURSDAY

A Life of Contentment. 1 Tim. 6:6-12

It would be well if all Christians would meditate more upon this passage. We become so concerned with the things of life that we forget life itself. Yet the things are but temporal, and must be laid aside at the close of life. The struggle for riches brings only dissatisfaction and sorrow. In the race to "keep up with the Joneses" and obtain luxuries, we pass our lives in ceaseless struggle and toil; if, instead, we were satisfied with the simpler needs of life (as

food and raiment, v. 8), how much happier our lives would be! How much more time we should have for living! Let us pray that we may find Christian contentment—Godliness with contentment.

#### FRIDAY

The Teacher and Carpenter. Mark 6:1-6

What a wonderful Savior we have! That he might fully sympathize with the needs of the toilers of earth, he even became as a servant, and was here scorned as the "carpenter." By working himself at so humble a task, he forever sanctified and glorified all honest labor, and when we follow our daily tasks we follow in the steps of the Master. Pray that we may walk worthy of him in this respect also.

#### SATURDAY

The True Riches. Luke 12:13-21


In this parable Jesus draws the contrast

between worldly riches and being rich toward God. In another place we are commanded not to lay up for ourselves earthly treasure that can be stolen or corrupted, but to lay up for ourselves treasure in heaven. May this be our desire and prayer. The lives of all such have not only been blessed to themselves, but have proved a benediction to all about them.

#### SUNDAY

Temperate Living. Prov. 30:7-9

Great riches and great poverty are, alike, sources of temptation and grief. The scriptural rule is, "temperate in ALL things." The struggle for superfluities strangles spiritual life as much as the possession of them. Let us remember the ideals of the early Brethren in this regard, and pray that we may never allow any of these things, or their lack, to come between us and our Savior.

<p><b>E. M. RIDOLE,</b> President 1117 Randolph St., Waterloo, Iowa <b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> <p></p> <p><b>C. D. WHITMER, 317 E. DuSall Ave., South Bend, Ind.</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2391 13th St. N. E., Canton, Ohio</p>
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## Old Things and New about Missions

By Rowena Kessler

In discussing the society's missionary committee work many of the "same old things" need to be said. Though they seem old to some, they are not worn out, for too few of our committees have worked hard enough or aimed high enough.

1. Organization of the missionary committee. A chairman, with two other members having definite duties, is probably sufficient in many societies.

2. Qualification of committee members. The chairman must be interested and devoted to the cause of missions, must be consecrated to the task of interesting others, and must be willing to work and plan with zeal and purpose. Other members of the committee should be willing, efficient, and interested helpers.

3. Purpose of the committee. The outstanding purpose is to promote and supervise interesting and worth-while missionary meetings, as provided for each month in the usual plan of topics.

4. Committee meetings. Regular monthly committee meetings should be held for discussing plans and conducting vital business and assignments. Every meeting should be devoted to a real purpose. Follow a definite course of action. Budget the work to be done, follow it up, and examine results.

5. Duties. Each member should have a definite task or responsibility. Some suggestions are: (a) Secretary, to keep minutes and records of all accomplishments; (b) Librarian, to collect pictures and informational material for the bulletin-board and to collect books and pamphlets for a missionary reading-table; (c) Division of supervision over certain regular Christian Endeavor or missionary meetings; (d) Promotion of reading contests.

6. Plans. At the first regular committee meeting outline aims for the year. Plan toward them. Divide the work accordingly

among the members, with the general always keeping closely in touch with what is being done and with the member who is doing it.—C. E. World, Sterling Colorado.

## Spelling the Months with Bible Verses

(A suggestion for Juniors)

(These verses should be committed to memory by the Juniors, and may be recited by the society in concert, one or two being added at each meeting. By the end of the month all should be memorized. If possible the references also should be learned.)

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.—Matt. 6:24.

O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.—Ps. 43:3.

Verily, verily, I say unto you, he that believeth on me hath everlasting life.—John 6:47.

Even so faith, if it hath not works, is dead, being alone.—Jas. 2:17.

My soul thirsteth for God, for the living God: when shall I come and appear before God?—Ps. 42:2.

Bless the Lord, O my soul: and all that is within me, bless his holy name.—Ps. 103:1.

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.—Jas. 5:17.

Rejoice with them that do rejoice, and weep with them that weep.—Rom. 12:15.—Junior C. E. World.



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**R. PAUL MILLER**  
 Home Missionary Secretary  
 Berne, Indiana

## MISSIONS

### The Little Black Motherless Babies of Africa

Bellevue, French Equatorial Africa,  
 August 29, 1932.

Dear Evangelist Readers:

Mrs. Sheldon has asked me to write and tell you about the little black motherless babies we have been feeding.

In September, 1931, almost a year ago, the first baby was brought to Mrs. Sheldon to be fed because its mother had died. His native name is Fieora, which means "death rests with us", but Mrs. Sheldon has named him Moise (which is Moses in English). She has been a real foster mother to him, having fed him with milk and cereal ever since. He is being cared for by a little girl in the same village.

The next baby was assigned to Miss Bickel two months later, also a little boy whom Miss Bickel named Joseph. He was nothing but skin and bones, but from the beginning he took the milk mixed with cereal from the bottle, just like a white baby would. He is certainly the first black baby in these parts to be fed from a bottle. He is now a bright little fellow with a very winsome smile for everyone. He is cared for by his little sister.

The third baby also came to Miss Bickel. We named her Miriam. She was real healthy looking and we tried to feed her milk from a bottle nor from a cup nor mly from a bottle nor from a cup nor spoon, try as we would to coax her into doing it. We then tried to get a woman who was a relative and who had just lost her own baby to take care of her, but she refused. An older woman in the convert's class cared for her, but she was too young for native food, she did not thrive on it and finally starved to death.

Then another tiny baby girl was brought to us whose mother must have died a long while before they brought her, for she was almost starved and much too weak to take food. We tried feeding her with a medicine dropper, but her father was not faithful in bringing her and in a short time she died also.

Then another little girl was brought to Mrs. Sheldon whom she named Louise. She is from a far distant village and it was necessary to find a home for her in our workman's village. This was a difficult thing to do, as one family after another refused, even those who had no babies of their own, to care for. This was because of the superstition that when a mother dies it is because the little one has an evil spirit which caused the mother's death and they do not want anything to do with the baby. Finally, however, the wife of a Christian workman who is a distant relative, consented to allow the baby and the little girl who cares for it to live in their house. So little Louise now has a home.

This past week a woman from a distant village brought her baby to be fed, because she herself was starving and unable to feed her baby boy. This woman was an entire stranger and upon questioning her found that she had never heard the Gospel. I gave her something to eat and then told her of

Jesus and his love, and also had one of our young men who is training to be an evangelist speak to her. This woman's village was so far away that she could not travel the distance every day, and we have no room in the hospital at present, so we sent one of our boys to a nearby village to ask the chief if she might stay in one of his houses. The boy came back with the word that she had a relative in that village. This is no doubt how she heard that we feed starving babies. So she has been staying there and coming daily for food for herself and baby, but he is so thin and emaciated that we think it is going to be a struggle for him to live. We hope the mother will become a Christian before she goes back to her village.

It doesn't take long to tell this story, but it takes from our precious time every morning to prepare the cereal and milk for these little ones and get it ready for the little mothers to take back to the villages. Then too, we do not get enough milk from our goats for our own needs and theirs too, so we must feed them on condensed milk which costs 32 cents a can out here. But we are doing this as unto the Lord, and hope if he tarries and these babies grow up to be men and women that they will be valiant servants for him.

I must tell you of a sad incident which occurred a few weeks ago in one of the villages. I went there to give a Gospel message and noticed a crowd gathered around a fire. There was a very sick woman there who was the mother of a two weeks' old baby. I then noticed several men who were making queer motions with some sticks. Upon inquiring what they were doing the boys told me they were praying to the evil spirits to find out who had the evil spirit that was causing this woman's illness. They think all sickness and death is caused by someone with an evil spirit. I sat down and talked and prayed with them and told them that only God had the power to heal sickness. The woman was far too sick to take

in what I said as she was suffering intensely.

I went to this village a week later and inquired for this woman. They told me she had died and I found an old woman caring for the baby, probably the grandmother. The next day Mrs. Sheldon went there and found the baby moaning and starving. The father is a polygamist, but the other wife refused to care for the baby and nurse it. One of the boys in the village told Mrs. Sheldon that twice they had dug a little grave beside the mother's and put the baby in, but both times it cried (no doubt the damp ground revived it) and they took it out again. The next morning one of her boys went to the village to bring the baby to our Station. He found that they had buried it, whether alive or dead we do not know.

Pray for these poor people, that the glorious light of the Gospel may shine in their hearts so darkened with superstition and sin.  
**EDNA PATTERSON.**

### Argentina

During the past few weeks it has been my pleasure to visit the churches in the southern part of the district, Huinca Renanco and Realico. I went at this time in order to meet Brother Luis Farre who came with the director of the seminary in Azul where he has been teaching during the year. The director came to see if he could arrange for Brother Farre to continue teaching but the Field Council has decided that if he is willing he may work in our district. The seminary is far away.

In company with Brother Farre we held meetings in Realico two nights and the rest of the time in Huinca Renanco, a rain having made the roads impassable to Realico. The attendance was large at both places and indicated faithful work on the part of the pastor, Brother Adolfo Zeche. In Huinca Renanco twenty converts made the good confession and thirteen were baptized and took part in the love feast following. Many of these had begun to attend the meetings at the time of the campaign with the tent last April. The tent is about ready for the summer campaign again but this time will probably occupy all the summer in the towns in the northern part of the district.

This is a great work and we ask the special prayers of the readers in its behalf.

**C. F. YODER.**

Almafuerte, October 6, 1932.



### NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
 was a great correspondent



#### WARSAW, INDIANA TO WATERLOO, IOWA

A happy and successful pastorate of five years at Warsaw was closed September 1st. It was the privilege of pastor and people to pray and labor for some excellent things during that period. The activities of this church were reported at quite regular intervals, so in a general way, we want to say, a spirit of harmony and peace reigned in all our work. The church building was cared for, with decoration and repairs to the amount of about \$2,000. Souls were led to find a Savior in Jesus the Christ. The pas-

tor conducted every revival during the pastorate except one, when a neighbor pastor was summoned to help.

Our ministry was wide and varied in connection with this pastorate. Many Sunday school and Christian Endeavor addresses were given; we served as Dean of the County-wide Training school for Christian workers for four years; conducted funerals eighty-one in all, sixty percent of them being for people outside of my church.

The leaving was not easy. The neighbors, seven families came one evening and served in our home a community dinner,

which will long be remembered. Then the church gave a beautiful farewell dinner and program. The musical organizations, choir and male chorus put on the cap sheaf by following us to our home and presented a very beautiful three candle table lamp.

Under the direction of the new pastor, Brother Leslie Lindower, there is no reason why this church cannot go on in remarkable service for our Lord in the community, which they claim.

During conference week, the possessions of the home were loaded on a truck and in less than twenty hours were located in Waterloo, Iowa. Thanks to the Brethren who assisted the truckmen in placing the goods and having our house so nearly in order at our arrival.

In a few words, we have been most graciously received in Waterloo. The Whetstones, now in Goshen, Indiana, have had charge of this pastorate for the past three years. Their work is appreciated. The church carried out a beautiful reception, then the following Sunday the pastor was installed before a very large audience. The service was conducted by Rev. W. H. Yoder of the Church of the Brethren.

Before our arrival, the church decided to cooperate in the (Billy) Sunday Campaign, which is at this writing in progress. We have had three weeks of cottage prayer meetings, the best I have ever known. This church is very active in the campaign.

At the time of the fall communion, we baptized five and since last Sunday another is waiting the rite. We expect to glean several more out of the campaign.

The music program adopted by this church is so unusual and strong, that it shall be reported ere long.

We are happy in our new work. In the midst of the tall-corn state, the children are pleased with their schools, the Lord is causing his work to grow and we are praying that we may be ever able to preach the Truth as it is in him, so that souls may be saved and his precious name glorified.

REV. E. M. RIDDLE.

### BELL JINGLES

It has been some time since I made report through the Evangelist. I arranged with the College Board to give part of my time this year to the field work of the College, in looking after their outside interests. Since our Board meeting last April, I have visited in forty-one of our churches, interviewed some two hundred personally for the school and covered nearly ten thousand miles of roads.

I had the pleasure while in the East of meeting with the Brethren of Washington, D. C., Hagerstown, Waynesboro, St. James, Linwood and Winchester in their annual fellowship meeting at Rocky Ridge, Maryland. I have recently returned from the Mid-West Conference held at Portis, Kansas. Both of these gatherings were full of interesting things and well attended.

### Some Observations

The present economic situation is having its effect on church work, it could not be otherwise. I am glad to find that most of our pastors are using good judgment in sharing with the people their burdens in these times and staying with their churches and making no unjust demands. I have found in several instances where the pastor in the face of no money guarantee has remained with his church and in every such in-

stance they are being cared for with material supplies and comforts.

There are very few of our churches without pastoral care and I believe no church need be, if they are willing to go forward with the work, as we have men who are ready to serve as long as they can receive enough to live on, and this does not need be a money consideration alone. One pastor the other day took me into his cellar and showed me how his people were looking after him and his family. As I remember there were 250 cans of fruits and eats, 12 bushels of potatoes, 10 bushels of apples, pumpkins, squash and in the back yard 30 chickens waiting for the ax. Why can't our unoccupied churches follow the example and secure a man for their work?

There is danger as I see it, in many of the churches in not giving the needed support to our general work on account of the money stringency. This will be disastrous if carried too far. The College, Publishing House, Old Folks' Home, our Foreign and Home Mission work have been built up through the struggles and sacrifices of years and we must do our utmost to preserve them from failing. Dr. Jacobs for the College has already sounded a note of warning. Dr. Shively and Dr. J. Allen Miller have spoken of the danger confronting the Old Folks' Home. Dr. R. R. Teeter has written plainly of the situation with the Publishing house. It is a foregone conclusion that our Foreign Mission offering cannot suffer another shrinkage in the offering-like last year without injuring the work. The Home Mission offering is already too small to meet the needs of the field and should not be reduced. May the cause of Christ come first in the hearts of our people.

The greatest danger in our churches as I see it, is lethargy and indifference to the great opportunity that now faces us. Never in my recollections, have there been so many idle people, who have been brought to a sense of their needs. In other days we have been too busy they cannot go to church; they have plenty of time now. The world today needs Jesus Christ and his ministry. In the face of this situation we are laying down on aggressive evangelistic work and an organized, vitalized program of reaching the discouraged, worried and helpless multitudes who are looking for aid and something better. Money should not be the controlling factor of our work. This has been too much so in the past and it may be God is teaching us to look above material things, that we may see him and trust in his grace and power. May every church get busy with a program of evangelism and activity of service. May no Brethren church be without an evangelistic meeting this year.

The College, as you have noticed through the reports of the President, is feeling the effects of the depression. Parents are unable to finance their children in school and this is especially true with the farmers. Many of the boys and girls who graduated from high school, expected to attend college this year, but could not on account of means to pay their way, a number of these are taking extra high school work looking forward to going next year. It is remarkable that in the face of conditions our enrollment has not suffered more than it has. ALL SHOULD SEE the necessity of an endowment in such a time as this. We trust our people who have not paid their notes made to the endowment fund will take care

of them as they are able, if you cannot meet the principle, see that you keep the interest paid up.

There are only two ways that we are now receiving new gifts, one in the form of bequests (wills), the other in annuity bonds. I am glad that some of our people are responding and others considering. I know of some whose annuity gifts are above \$5,000.00 and are very thankful they made them, as all the rest of their invested money has practically been lost, but they have never failed to receive their regular annuity twice a year from the college. If you want to make yourself secure of a life income, write Dr. Jacobs, or myself for information.

In closing, I appeal to all our people and churches to stand faithful to the Gospel of Christ and the Church in these testing and sifting times. I will be able to take on two more meetings this Winter, as I have January and February open. DO NOT NEGLECT A MEETING ON ACCOUNT OF THE MONEY QUESTION.

W. S. BELL, Milledgeville, Illinois.  
Box 112.

### ABOUT THE DELAWARE WORK

I desire to ask through the Evangelist the prayers of those who have been greatly interested in the Brethren Cause in the state of Delaware. Because of the financial depression and a mishap to our state mission funds of Pennsylvania the Board has been compelled to cut down their obligations so that several of the mission points have been cut out entirely. The Delaware work has been one of the points. While this point is indeed a needy one, I have accepted it as of the Lord.

If the Board would have been able to give \$25 a month towards this needy field for two years and furnished an evangelist for a three weeks' meeting I believe the problem would have been solved and by that time it would have become self supporting. I have earnestly prayed that the Lord may open up some evangelistic work for me that may help me to give the Gospel to the poor and worthy in Delaware. Already as a direct answer to prayer I have a call for a three weeks' meeting given to me in preference to others that I may be enabled to serve them who are unable to pay. Hence I write this little letter asking that all faithful Brethren may pray that the Lord will have the right of way in this work.

I want in this public way to thank the Board for the help they have given for several years, and especially for the use of the furniture of the Ridgely, Maryland, church for the Mt. Olivet church in Delaware.

We have a very needy place for another church at Ocean View, twenty miles from Mt. Olivet. We have about twenty members there and all the preaching they receive is in the homes there. I feel very sure we would have had a building there ere this time had it not been for the great financial depression. I expect to preach in a church about six miles from there next Sunday morning for the first time, then drive 130 miles to Camden, New Jersey, after the night service.

We received six into the church last year in spite of the fact of great handicaps. One of these was not reported to the Mission Board. While we have to walk by faith and not by sight we expect to do better service this year than ever before. If the Lord permits us to give the sincere milk of the word I am sure we will not "let the baby die."

ISAAC D. BOWMAN, Leesburg, N. J.

### "THIS IS NO TIME TO FAINT"

Take to heart the words of him who had nowhere to lay his head, Be not therefore anxious for the morrow: Sufficient unto the day is the evil thereof. To these timely words of the Son of Man, needed today more than ever before in our generation, we may well add these of the Wise Man, If thou faint in the day of adversity, thy strength is small.

The sovereign preventive, the best prophylactic, for fainting in the day of adversity is religious faith. Hence, St. Luke gives as an introduction to a parable of our Lord's on prayer, Men ought always to pray, and not to faint. It was not a theologian, but the leading American psychologist, Professor James, who said, "The sovereign cure for worry is religious faith." David, while still a young man, found himself in a tremendously hard situation over the town of Ziklag. While he and his men were absent, the town was taken by the enemy, and the loved ones of David and his followers were carried away. When the hitherto devoted supporters of David discovered the loss, they turned against their leader and wished to stone him. It was a period of deepest rejection for the young man. But it is recorded, David encouraged himself in the Lord his God. What a superb example for us in our despondency! . . .

This is no time to faint. If thou faint in the day of adversity, thy strength is small. Put one hand in God's, the other on thy neighbor's shoulder; be patient and plod on.

Is the road very dreary?

Patience yet!

Rest will be sweeter if thou art a-weary, And, after night, cometh the morning cheery,—

Just bide a wee, and dinna fret!

The clouds have silver lining,

Don't forget!

And though he's hidden, still the sun is shining.

Courage instead of tears and vain repining!

Just bide a wee, and dinna fret!

—Rev. Edward R. Evans.

The only meaning the disciples could attach to these words was from what they had often seen when an evil doer who had been sentenced to death by the cross was led out bearing his cross to the place of execution. In bearing his cross he acknowledged the sentence of death that was on him. And so Christ would have his disciple bear his cross, the sentence of death upon himself and his evil, carnal nature.—Andrew Murray.

### ARMISTICE DAY MEDITATION

(Continued from page 2)

cated much of the animosities of the civil war. Thank God for that.

We must not only disarm our hates, but our fears also. Hate and Fear are the twin servants of Mars. The nations of Europe before the days of the Great War lived in mortal fear of each other. They built forts, trained huge standing armies and tried to out-build each other in warships. . . . Some one has said that war may be analyzed by saying, "I am afraid, you are afraid, they are afraid, we are afraid."

The great war did not eradicate the fear complex of the nations. I recently read that France is completing a circle of forts to

keep the Germans out in the next war. Hitler and others in Germany are busy working to rebuild up their standing army because they fear France and Italy. The western world lives in dread of Russia's "red" army. We hear the pleas that we must build up an army and navy second to none or as large as any two other powers. We fear that there will be a "next war," and we must be ready.

When men begin to distrust one another there arises a spirit of fear. This distrust destroys good will among the different nations. One suspects another of sinister motives. For example, we feel that European nations are plotting against us. We fear they would drive us out of the commercial markets of the world. Where men practice anti-Christian methods and dealings with their fellow-men, there arises a spirit of distrust that may spread the seeds of a future war.

Then we must disarm our prejudices. . . . Hates, fears and prejudices. A sage once said, "I don't like that man." "Why?" asked his student, "you don't even know him." The philosopher replied, "That is the reason I dislike him." We are so apt to differentiate the "WE GROUP" from the "Other Group". Those people who live beyond the mountains or the seas are different from us, therefore they have no good in them. In days past the word stranger was a synonym for an enemy. It would pay each of us to analyze our prejudices and see if they have any true foundation. When we meet some stranger we begin to study him for likenesses or differences. We begin to catalogue him after this manner.

His color—is he like us in color?

His language—does he talk like we do? —Many a war has been caused by a clash of tongues.

His religion—does he worship God as we do? We lose our tolerance with him if he does not.

Is he in our class, socially, financially, and culturally?

What about his forefathers and ours—were they friends or enemies?

The cure for our hates, fears and prejudices are to be found only in the great ethical principles of Jesus Christ. If man cannot love his brother whom he hath seen, how can he love God whom he hath not seen? Go ye therefore and make disciples of all nations. If we are to make disciples of them, they then must indeed be our brethren. The gospel knows no boundary lines. "God made of one blood all nations to dwell upon the face of the earth." Let us dwell in peace and goodwill unto all men.

But "lest we forget," as the poet challenges us:

"Who goes there in the night,

Across the storm-swept plain?

We are the ghosts of valiant war—

A million murdered men.

Who goes there, at the dawn

Across the sun-swept plain?

We are the hosts of those who swear

'T shall not be again.

—Thomas Curtis Clark.

Roanoke, Indiana.

## ANNOUNCEMENTS

### FORT SCOTT, KANSAS

The Brethren church of Fort Scott, Kansas, will hold Communion service on Sunday

evening of November 27th. All of like faith are kindly invited to attend. We will be glad to have as many of our isolated or non-resident members attend as can plan to do so. L. G. WOOD.

### WASHINGTON, D. C.

The First Brethren church, Washington, D. C., will begin its revival and evangelistic campaign on Sunday, November 6th, and close on Sunday, November 20th. The pastor, Homer A. Kent, will be the evangelist and Rev. Emerson J. Rohart, pastor of the Winchester Brethren church will be the song leader. For a week preceding the campaign there will be conducted an intensive Visitation Campaign of personal evangelism. Brethren, pray for us.

HOMER A. KENT.

### HAVE YOU PLACED YOUR ORDER?

Dr. Florence N. Gribble's book, "UNDAUNTED HOPE," is now in the hands of the publishers, and promised to be off the press shortly after November 15th. This book tells the fascinating story of the founding of the Mission Oubangui-Chari in the heart of French Equatorial Africa by our pioneer missionary, James S. Gribble. The first 1000 copies will be sold at cost—\$1.65 postpaid to any address in the United States. After this first edition is exhausted, the price of the book will be materially advanced. Get in on the first 1000 orders by sending us your name and address by return mail, accompanied by check or money order for \$1.65.

THE FOREIGN MISSIONARY SOCIETY  
OF THE BRETHREN CHURCH, 1925  
East Fifth Street, Long Beach, California.

## THE BRETHREN'S HOME EMERGENCY CORNER

### THE BRETHREN HOME RECEIPTS

Report of money received from Churches and Individuals since August 1, 1932

Mrs. E. L. Kilhefner	\$ 10.00
Miss Emma Olinger	10.00
Mrs. Bernice Johnson	5.00
In memory of Mary E. Garber	5.00
Howard C. Williams and wife	10.00
A Friend,	1.00
Mrs. Lucy Barr	2.00
Claud Berkeleybile	1.00
Lee Myer and wife	5.00
Mrs. Floyd Sibert	2.00
Mary A. Laughlin	5.00
Woman's Bible Class, Mexico	3.00
Turah Frank Lock	5.00
Howard C. Williams	5.00
Mrs. C. M. Beachy	20.00

Total .....\$ 79.00

### Received from Churches

Washington Sunday School	\$ 25.00
Falls City, W. M. S.	5.00
Hagerstown Sunday School	16.00
Bryan W. M. S.	5.00
Long Beach Church	63.01
Freemont Church	4.00

Total .....\$118.01

GRAND TOTAL .....\$197.01

HENRY RINEHART,  
Treasurer of Home.

# THE GREATER WE BUILD THE MORE FOUNDATION WE MUST LAY



*We are building*

**A GREATER BRETHERN CHURCH IN THE WORLD**

*Therefore*

**We Must Build a Greater Foundation to Carry It**

**HOME MISSIONS ARE THE FOUNDATION BUILDERS**

**Of the Brethren Denomination**



**THE FUTURE**

**Of Every Pastor, Every Seminary Student, Every Missionary;**

**THE FUTURE**

**Of Ashland College, Our Brethren Publishing Company, Our Standard Theological  
Seminary, Our Foreign Missions**

**STANDS OR FALLS**

**With the Kind of Support the Brethren People Give to the**

**THANKSGIVING OFFERING!!**



**If Present World Conditions are Tragic to Our Economic Situation**

**WHAT WILL THE HARVEST BE IF WE ALLOW SUCH CONDITIONS TO  
ENTER AND DEMORALIZE THE WORK OF CHRIST? !!**

**The Walls of Jerusalem were Built in Troublous Times  
But That Was the Time to Build**

**THESE ARE THE TIMES TO BUILD FOR THE FUTURE**

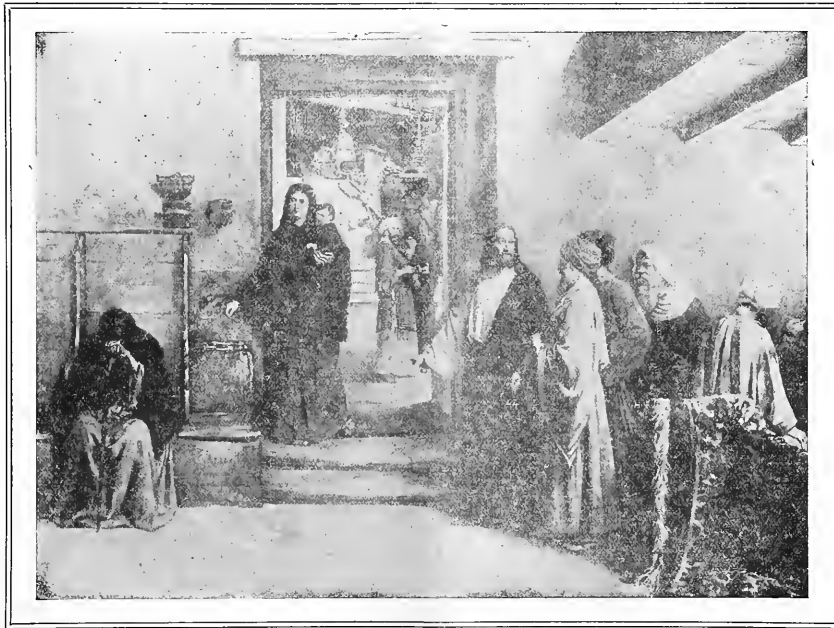
**When Others have Ceased to build, or Fear to Do So  
Let Us Glorify Our Lord With a Greater Thanksgiving Offering**

**R. PAUL MILLER, Secretary-Treasurer,  
The Home Mission Board of the Brethren Church**

VOL. LIV  
Number 44

November 12  
1932

# THE BRETHREN EVANGELIST



THE WIDOW'S MITE

Hugo Meith

The Lord measures our gift by what we have left after we have given.  
In our giving for Home Missions, dare we approach the measure of the  
WIDOW'S GIFT?

Who can tell what such consecration would mean for the church?

"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

HOME MISSION OFFERING—SPECIAL NUMBER TWO

## The Tobacco Evil

By J. A. Wm. Johnson, M. D., Newton, Ia.

Our cigaret advertisements seem to convey the idea that physicians recommend and advise the use of tobacco, especially in the form of cigarets, by man, woman or child. It is simply too bad that a noble profession such as that of medicine should be made the goat by commercial corporations organized to coin millions by taking advantage of man's uncontrolled appetites. The writer was asked a few weeks ago why so many physicians smoked. His answer was that a lot of fools had studied medicine.

It is pathetic to see a professing Christian get out of the choir-loft, and retire to the smoking-room, after the morning song service in our recognized churches. It is equally pathetic to see a young man light his cigaret on the church steps after the morning service. As a physician I am always downhearted to see the future motherhood of our society light her cigaret after the meal hour.

Tobacco is a plant, *Nicotiano Tabacum* of the order of *Solanacca*. It includes the deadly Nightshade family, henbane and bitter-sweet, all powerful poisons. It also contains the common potato and tomato, which are wholesome foods.

**History:** Prior to the middle of the sixteenth century, the use of tobacco was confined to the American Indian. The Spaniards began to cultivate it in 1560. Smoking spread rapidly throughout the world, although opposed by governments. In Russia the nose was cut off from smokers.

**Composition:** Tobacco contains a powerful narcotic poison, nicotine, which resembles prussic acid in rapidity of its action when a fatal dose is taken. The United States Department of Agriculture gives .94 per cent to 5. per cent of nicotine present in home-grown tobacco after fermentation. Aside from nicotine, tobacco also contains small quantities of related substances such as nicotianin, said to give the flavor peculiar to tobacco, and likewise a volatile oil during the preparation process. On heating, tobacco gives rise to pyridin (a substance often used to denature alcohol) picolin, collidin, carbonic acid, ammonit, marsh gas, cyanogen and hydrocyanic acid, carbon monoxide, coal gas and furfural.

Furfural is a constituent of fusel oil, which is so much dreaded in poor whiskey. The smoke of a single cigaret may contain as much furfural as two ounces of whiskey.

Pyridin and furfural are factors in the drug effect of tobacco. Painstaking experiments by high authorities have shown nicotine in tobacco smoke, and when we stop to consider that there is enough nicotine in one cigar to kill two men, it is not strange that enough is absorbed from the smoke passing over the mucous membrane of our nose and lungs to produce distinct physiologic effect. The United States Department of Agriculture found in tobacco smoke about 30 per cent of nicotine originally present in the tobacco.

The effect of chewing and smoking are the same identically: mild collapse, pallor of skin, nausea, sweating, and perhaps vomiting, diarrhoea, muscular weakness, faintness, dizziness, and rise in blood pressure, followed by lower blood pressure.

**Effects on animals:** A Russian investigator, Zhebrowski, compelled rabbits to smoke cigaret tobacco for six to eight hours daily. Some died after a month, others grew tol-

erant just as do habitual smokers. Those that died showed changes in the nerve ganglia of the heart. Some rabbits were killed after five months of smoking, and showed hardening of blood vessels just the same as if nicotine had been injected.

Nicotine in man shows brief stimulation of brain and spinal cord followed by depression. That a healthy man, who never used tobacco, can do better mental or physical work than one accustomed to tobacco is constantly shown in our football teams. The records of six leading institutions show 58 to 80 per cent of non-smokers successful in

"Have we become so soft that we refuse to sacrifice in a time of stress to hold the fort for Christ?"

"THIS THANKSGIVING OFFERING WILL TELL!"



R. PAUL MILLER  
Secretary-Treasurer of  
The Home Mission Board

(NOTE—Brother Miller's cut arrived too late to run with his article, so we give it space here. We are sorry not to have been able to secure the cuts of all special writers for the two Home Mission numbers.—Ed.)

competition, while of the smokers only 60 to 70 per cent are successful.

Prof. Fred J. Pack, of the University of Utah, has presented statistics in this connection, and his conclusions are as follows:

1. Only half as many smokers as non-smokers are successful in the tryout for football squads.
2. In the case of the able-bodied men, smoking is associated with loss of lung capacity amounting to practically 19 per cent.
3. Smoking is invariably associated with low scholarship.

Dr. W. J. Mayo calls attention to the fact that, according to his observation, research scholars who smoke cigarets have not done well.

In experiments on animals nicotine extract from tobacco and inhalation of tobacco smoke have produced hardening of the arteries. Clinical observation by some of the world's best authorities indicate that the

same conditions are brought about in man by heavy smoking. Disturbance of blood pressure, rapid action of heart, pain in the region of the heart, are important effects.

Few people realize that so many ingredients in tobacco and tobacco smoke are deadly poisons. One drop of nicotine on the unbroken skin of a rabbit will produce death. Two drops on the tongue of a dog or cat will prove fatal. Babies have been killed from a bottle of milk mixture in which some tobacco had been accidentally spilled. Vital statistics show that diseases of the heart and circulation are increasing in this country, where our per-capita consumption has increased rapidly, while in the United Kingdom these diseases are decreasing and there is no material increase in the use of tobacco. In 1885 the United States used five pounds of tobacco per capita; in 1914 over seven pounds per capita. In England the per capita used was only two pounds.

For years we have been sympathizing with China because of her opium habit. We have in this country the tobacco habit, with all its poisons, equally undermining and destructive of character and morals as well as of body.

Charles I. expressed his opinion about tobacco smoking as follows: "A custom loathsome to the eyes, hateful to the nose, harmful to the brain, dangerous to the lungs, and the black, stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless."

Fellow Christians, the data in this article are true and scientific. They are taken from "How to Live," by Fisher & Fisk, authorized by the Hygienic Reference Board of the Life Extension Institute, Inc., numbering among its members such men as Wm. H. Taft, Dr. Alexander Graham Bell, Maj. Gen. Wm. C. Corgas, Dr. J. H. Kellogg, Dr. Victor C. Vaughn, at one time dean of the Medical School of the University of Michigan, and many others.

Why should we permit the tobacco inter-  
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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## What Will Send the Church Forward in Missions

And is this a time to talk about going forward in missions? Would it not be all one might rightly expect if the church should merely hold steady and prevent any slipping back? Undeniably, from a human standpoint, it is not a good time to talk about pressing forward, much less is it actually to go forward. But it is not man's work, but God's. Missions is not a humanly devised undertaking but one that has its origin in a divine commission. And its success is dependent, not upon human wisdom and power, but upon the power and wisdom and resources of almighty God. Is God's arm shortened, or his wisdom limited, by such obstacles as a financial depression presents? Nay, verily! He began his church in poverty; he can advance it in poverty. The only limitation is the limitation of the faith of men and their timidity in laying hold on the resources of God. What then, is necessary to progress? What will send the church forward in missions?

It would help wonderfully if the church could be brought to experience a more widespread faithfulness in stewardship. It is a lack of funds that is hindering the progress of the missionary enterprise in the homeland, as well as in the foreign, men are telling us. If we only had the money, what might we not do in the way of extending the cause of Christ and building new churches! And that there is a lack of funds indicates a failure at the point of stewardship. It is not that Christian men, members of the church, do not have enough of the world's store of wealth to finance the kingdom activities. More wealth is in Christian hands than in non-Christian. The trouble is that so small a portion of it is dedicated to Christ and used according to his will. Instead of using their possessions to the glory of God and recognizing the implications of divine ownership, all too many live and act as if their material possessions were their very own and they were never to be required to give an accounting. Faithfulness in stewardship would fill the mission treasuries with funds in abundance.

Church loyalty would count for much in missionary progress. The primary motive in home missionary effort is the building of churches, the extension of the denominational borders. Through the centuries Christian men and women have been desirous of extending the voice of organized Christianity of the type in which they believed, and to the extent that members loved their church sufficiently to help in propagating it, missionary effort has succeeded. The more rapid advance of Christianity depends largely upon building up a more vital spirit of loyalty in the hearts of church members for their church and the message it proclaims. The idea, prevalent in many quarters, that "one church is as good as another," never made for a strong home missionary movement. But conviction and devotion have done much. And today, where men and women really love their church, are strongly convinced as to the importance of its distinctive characteristics and are wholeheartedly given over to the promotion of its welfare, there progress is being realized; the call for missionary funds is not being sounded in vain and missionaries and evangelists are not required to sit in idleness and without appointment. Church loyalty helps greatly to advance the cause of Home Missions.

Prayer is an important factor in Home Mission progress, as it is in every undertaking for Christ. The very first thing the Christian worker must learn is that he is God-dependent, and can do nothing of himself. Prayer is the means of bringing to the Christian's aid the divine help of which he stands in need. Prayer was so important to the spread of the Gospel at the beginning of the church that Jesus would not allow his disciples to take a step toward the accomplishment of that all-important commission until they had spent ten days in prayer. And it is no less important to us in our task than it was to them in theirs. Pray, if you want to advance the cause of Home Missions. Pray for the conversion of souls, for the building of churches and for the giving of funds.

Pray; it is an effective means, and every earnest Christian can make use of it.

The cultivation of a larger appreciation of spiritual values as against material values would go a long way toward the advancement of Home Missions. Christian people generally place so large an estimate on the worth of material things that it is difficult to sacrifice them when spiritual realities are at stake. Covetous eyes are cast upon the comforts and luxuries of homes, upon houses and lands, upon stocks and bonds, upon automobiles and radios; these are all too precious to part with, even though some such sacrifice might seem necessary to the larger development and extension of the church. Our hearts are too much set on the material things of life. We have not begun to get the spirit of Jesus until we are willing to deny ourselves of some of these things in the interest of the larger growth of the church.

More outstanding still as a requisite for sending the church forward in Home Missions is the revival of religious zeal in the hearts of church members. Lukewarmness and indifference must give place to the heat of passion for saving the lost and giving the light of the Gospel to those who are sitting in spiritual darkness and neglect. Unconcern is a spiritual crime in view of the doom of those who are in sin. Those who have known the saving grace of Christ are responsible for seeking the souls of those who are unsaved. Every Christian is his unsaved brother's keeper and cannot evade his responsibility in the sight of God. That fact needs to be more generally realized and the hearts of Christian men and women stirred with a sense of their duty. The church must become aroused if its borders are to be enlarged. The missionary advance must begin with the revival of religious zeal in the individual Christian.

If there is to be a moving of the church with a new zeal for missions, there must be a separation of the individual from the life of the world. Only as a Christian lives the separated life, having his thoughts and affections centered in Christ and his spirit and conduct above the spirit and ways of the world, can he be an effective instrument for the saving of men and give power to the church in its effort to extend the borders of our Zion. It may seem to some like a far cry from the separated life to Home Missions, we are considering vital principles and not the superficial problems. The church that is filled with members whose lives are guided by the principles and practices of the world, who are involved in the world's schemes and ambitions, and who are seeking the world's pleasure and profit and power,—such a church will not be able to bear a faithful, fearless and effective witness before the world. Aggressive missionary endeavor by such a church would be folly as well as impossible. Only a spiritual church will seek and be able to achieve spiritual victory.

## New Zealand Sets an Example

New Zealand has been passing through serious times and the sufferings from unemployment brought about such conditions as to cause grave anxiety.

It is interesting to note that the very conditions existing brought about a movement toward closer fellowship among the churches. It was proposed that a united Communion Service should be held as an expression of unity. The four leading Baptist, Congregational, Methodist and Presbyterian Churches participated. The great service was held in the City Hall. Two thousand Christians participated in a holy, happy feast. At the conclusion an offering was taken up for the Mayor's Unemployment Fund. May the day come again when that Sacred Supper will manifest anew the unity rather than mark the divisions of the Church. Thus writes The Evangelical Christian.

We join our esteemed exchange in the wish, but add that when "that Sacred Supper" shall "manifest anew the unity rather than mark the divisions of the church," it will be when the churches have returned with childlike faith and obedience to the whole of that richly significant service in which our Lord engaged with his disciples on that last night before his crucifixion. And we dare say that if the divided body of the Lord Jesus knew the joy of full obedience, neither pride nor prejudice would longer keep them from the Feetwashing and the Love Feast.

## EDITORIAL REVIEW

We cannot serve as Christ served until we learn to love as he loved.

**PRAY AS YOU GIVE TO HOME MISSIONS.** Pray for yourself, most of all. Pray that you may be enabled to match your love for your Savior and Lord with your gift of money for the advancement of his cause in the homeland.

Mrs. Orville D. Jobson gives us another chapter in her folk story series, and this time the character is very real, the story of a bright African boy who became a trusted missionary. We believe our little readers will be glad for the privilege of becoming acquainted with Luc Yamanenzi.

Brother A. V. Kimmell, a member of the Brethren's Home Board, writes of the encouraging response made to appeals in behalf of the home for the aged at Flora, Indiana, but indicates that the needs are not yet fully met and asks in a fine spirit of consideration for other causes, that Brethren people do not fail to remember the Brethren's Home with a share of their gifts.

Brother J. L. Bowman, pastor at Linwood, Maryland, reports some of the high spots in their church life in recent months—their Daily Vacation Bible School, Brethren's Day event nearby, Harvest Home and Homecoming. The most recent event of note was the week of preparatory services for the communion. During that series of meetings five adults were added to the church by baptism.

President E. E. Jacobs informs us in his college newsletter that Ashland College is to be "on the air" through the courtesy of Ohio State University. The date is November 19th, from 8:30 to 9:30 P. M. and the station is W E A O. President Jacobs is to give the address and Dr. Haun is to have charge of the program. College Homecoming Day was celebrated on November 5th with a football game, a dramatic program and the presence of a goodly number of alumni.

Christian Endeavorers will remember that, according to the program recently published on their page, that November is "Stewardship Month." Appropos Brother H. W. Koontz, Stewardship Superintendent, has a good message this week. Should Endeavorers begin tithing during this depression? He raises the question. Read what he says. And, by the way, we warn you that Brother C. D. Whitmer will be asking you for a report on "Organization Month," which was October. If you did anything, write him about it.

Brother L. G. Wood is finding his courageous and persevering leadership of years in the church at Fort Scott, Kansas, is bearing fruit, even in these hard times. We have learned previously of the gradual building up in unity and strength of his membership, and of the better outlook. Attendance at the regular services continues to be encouraging and the departmental activities are showing progress. One new member was recently added to the church by baptism and two others await baptism.

Dr. W. H. Beachler, pastor of the church at Gratis, Ohio, writes that the depression has visited his people, as it has many other churches, and he shows the mark of the genuine shepherd of God's people when he shares their hardships with them. This is the case with many others of our splendid pastors, we are glad to say, and we believe that God will cause their works to be crowned with all

the greater success because of their willingness to sacrifice for the cause of Christ. The Sunday school and Intermediate Endeavor society are worthy of special mention because of their aggressive, faithful work. The training and development of the teen-aged young people is a work that is especially dear to the heart of Brother Beachler, and in it he has had marked success.

It was the fifth campaign that Brother R. Paul Miller as evangelist and Brother Freeman Ankrum as pastor have engaged in together, and as a result the church at Flora, Indiana, has been strengthened by a revival of its membership and by the addition of eleven new members, eight of which were received by confession and baptism. One person who accepted Christ will go to another church. It was two hard workers together and God blessed their efforts, even in the midst of conditions that were difficult. We suppose the political bombast that has been burning up the radios and resounding from the town halls during recent weeks has not been very conducive to religious revivalism. That, added to the spirit of worldliness, which, like the poor, we have with us always, makes success come hard. Brother Miller sees a great field at this place, and a fine work being done under the leadership of the pastor, especially in his care of the young people.

## APPRECIATE THE CHURCH PAPER

"I do enjoy and appreciate your paper very much, and pray the Lord's continued blessing upon its ministry." These words were written in a recent letter to the editor by one of our readers who is most earnestly engaged in the Lord's work. A goodly number of other similar comments might be quoted, but we are not given to extensive quotations of the kind. We will venture to say that we have been encouraged more frequently this year by kind words from appreciative readers than any year for a long time. Even those who have been made to suffer so dreadfully by the depression that they have been unable to renew their subscription, have in many cases expressed fine appreciation of the Evangelist and keen regret at having to drop it. One sister wrote that she and her husband had dropped their newspaper, had their telephone taken out, were leaving their car stand in the garage for want of gas and had denied themselves in a number of other ways before thinking of stopping their church paper. From another home comes the word: "We are hard pressed, but we cannot do without our church paper." We have been glad for the expressions of appreciation we have received and have determined to attempt to make next year's paper still more widely appreciated. We cannot at this time tell you of all the things in store, but a few are definitely decided upon and may be announced. We have secured the consent of Dr. Louis S. Bauman of Long Beach, California to contribute weekly installments to our "Bible Study Department" and he has decided to write an extended series on "Spirits and the Spirit World." Professor Stuckey will continue his valued studies of the books of the Bible and Professor McClain will continue to favor us with his popular "Signs of the Times." A new feature which we think will prove of wide-spread interest is a page to be devoted to short editorials by ministers of the brotherhood. This will result in making the Evangelist more definitely and directly expressive of the thought of the brotherhood than we have ever been able to make it. Other plans are still under way.

We are confident that the Evangelist of 1933 will be not less but more widely appreciated and valuable as a church organ than it has been during the past year. We are passing on this word in advance in order that our present readers may be inspired to go out among their friends in the church (and out of it, too) and secure new subscribers. We want many new members to be added to our Evangelist family by the first of the year, and we must depend on our friends among the ministers and laity of our congregations to help us realize this ambition. The larger the circulation of the paper, the greater will be its service to the church. The more you help us the better we can help you.

Sample copies of The Evangelist will be sent on request to those who wish to try for new subscriptions. See our club rate offers elsewhere.

## PRAYER REQUESTS FOR THIS WEEK—

For a revival meeting at Fort Scott, Kansas, beginning November 15th with Brother J. S. Cook as evangelist and Brother L. G. Wood as pastor.

# One Offering at Thanksgiving---and That to be for Home Missions

## What This Thanksgiving Offering Determines

By R. Paul Miller, Secretary-Treasurer Home Board

**FIRST, IT WILL DETERMINE IN A LARGE MEASURE THE FUTURE OF THE BRETHREN CHURCH.**

We are far from starting any new works. We are fighting with our backs to the wall to maintain what we have. Any recession at all from last year will mean the actual closing of some of these young churches. The closing of any of these may have a lasting effect on all. Often the pause that is planned to be but temporary, becomes a permanent check on the whole. It isn't the actual first loss, which may be small; it is the direction we take. That is what ruined Lot. It wasn't the first step he took, it was the direction of it. It is the first pebble that starts the landslide. Discouragement and defeat spread more swiftly than the spirit of victory! **This Thanksgiving Offering must raise the shout of victory, not defeat.**

**SECOND, IT WILL DETERMINE OUR APPRECIATION OF THE NOBLE SACRIFICES AND SUCCESSFUL WORK AGAINST ODDS BY OUR MEN IN CHARGE OF THESE YOUNG CHURCHES.**

Many a good man has been ruined by lack of appreciation and encouragement on the part of those he looked to for help. These men are fighting against heavy odds that never appear in print. Last year they fought so courageously and effectively that in spite of conditions our Home Mission work saw its greatest year of progress. Will we now desert these men by refusing to lay down our gifts of sacrifice alongside their lives?

**THIRD, IT WILL DETERMINE HOW REAL IS THE LOVE OF BRETHREN PEOPLE FOR THEIR LORD.**

Once it was that the needs of the church could be easily carried on without sacrifice. Today there are no profits out of which gifts can be made. **Today it means sacrifice!** These are the days that are showing up how real our love for Christ is. Many are going to pieces and refusing to sacrifice. Many are advocating closing up the church in order to save money. Numbers of those who have lost thousands of dollars in bank closings and other business failures are now trying to close up the church to make up for it! Some say because they have lost money they can not now give to the Lord's work. But when they had their money they did not give! In these days before our Lord returns there is a sifting going on. Trials are proving the genuineness of the faith of many. **This Thanksgiving Offering will show the sacrifices of those who love Christ. It will also reveal those who do not. These days of testing are telling a tragic story!**

**FOURTH, IT WILL REVEAL THE KIND OF CHRISTIAN SOLDIERS FOUND IN THE BRETHREN CHURCH.**

The sacrifice of money was a small item in the devotion of our fathers for their faith. It was quickly made. They were stood before magistrates and witnessed a good confession. They languished in hellish dungeons. They were driven from their homes and native land. They sailed the stormy seas to a rockbound shore that they might be free to hold the faith we love. They left their bones in an unfriendly land as a testimony to their love for Christ and loyalty to him. **But, they preserved the faith.** Now, are we worthy to succeed them with its trust? Have we become so soft that we refuse to sacrifice in a time of stress to hold the fort for Christ? **This Thanksgiving Offering will tell!**

**EXPLANATIONS MUST BE MADE AT THE JUDGMENT BAR OF CHRIST!**

Berne Indiana.

## The Dangers of Retrenchment in Our Missionary Program

By H. F. Stuckman, Member Home Mission Board

It would be false assumption to say that nobody thinks seriously of the problems of our various church boards, excepting the boards themselves. Yet I have often wondered just how many do plan, pray and give with us in order that we may carry on our work of world evangelism. One of the hard things for a group the size of ours, is to rightly emphasize all our interests to the best advantage of all. A larger denomination would have some advantage over us in this respect. The more folks there are to help the various causes of a denomination the more apt all are to have proper assistance. Our history has been to swing more or less violently toward a few, and neglect the many. In one year we are inspired to buy a Publishing House, the next year a certain emphasis may be put upon education or missions. So we swing violently in behind these various movements, and for the time neglect the Old Folks' Home, Superannuated Ministers or whatever the case may be. It may be that some centralized authority will of necessity have to be established through which these interests will receive their support. It seems to me such a move would be a decided advantage, especially at such seasons of stringency, and too, with a group the size of ours.

I think that our Home Mission program has suffered at times, because of the over emphasis of some other need we may have faced at that particular time. This however must be borne in mind always, that not for a single moment dare we relax in the building and sustaining of churches at home. The moment we do this, that very moment we strike down the goose that lays the golden egg. (This fig-



H. F. STUCKMAN

Who resigned from the presidency of the Home Board at the late National Conference.

# One Offering at Thanksgiving---and That to be for Home Missions

ure to be interpreted literally). Whenever our work at home becomes anemic, we are powerless to do other than lose out in all directions. This vision of the very existence of things has not yet been held by any large number of our membership. There can be no time, now or ever, when we can do aught, but give our whole hearted support to Home Missions. **THE CHURCH WHICH DOES SO WILL ACT AS UNWISELY AS THE NOVICE WHO WILL SAVE THE HIGH TENSION LINE, AND DESTROY THE POWER PLANT WITH THE IDEA THAT HE DOES NOT NEED IT, IF HE HAS THE FORMER.** There are churches who in both theory and practice are doing this very thing. Only one end can come of this, that end will be swift and certain: **THE SERIOUS CURTAILMENT OF OUR ENTIRE DENOMINATIONAL FUTURE.** Any one who knows our brotherhood at the present time, will understand that we are at the parting of the ways. Some of us have plead through our publications, and otherwise for a re-emphasis of healthful Home Mission activity, until we are tempted to discouragement. **WE, AS A CHURCH, LARGELY LEFT THE SOURCE OF SUPPLY NAMELY, THE HOME MISSION FIELD, TO TAKE CARE OF ITSELF, WHILE WE HAVE UNWITTINGLY GONE FORTH TO OTHER THINGS, WITHOUT MUCH SERIOUS THOUGHT ABOUT WHAT WAS HAPPENING.** We now stand ready to have many of our churches which in former years contributed of life and money to our work, closed for want of proper self-sacrificing leadership and encouragement. If this should go on there will be no Foreign Mission problems, nor Educational problems, for we will have done away with the source of supply, and of necessity these activities will go down in death and decay.

I have said all of this, that you may see that it is of the greatest importance that whatever else we curtail these days we dare not curtail our Home Mission program without suffering seriously thereby for another decade. **IT'S A MATTER OF PUTTING FIRST THINGS FIRST.** Members of the Brethren Church don't need superior intelligence to understand the above line of reasoning. Perilous times are at hand for our denomination; we must strengthen the hands of the only organization that can deal with these local church problems—**OUR HOME MISSION BOARD**—and this Board is prepared with a program as never before to carry our work on to a larger brotherhood, by building new churches, and giving wise leadership to those who need our counsel and help. This is our case. This Thanksgiving time challenges us to the greatest sacrificial giving we have ever done—will we meet it in valiant and willing sacrifice, or will we strike out the light that alone can guide and help us? It's for you to determine.

Elkhart, Indiana.

## Forward or Backward---Which?

By Archie L. Lynn, Pastor, Laverne, California

The Brethren Church from its very inception has been unalterably opposed to the backward action. Her aversion to supineness is seen even in the way she baptizes. It is too late to start backsliding. If we start that kind of business, it is a sure sign that

we have joined the ten spies in their God-dishonoring attitude and like theirs, our terminus shall be Kades Barnea. Retreat, no sir. Retrogression, stagnation. "Let it not be mentioned among you as it does not become the saints. "Let it not be mentioned among you as it does not become the saints. Progression, Expansion, Forward, these are the words that should characterize the speech of the Christian.

Don't forget Mrs. Lot, she suffered because of the backward look. Eli's backward movement was just as unsuccessful as Mrs. Lot's. The writer of the Epistle of Hebrews 10:38 reminds us that God has no pleasure in those who draw back. Like Paul, "So forgetting the things which are behind, and reaching forth unto those things which are before—I press toward the mark for the prize of the high calling of God in Christ Jesus."

We are living in a time when we hear on every hand talk of curtailing expense. Reduction of budget, recalling missionaries. Lack of funds. We just closed the Los Angeles County Fair. 21,000 more in attendance this year than last. People seem to have money for the things they desire. Remember Brethren, now is the time to show our faith. Jesus is abundantly able. With Christ there is no crisis. Don't forget we are to follow the direction of the Holy Spirit,—Not the "spirit of the age."

Are we like Saul "hiding behind the stuff"? when the call for spiritual leadership is so insistent? Are we like Jonah running away from duty in time of need? Are we like Elijah under the juniper tree, discouraged ready to give up? Hear ye, the words of the Master again. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The book of the Acts is certainly a book of movement—Forward movement at that. Its threefold division is eloquent testimony to that fact. Acts may be summed up in three words. Ascension, Descension, Extension. The ascension of Christ, the descension of the Spirit, and the extension of the gospel. Christ has gone up, the Spirit has come down, our duty is to **go out**. The logical effect of the reception of spiritual power should be movement in the direction of world evangelization. With Christ at the right hand of the throne for us, the Holy Spirit come to live in us—bringing illumination, direction and dynamic—and with the world before us with its tragic need, what is there left for us to do but go forward?

If we are to go forward, from whence shall we start? It seems to me that Calvary is the logical starting place. The place of sacrifice. It cost God the best that he had to make propitiation for sins. He is the propitiation for our sins, also for the sins of the whole world. Here is the most cogent and persuasive appeal in the Bible for missionary enterprise. Other appeals are anemic and futile. Calvary is God's supreme achievement; his costliest, unspeakable gift. Do you know anything about his passion? He ransomed me, this is what is fundamental in the Christian religion, and it is this we must recover if we would recover its original expansive power. If you believe in Christ then you believe in missions at home and abroad. The only cor-

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relative of such a Christ is the whole world. "I am debtor to all."

How far shall we go Forward? To the uttermost parts of the earth. Figure this out for yourself. Are we doing a good job at home? Beginning at Jerusalem. Not stopping at Jerusalem. Regions beyond. Some job! But the Master precludes every excuse by saying, "I am with you always, even to the end of the age."

How Long shall we go Forward? Until he comes. Luke 19:13. Let us take Jesus at his word, "that we may have confidence, and not be ashamed before him at his coming."

Finally, Forward Movements initiated by the Holy Ghost cost tremendously. It cost God his best. What has it cost you? Have we really made a sacrifice for Jesus? Even in this time of depression, have we really sacrificed to extend the cause of Christ? Are we laying it away, or are we laying it up? Remember the request of Alexander the Great. He asked to be buried with his hands hanging out of the casket. He wanted the world to know that he took nothing away with him. Neither are we. Invest in salvation of souls. Permanent and large dividends are assured. Now is the time for the Brethren churches to imitate the churches of Macedonia. No use to pray if you refuse to pay. Your prayer never goes heaven high, if it does not go pocketbook deep. These people gave out of their abysmal penury. Liberal, spontaneous, spiritual giving. Hey, Brethren, suppose we read 2 Cor. 8:1-15 on our knees. Then go on and read 1 Cor. 16:2, and let the Holy Spirit speak authoritatively through this portion of the word to our hearts. If so, I believe that the coming months if the Lord tarries, shall witness a magnificent forward movement in the Brethren churches in evangelistic and missionary enterprise. In spite of the financial depression, there shall be generous expression.

Our Master has given us a worldwide commission. Forward to the regions beyond, beginning at Jerusalem—the home field.

## Why Every Sunday School Should Have a Part in the Thanksgiving Offering This Year

By E. L. Miller, Vice-President National Sunday School Association

I feel that it is a foregone conclusion that every church in the brotherhood will lift the best offering possible for Home Missions this year. There is great need on the part of the Board if they are going to hold what we have gained. But who is going to be satisfied with simply doing that? I am in for progress, and feel that a church that has been dubbed Progressive should want to live up to such a suggestive title. There are many places in this land of ours where the Brethren should move in and possess the ground for God and his Kingdom. But unless those of us who claim to be interested in doing that thing do it, it is not going to be done. Many of the older and larger denominations can hardly hold what they have gained, and anyhow, I never did feel that they were interested enough in us and our program to furnish us with the sinews of progress so

that we might claim the places mentioned for the Brethren church. It is up to us to do it or it will not be done. So I feel that every church should do a real job of digging down, even though you do scrape bottom once for God, so that the offering may be encouraging to the Board and the workers who are out on the firing line sacrificing for the church and God.

But more yet, I would also like to see every Sunday school also doing its part for this offering. Where I have been pastor during the quarter century of my ministry, we have always had the Sunday school go the limit in making both Foreign and Home Missions offerings the best possible. I feel it is right to do so. There are many in the Sunday school who are interested in the program of the church who would have little or no opportunity to give in the regular church offering. This is because some do not remain for the preaching services, and in some places preaching services are not regular and the offering may be either neglected altogether or done in a half-hearted manner. This is because of the irregularity and not because of lack of interest altogether. Then too, in the Sunday school we say we do the teaching work of the church, at least in large measure. Well, is not missionary teaching a part of that done? And is there any better way to teach than by putting into action the things being taught? We all know that to teach a thing and then give no opportunity for expressing the thing taught is to say the least "Love's labor lost." The young people are all in the Sunday school and many of them are not in the church and to give them the opportunity to give to the cause that they are taught is so vital to the progress of the church is only right. Even the little tots in their classes in the Sunday school can be stirred up to real effort for missions while they may not grasp the idea as presented in the preaching services and surely they do not have the same enthusiasm as that which can be stirred up among them in their more closely knit together class. I feel that every soul connected with the church and Sunday school should be given an opportunity to show thanks to God for his benefits to them, and the Thanksgiving offering for home missions would be the finest way in which they could do this. As God has helped them so they should be taught they should help others and this is one of the great chances of the year to put this across.

I am also convinced that if the Sunday school gets back of this offering like it should there will be not only blessings for the other fellow, but there will also be blessings for that school. The Lord still loves a cheerful giver, for I have no record of that portion of Scripture having been repealed, and I am persuaded that the Sunday school as well as the church should want the blessing of the Lord pronounced on all who will cast their bread upon the waters. It surely will return unto them many fold, even though not always in material ways. The enthusiasm engendered in urging the Sunday school offering, advertising it among the classes, and even in reporting to both the school and church what has been done is worth more to all concerned than the money involved. It ties folks up closer with the program of church extension and gives them that feeling of interestedness that comes when one invests in a thing financially. They will want to see it go



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and will work and pray as well as give better and more freely to see it go. Indeed, by all means, have the Sunday school arrange its work so that a real rousing Thanksgiving offering for Home Missions will be given by them. They will thus have part not only in studying the Word but also in seeing that every creature gets the same opportunity as themselves, and especially those of their own beloved home land. Not only is the church the best friend of the young people today, but it also looks for them to be its strength tomorrow. And for this to be made true the young people must be given a very material part in the program of the church today and that means that they should participate in the missionary portion of that program. So let us through the Sunday school, the place where the young people learn most about God and his Kingdom, give these young people the urge and opportunity to present their portion of substance to the carrying on of Kingdom activities in the home land.

Maurertown, Virginia.

## The Appalling Need for the Whole Gospel in Our Community

By Albert L. Lantz

We live today in a world of turmoil. To a great extent this unrestful condition is caused by the moral and spiritual conditions existing in each community. Some communities are better, and some are worse than others. If the spiritual is what it ought to be, the moral will be gauged accordingly. Immediately arise some questions.

What about communities in which Brethren churches are located?

Are the spiritual and moral conditions what they ought to be?

Are they wielding such an influence for good that are noticeable?

If not then we ought to awaken from our slumber and meet the challenge of the hour. This we are trying to accomplish. Progress has been slow, but steady.

The need for the "WHOLE GOSPEL" as taught by the Brethren church (in the city of Spokane) is the need of the hour. Truly, we have many beautiful and well organized churches with eloquent pastors. Nevertheless hundreds of souls are being lost, because, in many of our churches apostasy has set in, and people do not hear the full gospel, therefore, they do not know the real Christ of God. Hence the opportunity is great. "Why?"

Because in many of our churches the whole Bible is not being taught. Hundreds of boys and girls which are the hope of any Christian work are not in Sunday school. Scores of men and women and parents many of them church members, have no regard for the Lord's day or the church. (THIS IS CHARACTERISTIC OF THE NORTHWEST). Judging by the number of church members, and the number of

pupils enrolled in our Sunday schools, not more than 18% of the population in Spokane are in church and Sunday school!

Brethren, do you not see the opportunity we have in a great western city? "I DO." Therefore, I am convinced that the Brethren message is such a message as will win, even in the great northwest.

The struggle will be hard and long. We know no retreat. Will the brotherhood help us with their prayers and means that we might continue on telling the story of the crucified, resurrected, and the ascended Christ?

The writer has come in contact with many hungry souls. They want to know what we believe and teach. When once they are led into the light of the Gospel and become ready to receive it, they become strong workers for Christ and the church.

A young lady became interested in the services. One day she asked the writer if she could unite with the church. This opened the way, as she was brought up in the Christian Science faith. The way of salvation was explained, as well as the teaching of the church. About two weeks later in a Sunday morning service she came and gave her heart to the Lord and made the great confession, was baptized, and united with the church.

Brethren, God is not slack concerning his promises.

His word will not return void. Therefore, a few extra dollars in the "THANKSGIVING OFFERING" will go a long way in helping Brethren Mission churches to deliver the whole gospel to many hungry, discouraged, and lost souls.

Spokane, Washington.

## Krypton, Kentucky

By Lyda Carter, Missionary

It is a pleasure to send you a few words as a message from our work at Krypton. We are again here without a pastor. This situation, of course, has many disadvantages, and is far from being the ideal way of carrying on the work. But, since it cannot be helped, we are doing the best we can, and trusting God to work things out according to his plan. Things look quite hopeful in spite of conditions. There is an excellent spirit among our school children. They are interested in

their daily Bible work. They ask questions and make remarks about scriptural points which inspires us to do our best in teaching them. There are several in our school who, we believe, will some day be useful in Christ's service if they could only remain a few more years under Christian training. Frequently the students are allowed to lead the chapel service. Some of them beg for the privilege of so doing.

Several of our young people have given special music for services. Last Sunday evening we had a mixed quartette. This was quite a thrilling event, for we have tried so long to have something of the kind. Two of our young ladies have pleased us very much by singing duets.



ALBERT LANTZ  
Pastor, Spokane, Washington.



## One Offering at Thanksgiving---and That to be for Home Missions

The continued interest since our pastor left is just another mark of God's blessing on his own work. Some day the seeds sown by Brother Gehman and other pastors will bear fruit. The Sunday School, Christian Endeavor and prayer meeting attendance seems not to have dropped. This seems to us remarkable—a work of God.

Our Sunday school at Lick Branch on Sunday afternoons is not largely attended, but those who come are fairly regular. That is what counts, and by the way, regularity of attendance is rare in this country. So we thank God for those at Lick Branch. Particularly do we praise him for one woman. She is the only married woman who comes. Her opportunities for Bible study have been meagre, but she always comes, always knows her lesson, and always nods and comments in commendation of the teacher's remarks. (You who are workers can understand what such an attitude means to us.)

Our Saturday afternoon Christian Endeavor at Chavies, four miles away, has greatly fallen in attendance since its organization a few months ago. But there, as at Lick Branch, are the faithful few. There are eight or ten down there that are worth working for. So unless something unforeseen occurs, every Saturday afternoon this winter will see me riding my good old "Bill" down to my little young-

sters at Chavies. Last Saturday we started a scripture verse contact. I promised a C. E. pin to all who would learn a list of verses with their references. If only the Word of God can be planted in those little hearts! I know what a blessing it has been to my life, that one time I was encouraged to memorize Scripture, and was given a C. E. pin as a reward.

One of our great needs here is that of used clothing. We still try to help the people with what clothing we can get. Excepting for two good bags which came from California lately, it has been weeks and weeks since we received any clothing or any call for bags. Some of the people are in such straits that it will be very difficult for them to pass the winter if they cannot get things from us. Some of the clothing we exchange for food and coal and other necessities. We would appreciate it so if you could fill some bags for Krypton right away. They can use underwear (heavy), shoes, stockings, clothes for little boys, and dresses, mostly. Of course, the material things are not first in our minds, but often they help in accomplishing our ends.

Pray for us, please! We are so weak! Only God's hand can move things aright. May that Hand control. Best Thanksgiving cheer to you.

Krypton, Kentucky.

## The Political Campaign Is Over

# MILLIONS

Are Disappointed---But God Still Lives,

AND OUR CAMPAIGN FOR SUBSCRIPTIONS

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## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Jonah I

The book of Jonah has been the center of as much discussion as the first four chapters of the book of Genesis. These two Old Testament writings have been misunderstood and maligned perhaps more than any others in the entire Bible. Yet, in spite of the varied opinions of men, the volumes remain inviolate. They are as new and as fresh as ever—still unimpaired and witnessing to the central facts of redemption and the reality of the spiritual life.

#### Who is Jonah?

The word Jonah means dove. From the beginning the conduct of the prophet reminds us of Noah's dove (Gen. 8:8, 9) seeking rest in vain, fleeing from Noah and then eventually returning to the ark of safety.

Jonah, as it has been intimated, was a prophet of Israel, a son of one named Amittai, and native of the city of Gath-hepher in Galilee. (Where are those Pharisees who alleged in Jesus' day: "Out of Galilee ariseth no prophet?" (John 7:52). Did they not remember Nahum and Malachi were from Galilee?). It was before the end of the reign of Jereboam II that Jonah foretold Israel's recovery of its borders from the entering of Hamath to the sea of the plain. (2 Kings 14:25; Jon. 1:1).

#### Is the Writing Historical?

The question of the historicity of Jonah is one which is easily settled for the average Christian. For the first thing, he reads the narrative and feels that the form of the book is historical and also that its characters are real flesh and real blood. For another thing, he concludes that Jonah is a real character living in the midst of real history. For yet another thing, he observes that Christ, the perfect God and the Perfect Man, is quoted as saying in Matthew's Gospel, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's (sea-monster's) body; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:39, 40; Luke 11:29, 30). Dr. Luke records the same statement. Apparently Jesus understood the writing of Jonah in historical terms. Finally, the Jews, including Josephus, accepted the narrative as an historic account. So also did the early and mediaeval church. Only within quite modern days have questions arisen relative to the historical reliability and authenticity of the book. However, these questions are easily answered.

#### The Fish Story

The fish or whale story, together with the other miraculous elements of the book, is magnified or minimized according to individual knowledge and judgment. The less informed make much of the incidentals, while the better instructed lay the major emphasis on the fundamentals. Among the incidentals are the ship, the storm, the sea monster, the gourd, the hot wind, and Nineveh, whereas the essential matters are the transactions between Jehovah and Jonah. The missionary message and universality of God's mercy are the major aspects of the book. Jonah needed to learn what Faber experienced when he penned:

"There's a wideness in God's mercy  
Like the wideness of the sea.  
There's a kindness in his justice  
Which is more than liberty.

"For the love of God is broader  
Than the measure of man's mind;  
And the heart of the Eternal  
Is most wonderfully kind."

But yet, in spite of the supreme importance of the major missionary teaching of the writing of Jonah, the fish story must be explained. Hundreds of attempts have been made to locate whales

in the deep that have had a sufficiently large oesophagus to envelope and swallow a life-sized man, to say nothing of a Jew of abbreviated stature. These attempts have been successful in the main. They prove the possibility of what happened to the narrow visioned prophet.

We all remember the sailor who fell overboard from a frigate in the Mediterranean in 1758 and was swallowed alive by a shark—probably the *Carcharias*. When it was shot from the ship, it regurgitated its victim and he was taken up alive and without major injury. The fish was harpooned, dried, and presented to the sailor, who traveled over Europe exhibiting it and himself. It was twenty feet long. With me, do you wonder, was this man a Jew?

The Spermaceti whale is large enough in throat capacity to swallow a man as was evidenced in the article appearing in *The Expository Times* for August, 1906. The incident relates the facts concerning the swallowing and release of a sailor off the Falkland Islands in 1891.

Numerous other attempts proving the above point could be listed here, but they would serve no good purpose.

However, the Scripture says "The Lord prepared a great fish." The Hebrew word which Jonah uses—manah—signifies to "appoint" or "arrange," rendered "prepare" in the King James translation. In other words, the One Who "sent forth a great wind into the sea," "prepared a gourd," "prepared a worm," "prepared a vehement east wind" and likewise "prepared a great fish" to swallow Jonah. "A greater than Jonah is here."

#### How Did Jonah Live?

Moreover, some wonder how Jonah lived for three days and three nights in the fish's stomach. One group of expositors argue that the Lord prepared a fish with an air compartment large enough to enable him to breathe for parts of three days and three nights. They usually think of Sir Robert Anderson's observation: "It is a Jewish saying that 'A day and a night make an Onah, and part of an Onah is as the whole.' Even in England a prisoner sentenced to three days' imprisonment is seldom more than forty hours in jail, and sometimes only thirty-three—part of a day reckoning by law as a day." So much for that view.

Another class of expositors urge that Jonah died because of the severe action of the gastric juices upon his body and remained three days and three nights in the fish's stomach. Being a Jew, he was undigestable. This, they allege, is a sign of the death, burial, and resurrection of Christ after three days and three nights of entombment.

Take any view you desire, gentle reader. Either one is good when properly explained. But don't you create a Sheol for yourself or anybody else who does not see eye to eye with you on the matter. Do not be a narrow nationalist like Jonah; get interested yourself in the cause of Foreign Missions; and remember God may have a plan for the heathen which you do not understand.

The duty of service to one's country is clearly taught in the Bible, but above country and every other claim is the claim of Christ upon the soul.

#### AMERICANS CALLED TO PRAYER

Federal Judge Buffington of the United States judiciary made a radio address on October 8, of which the finale was unique among the talks of the series of which his speech was a very interesting unit. He urged his listeners to pray to God, that divine power and wisdom may be vouchsafed to the "powers that be" in the United States and beyond its borders. "Pray tonight," he said, "with the intent that in these difficult days we may have the protection of him from whom all just government must eventually come and by whom all government is judged.

The sudden transition from a description of the higher judiciary of the United States government, the deep earnestness of his voice as the radio delivered it, and the simplicity of his exhortation that his fellow citizens invoke divine blessing were startling. Beyond question, the Judge sincerely believes that we need God's help for national as well as for individual happiness and peace. He does not hesitate to demand intercession where succor is required.—The Lutheran.

W. I. DUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

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### The Pastor a Teacher

By Rev. N. V. Leatherman, General Secretary of the National Sunday School Association

(Continued from last week)

Without attempting to discourse on all the phases of homiletics, as our subject truly would allow, let us make brief inquiry as to the manner of the pastors teaching while in the pulpit. For expediency here, we say nothing about the pastor's devotion; his preparation; nor his materials, for all these are included in the very idea of his position in standing before his congregation ready to deliver his message. To be convenient we refer to the story of the colored preacher, who when asked as to his manner of preaching, made reply thus: "First I splanify, then I argufy, then I brings on de arousments." We submit the colored brother could have had no better method of teaching. For the method is in itself complete. To teach we must explain. When Philip led of the Spirit ran to the Ethiopian, he heard him read from the fifty-third chapter of Isaiah and asked him if he understood what he was reading. We all remember that answer, "How can I, except some man should guide me?" Philip knew his business and there and then explained that very scripture to his new found pupil. And we all know the result. During the midst of the excitement, when the church of Jesus Christ was being born on the day of Pentecost, when the people were curious and filled with wonderment. Peter explained the situation. And his explanation brought the first great harvest of ingathering into the fold of the Lamb of God. What is it that brought the church of the living God out of the dark ages of superstition and paganism? You will agree with me that it was the reformers giving themselves to an explanation of the Word of God to the people. When Nehemiah had gathered his 42,360 rebuilders of the city of Jerusalem together, we see Ezra the priest in his newly constructed pulpit standing up and then all the congregation arising, and after prayer with many Amens, "They read in the book in the law of God, distinctly, and gave the sense, and caused them to understand the reading." Pastors we are teaching when we cause our people to understand his Word. We have our slogan with other denominations, "The Bible, the Whole Bible and nothing but the Bible." But really and truly the Bible is no more ours than that which we read and understand. After all we do not worship a book. We praise God for it for what it is and contains. And its value to ourselves and to our people is what we know and understand of it. The practice of the native Africans who were unable to read the Word, in coming to their missionary pastors each morning begging a word of God, meaning that a small portion be taught them, so they could have it to feed upon during the day is far more commendable, than a boasting about the Bible and at the same time allow an accumulation of dust to cover it on some back parlor stand.

Pastors, may our people never be able to say with truth and honesty, that they don't read their Bibles because they can't understand them. Let us so explain portions at least to the extent that they will understand, and appreciate and love.

But the giving of a Biblical exposition in explaining a text or chapter or book of the Bible does not fulfill all our obligations in teaching. We must press home the teachings with Christian grace by arguing the case. There is an idea prevailing in the minds of some that when they read the scripture, and give forth its meaning, the rest of the responsibility is up to God. A scripture frequently referred to by this mind is Isaiah 55:11, "So shall my word be that goeth forth from my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Surely this is a very fine text and ought never to be abused by using it to eliminate our full responsibility in forceful teaching. Then too we have a lot of folks today who say, Oh, well, I won't argue religion. Many folks have good reason for not arguing religion, because they don't know. But we pastors are supposed to know. And we most assuredly can prepare. Of course what a lot of folks mean by not arguing is that they don't want to make a fool of themselves as many whom they know have done. And for this they must be given credit. Argument is one of the most wholesome forms of speech when used wisely and discreetly. By argument we mean the giving of a reason for or against a certain proposition. God himself says to his humanity, "Come, let us reason together." The great apostle Paul so reasoned with king Agrippa that he was made to cry out, "Almost thou persuadest me to be a Christian." No one can read the gospel of John without seeing argument upon argument cumulating into a great heap as we read it in his conclusion in John 20:30, 31: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The book of Hebrews is an argument to the Hebrew people reasoning with them concerning Jesus Christ to show his superiority of revelation over any other which God had yet chosen to make to mankind. Jude exhorts: "That ye should earnestly contend for the faith which was once delivered unto the saints." So too, may we learn, not to be less interested in the church triumphant, but more and more interested in the church militant. If we have learned to sing, "Onward, Christian Soldiers, marching as to war," we should also expect to reach the firing line and take at least a few prisoners for Jesus Christ by using the ammunition

of argument with which God has equipped us. Perhaps with a little more of the right kind of firing we would have a little more of the right kind of intelligent excitement around our churches.

And this leads us into our third suggestion for successful teaching. Our people are not fully taught until their very emotions receive directions and guidance. There are certain religious movements within our land that make their appeal almost entirely to the emotions. The subjects of these movements are led to express their emotions with great emphasis, through contortions of the body, grandstand plays, and even obscenity. They are made to believe that thus the Holy Spirit needs to have his presence demonstrated. Far, far from the truth we say. Yes, but a more weighty consideration for ourselves would be how should we appeal to the emotions of our people? There are some who leave their churches for these purely emotional, brawling, scurrilous affairs because somehow the emotional strings of Christian being have not been made to respond with the harmonies of heaven and the tunes as they are played in the church of their choice. So far as the field of education and psychology are concerned little is offered on the science of directing the emotional life. And perhaps for this we ought to be in position to rejoice. Nevertheless, we believe we are not far amiss when we say that our Lord's first appeal was an appeal to the emotions of the people. The one true religion of God Christianity, is an appeal to the emotions of the people. Why do our people love to quote such passages of scripture as, "Let not your heart be troubled;" "Come unto me all ye that labor and are heavy laden;" "For God so loved the world," etc.? This is why, because therein Christ appealed to the heart and the seat of emotion.

The following quotation is taken from a daily paper concerning Billy Sunday's methods: "There can be no doubt that Mr. Sunday's methods, frequently attacked but almost invariably successful, are worked out to the last word of action, and that they have been reduced to a science long ago. He leads up to a climax with a series of, 'hell-roaring cries' as he describes them, and then begs his auditors to 'Come to God.' It is then, when there is a pause waiting for the advent of the 'trail hitters' that the evangelist's musical director begins playing a plaintive, appealing old hymn. Usually three or four old women, sobbing, rise and start down the aisle. They are 'trail hitting' and as they walk along the voices of the choir rise and men start down the aisle. To those who sit back, half fascinated, Mr. Sunday shouts, 'Are you coming?' 'Jesus is here, come to him.' Others stand and start towards the evangelist, and before many moments those who are still in their seats are conspicuous. It is apparent that they are determined to be wicked, come what may, and in a few moments—the most of them—join the throng on the trail. That is an appeal to the emotions of various kinds. First fear of future punishment is invoked; then the emotions awakened by plaintive music and a tender hymn; then comes that mysterious influence of sympathy with the sobbing women, while the music continues to influence the heart. Finally there is the appeal by the contagion of his own earnestness coupled with the unwillingness of men to have their unbelief made conspicuous by the public. They pre-

fer to mislead him rather than to be labeled "hardened sinners."

Some of us have witnessed the scene as described by this newspaper writer. It is not the purpose of this discussion to criticize the methods used by Rev. William A. Sunday. But all this does emphasize the part played by emotion in Christian teaching. And perhaps that emphasis is as much as we may truly hope to do in an article within the scope of our subject. Successful pastors are those who teach by directing the emotions as well as the intelligence of his pupils. For our people to be edified they must be stirred and lifted up. It is not sufficient that they be led along always in the valleys or the canyons. They must see from the mountain tops as well. And happy are we if we can give them vision of God's glories and wonders. And this is teaching, too.

In conclusion let us revert again to our Lord's commission, "Teaching them to observe." We explain so that they may understand. We give argument to help them reason out their way with God. We move the emotions to give direction to right motives. And by this means of directing their knowledge and attitudes we have ground to hope for right conduct and observance.

Teaching should drop from the pastor in his ministry like honey from the comb; like the bejeweled dew drop from the leaf of the herb; and the fragrance from the flower. Ours is surely a great task and responsibility, a most glorious privilege with a heavenly opportunity. May God give us grace and wisdom to pursue our teaching, with faith, hope and love, awaiting the results in terms of observance of his commandments, with the assurance that he truly is with us always, even unto the end of the age.'

Berlin Pennsylvania.

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
With  
Thoburn C. Lyon

### STEWARDSHIP OF MONEY

(Lesson for November 20)

Lesson Text: Deut. 8:11-14, 18; 2 Cor. 9:6-15; Golden Text: Luke 12:15

### Daily Readings and Suggestions

#### MONDAY

#### The Danger of Riches. Deut. 8:11-18

There is no one, perhaps, who has not seen among his own acquaintances some one who has struggled up through adversity, from poverty to comparative wealth; and having attained success, he has forgotten the God he served in his poorer days. It is against just such things that today's passage warns. Let us not suppose that because we do not possess thousands of dollars we are in no danger in this regard, but let us ever be mindful that it is the Lord our God who gives us strength from day to day, who enables us to earn even the small salary that may be ours, who provides for the wants of our bodies and—still more important—for our spiritual wants and our soul's salvation. As we remember this, so will he remember his covenant which he swore unto our fathers.

#### TUESDAY

#### Cheerful Giving. 2 Cor. 9:6-15

We might well begin this topic with v. 15; "Thanks be unto God for his unspeakable gift!" As we think of his great love (John 3:16), and remember that it is he that hath "dispersed abroad," surely love for him and for the work of his kingdom will prompt our own hearts to give willingly and gladly such as we are able to give. As we do this, our passage says, not only shall we ourselves have all sufficiency in all things, but our gift shall result in great thanksgiving to God on the part of those our gift has benefitted. Let us pray that in all things he may have the preeminence.

#### WEDNESDAY

#### Proving God with our Gifts. Mal. 3:7-12

We have not because we ask not, says James; and we might well add that we have not because we give not. As has often been pointed out, if one selfishly gives for the express purpose of getting some greater personal blessing in return, his reward shall be only in the praise he received from men. But if he gives out of a heart of pure love, great are God's promises. If we, as a people, should bring ALL the tithes into God's house, his blessing would surely rest upon us, and all nations would call us blessed. But what is true of a people is also true of individuals: let us pause here and before God inquire if we ourselves have robbed him of any of his tithes and offerings. Pray that not one of us may be guilty of this charge!

#### THURSDAY

#### Anxiety for Things is Sin. Luke 12:22-34

What a wonderful, unlearned lesson in these verses! God is our Father, and will surely provide for those who put their trust in him, according to his riches in glory. To be anxious about things is to show a lack of faith in our heavenly Father. To be sure,

he has not promised to provide all the luxuries we may want; only our needs. Let us trust his love and give our hearts to his service. Ponder well the meaning of v. 34: "Where your treasure is, there will your heart be also."

#### FRIDAY

#### Systematic and Proportionate Giving. 1 Cor. 16:1-9

There are those who believe that the tithe is definitely referred to in the phrase, "as God hath prospered," and that mention of the definite proportion was omitted merely because these Corinthians were already so familiar with it. But be that as it may, we have ample evidence that the tithe is "God's yardstick," and that as we measure up to his standards we find blessings for ourselves and for those about us.

#### SATURDAY

#### Not Gold, but God. 1 Tim. 6:17-21

There comes a time in the life of every one when all the riches in the world can avail nothing. It is against this time that Paul says (v. 19), we should lay up for ourselves a good foundation. Remember that "other foundation can no man lay than . . . Jesus Christ," and let us put our trust in him.

#### SUNDAY

#### Treasure in Heaven. aMt. 6:19-24

We may provide for the needs of our children after we are gone, but unless we have so taught and led them that their eternal salvation is assured, we have only laid up for ourselves treasures on earth, not in heaven. As we give of our gold and service to the cause of the Master we lay up treasure in heaven. As our loved ones pass on to be with him, our store of heavenly treasure grows. And if we find in him more than all else beside, surely our hearts will be there—not here. Pray that this may be so.

<p>E. M. RIDDLE, President, 1117 Randolph St., Waterloo, Iowa F. G. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>  <p>J. D. WHITMER, 217 E. DuBail Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## November--Stewardship Month

By H. W. Koontz, Tithing Superintendent

Should Christian Endeavor members tithe or begin tithing during this depression? Why not wait until the depression is past to think about our obligations to God? Many are asking themselves these questions, but are we fair to God and his work when we decide not to tithe now? Is God's work of less importance in times of depression than in times of prosperity? Should not first things come first? And what can possibly have a pre-eminent place over that work that God has consigned to men to do—to seek and save the lost? Our very hearts tell us that in these days Christ's work must come first in our every activity and that includes the giving of our means.

Let us resolve to make this month of November count for Christ in a very real way by putting forth a definite program that will lead each C. E. member to feel the blessed privilege of setting aside at least

the tithe for the Lord's work. How can it be done?

First, there must be some clear and definite instruction. Go to your pastor for the Biblical teachings that show our obligations in giving to God. He can quickly give you what the Bible has to say about giving. Maybe it would be a good plan to give him fifteen minutes in a C. E. meeting to explain the Biblical basis of giving. Then you can get a great deal of interesting and illuminating material (sample copies free) from the Layman Company, 730 Rush Street, Chicago, Illinois.

After the foundation of instruction has been laid, then put forth an effort to enroll tithers. Don't try to force members to tithe but having laid the foundation of instruction it should be possible to have each Christian Endeavor member canvassed and an opportunity given to sign a

tither's pledge. Your local tithing chairman can do this in a small C. E. society, or he may select a committee to work with him. Be sure that only tithers make such a canvass, for little will be accomplished unless the canvasser practices what he preaches.

When C. E. members tithe they are building the foundation of proper church financing that will some day eliminate unscriptural and unspiritual money-making schemes that shame a church before the world.

Roanoke, Virginia.

## GRATIS NOTES

Yes, the depression is operative here at Gratis too, and most of us know it well enough. But the pastor is willing to take his too, with everybody else, and to bear his full share with the people in an endeavor to make the best of it. Incidentally this is a good time for pastors to show that the matter of salary is not a consideration with them of the first magnitude. When blistering, biting famine spread over Israel in the days of Elijah, the prophet too had to take his share of the discomforts and inconveniences and deprivations that it brought to others. It would seem that a true shepherd will never refuse to suffer with his flock.

However, at our recent great Harvest Festival and Homecoming we had inspiring proof that loyalty and a willingness to sacrifice, still have a place in the hearts and lives of God's people. It takes the darkness of night to bring out the glitter and sparkle of the stars. And it takes testing and trial to reveal what quality of Christians we really are.

We have come through a busy summer and autumn. On the whole our work has showed no sagging or letdown. Our open air meetings during July were the best yet. Again it was our regret that it was impossible for us to carry on through the month of August. Great attendance was attracted, and the interest was genuine. Undoubtedly the ablest sermon of the month was that of President Otho Wenger of North Manchester College, it was a bold, thoughtful, heartening message—the kind that send God's people home feeling that after all it is still a pretty good world, with much in it yet highly deserving of the support and defense of every Christian. Dr. Wenger has many friends in these parts, not only among his own people, but also among our people, and all of the good people making up this community.

Our annual Sunday School Rally; our Harvest Festival and Homecoming; and our autumn communion service, were strong, constructive events. We look back upon all of them with genuine pleasure.

We think we have a strong, efficient Sunday school. Our superintendent, Brother Albert Flory, a very busy farmer, is also a busy forward-looking superintendent. Commanding as he does, the confidence and cooperation of his officers and teacher staff, he leads us steadily forward to greater undertakings and better work.

Our Intermediate C. E. society maintains a regular attendance of twenty-five frequently nearer thirty. It is a wonderful, alert, unfolding group of boys and girls and young people. The pastor is always in the meetings to direct and guide. Our standard is—Every topic thoughtfully and exhaustively treated. Result—these young people are being helped in the matter of clear thinking on matters of vital moment, just as they are learning the principles of Christian citizenship, and the value and importance of the Church and Christian ideals to the individual and to society. If I were to leave Gratis, I would have to weep over leaving my Intermediates. They bulk big in my life and interests. We expect soon to launch a Junior C. E. The field here is rich and capable in that direction.

Gratis and Pittsburgh will trade preachers for their respective meetings. I can't say just how badly Pittsburgh feels about it! But Gratis seems to feel fine.

WM. H. BEACHLER.

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

Ashland on the Air.

The Ohio State University at Columbus has offered the colleges of Ohio the opportunity to use their broadcasting station on certain evenings during the year.

Ashland has been assigned Saturday evening, November 19th, from 8:30 to 9:30. The station is W E A O.

The program will consist of an address by the writer, a skit by the members of the Dramatic Club of the College, and vocal and piano music. The program is under the direction of Dr. Haun.

Homecoming was observed last Saturday when many alumni returned here for the game with Heidelberg, which won from us 6 to 0. Last week we held Oterbein to a scoreless tie. This week we are to play Kent State College at Kent. It was a distinct pleasure to have the former students and graduates return.

The Saturday school still grows, the enrollment now being 108. If this were to be counted in, (and it is all resident work,—we have no off-campus courses) our enrollment would not be far from 400, especially if we were to count the Seminary students who, of course, occupy the plant with the rest.

I should have said above that Homecoming was celebrated also by the putting on of a three act play by the members of the Dramatic Club in the High School auditorium in the evening. There were too many characters to list them all, but the play was well done and was in line with the usual high character of such work at Ashland. I am of the opinion that we have unusual histrionic ability here.

EDWIN E. JACOBS.

### THE REVIVAL AT FLORA, INDIANA

Beginning on the night of October 10 in Flora, Indiana, we continued an evangelistic effort in that city until Sunday night, October 30. We found here a beautiful city and a church of between three and four hundred members.

Brother Ankrum, pastor of this church, is one of the most efficient pastors that the Brethren Church has today. He is doing a great piece of work in this church and will continue to do so. His influence has already brought about the conversion of some most splendid people. This is not our first revival with this man, it is the fifth campaign, including one church dedication in Oak Hill, West Virginia, where he led the people in establishing one of the Brethren Church's most beautiful structures. Therefore, this was a very happy occasion for the evangelist as ever.

We worked very hard, the pastor and I,

we left no stone unturned to reach lost men for Christ or to help the church in its internal life into the better days. The spirit of pessimism and discouragement which has been characteristic of rural communities for the last two years was also prevalent in Flora. To help these dear people to see that the church can no longer be sustained by easy living and giving, but that it now demands genuine sacrifice on the part of those who are true Christians was one of the main goals of our work. We do pray God that we may have succeeded to a profitable degree.

We had a most happy home while in Flora with Brother and Sister Amos Kuhn, who proved themselves most delightful hosts during our stay. The hospitality of the members of the Flora church knows no peer. It is simply wonderful the way these people open their hearts and homes to the ministers of their church. It deserves the warmest of praise. We greatly enjoyed the fellowship that we had in every home. The only reason why we did not enter more homes was because the meetings did not last long enough.

There is in this church a most wonderful band of young people such as any church should be proud of. They form in a real sense the future of the Flora church. Their pastor is not unmindful of this and is doing all he can to hold them for Christ and to lead them into his service.

This church has a tremendous field in which to work. They have not as yet really touched the field. There are greater things ahead than have yet been accomplished. With a new vision of the possibilities that surround them and with a deeper determination to possess the field for Christ this church should go forward in tremendous success and growth for our Lord.

This church has an unusual gift of talent especially in music. Their choir during the meetings was a source of great gratification to those of us who led the work. We have never had more loyal support from any choir. To develop this department of the church will prove a great aid in the effectiveness of all the church activities.

We faced difficulties in this meeting in great numbers. Frankly, we will be very glad when this political campaign is over for some of these poor folks seemed as though they were unable to settle themselves seriously to anything. The economic situation which now prevails in the country has made the presidential campaign to have greater significance than ever before. I hope some day to return to Flora when all the politicians are in Europe. I think we will have better success in a revival! But the Lord was with us and we had many blessings which we shall never forget.

R. PAUL MILLER.

## FORT SCOTT, KANSAS

Perhaps a brief report from this place may be of interest to the brotherhood, therefore we will attempt such report. The district conference which convened at Portis, Kansas, is now history and all seemed to pronounce it a good conference.

Our attendance here at regular services is keeping up and increasing some, with good interest.

The W. M. S. is increasing its interest under the leadership of Mrs. Wood. These faithful women, who are also teachers in the church school, have recently organized "Signal Lights," with sixteen children at the organization. They will meet every Thursday after school. The church school is moving forward under the leadership of Mr. Thurman Orr.

The Young People's Society of Christian Endeavor, under the leadership of Miss Nina Palmer, is doing a fine piece of work among the young people.

On September 20th we received one new member, a man of middle age, into the church by baptism. He had been associated with the Seventh Day Adventists for some years, but now has a keen appreciation of our Whole Gospel message.

There is another man and his wife, who are earnest and sincere people, who have recently decided to accept the whole Gospel message, these we expect to baptize in the near future.

Nearly all of our people are without work, and if they had regular employment, it would solve many of our problems.

Rev. J. S. Cook of Portis, Kansas, is to be with us about November 15th to lead us in a revival. We are doing all we can to be ready for a good meeting. Brother Cook is going to Mulvane for a meeting, and will come from there here for our meeting. Remember us in our special effort, at the throne of grace.

L. G. WOOD.

## LINWOOD, MARYLAND

It has been some time since Linwood has been heard from through the columns of the Evangelist. It has been a busy summer for the pastor and the church. The first event worthy of note was the Daily Vacation Bible School. This closed about the first of July. The school this summer was, I think, the best that has been conducted since I have been the pastor. We had ten teachers and they spared no pains to push the work forward. The attendance was good and there was some real Bible work done. It was a Bible school, and the Book was taught in such a way that it commanded and held the children's interest.

The next event of importance was Brethren's Day at the Rocky Ridge Park. This was not a local event. But it was a spontaneous affair in which the Washington city church, Hagerstown church, Waynesboro church, the Linwood church and the Winchester church shared equal honors. The affair was a splendid success and it was unanimously decided to make this an annual affair. Brethren Day will be held at the same place next year, the first Thursday in July, and we hope Brother Bell and his good wife will be with us again at that time. His address was fine and greatly appreciated.

Harvest Home services at Linwood are always important affairs. This year was no exception. The church was tastefully decorated with fruit, flowers, grain and vegetables; also included in this annual event was a fine display of groceries. At the close

of this service everything was turned over to the pastor and his wife. We certainly appreciate this fine contribution to our winter's larder. Thank you, dear folks, we appreciate your kindness.

Homecoming always draws large crowds here. I think the attendance this year was a record attendance. The speakers and singers of which there were 18 were at their very best. Brother Paul Yoder of Juniata College, a former pastor, delivered a strong message. Attorney McKeldin, a Christian lawyer, closed the evening service with a masterful appeal to all and especially to the young to live clean lives, above reproach, but always in the fear of God. Brother W. C. Benshoff of Waynesboro held his large audience from the start to the close with one of the strongest messages of the day. Of the singers and others I cannot mention them by name as this report would be too long. All were good and all deserve credit for their work. This year set a high water mark in Linwood's Homecoming services.

Our next step brings us to the preparatory services. We held a week of services preparatory to our communion. We had a good spiritual service from the start. Five adults were added to the church as a result. These were baptized on Sunday morning after church. These were received as members by confirmation and the right hand of fellowship. We believe these men and women will prove very valuable additions to the church. Our communion service was largely attended and it was a spiritual service in which we believe all that participated were blessed. If the church will unanimously put herself in line with God's will a great day will dawn for the Linwood church. May it be so.

J. L. BOWMAN.

## FLORA, INDIANA

These days at the Brethren church in Flora are exceedingly busy days and, in fact, have been so for several months. Planning for the State Conference, and the carrying out of the plans kept this congregation at work, but the people were able to creditably assume the responsibilities that fell to their lot. The Conference was well attended and there was manifested a splendid spirit. The church was benefitted and strengthened by having so many of the Brethren in their midst for the several days of the Conference. We hope that the reception given the visitors was such that they will be willing to come again.

The very next Monday after the Conference closed we launched into our meeting with Brother R. Paul Miller as evangelist. This meeting had been the subject of the prayers of many of the members from the time plans were made for the campaign. The meeting started out with a very good attendance, and from a numerical standpoint there was a splendid audience throughout the meetings. The crowds increased and there was not an audience that was really small. The churches of the town and their pastors cooperated in a fine manner. The Church of the Brethren had no services on two Sunday nights and their people attended. Straight Gospel sermons were delivered without fear of man. Naturally when the line was hewed to, there were some of the more worldly who could not sit under such powerful preaching and so remained away. Much visitation was done, and many miles covered in this community, but in spite of this there were members who failed to indicate by their presence that

there was a revival meeting in progress.

It was agreed among many of the members, that the greatest revival that could come would be one that would revive the membership of the church. There were results accomplished that cannot be tabulated in numbers. The church was revived in many ways. The visible results were twelve coming forward, three came into the church from an abandoned Brethren church. Eight came for the first time and were baptized and received into the church. One of the twelve will likely go to another church. This is the fifth campaign counting a pre-dedication service that Brother Miller and the writer have been in together and never have we seen him work as hard as he did in this meeting. He gave himself without stint to the cause of Christ. How he can stand up under such heavy work is a marvel to many who listened to him night after night.

This community, with seven churches in Flora, is cursed with such extreme worldliness that a meeting of three weeks is not long enough to do the necessary work for a real revival. When the meeting closed we were just really getting started for an ingathering. The rolls of the churches of this town are burdened with dead timber and unless they are severely pruned growth will be hindered. Too much emphasis has been laid upon "joining church" and not enough upon conversions. The last day of the meeting saw 244 in Sunday school. A splendid meal was enjoyed in the commodious dining room at noon by over two hundred people. An afternoon service was held and then the final service at night. An encouraging result of the meeting was manifested on the Tuesday night following when what was said to be the largest number ever to attend a communion service gathered around the tables to commemorate and keep the specific instructions of our Lord in this ordinance. There were present members who had not been at a communion for years. The battle is very difficult here and the interests of the faithful are coveted that there might be gathered and prepared in this community a people looking for his coming.

FREEMAN ANKRUM, Pastor.

## URGENT CALL FOR UNITED PRAYER

"It is time to seek the Lord" (Hosea. 10-12)

In times of crisis throughout the centuries, united intercession by the Church has been followed by gracious spiritual revivals.

Dr. F. B. Meyer reminds us that during the days when Arianism and Deism prevailed and conversions were rare, a call to prayer issued by English brethren aroused Jonathan Edwards. He promptly prepared an appeal for united prayer, under the caption: "THE NECESSITY FOR EXPLICIT AGREEMENT AND VISIBLE UNION OF GOD'S PEOPLE THROUGHOUT THE WORLD FOR PRAYER FOR THE REVIVAL OF THE CHURCH AND THE ADVANCEMENT OF THE CAUSE OF GOD IN THE WORLD IN KEEPING WITH SCRIPTURE PROMISES AND PROPHECIES." That call, urged by the Spirit of God, bore extraordinary fruit in what is called: "The Great Awakening."

Forty years later, that "Call" fell into the hands of Andrew Fuller of Kittering, and he in turn issued one under the title: "PERSUASIVES TO EXTRAORDINARY UNION IN PRAYER FOR THE REVIVAL OF THE CHURCH." Fuller was a mighty man of prayer, and this fact greatly enforced his appeal for united prayer. From his diary we read: "Devoted this day to



fasting and prayer in conjunction with several ministers." "Spent the day in fasting and prayer for the revival of our churches, and the spread of the Gospel." "Some outgoings of heart today for the revival of the Church, beginning in my own heart." Andrew Fuller's call and example inaugurated a revival of prayer that resulted in a gracious spiritual awakening and the effects of which are felt today.

That a call for concerted prayer for a revival of the Churches is needed now as in other times, is being realized increasingly by the people of God. Meeting for humiliation, confession and intercession are evidently in line with the purpose of God. As at Mizpeh, Israel responded to the call of the prophet Samuel and poured out their hearts in confession and prayer, so pastors, Christian workers, Christian students, and Godly men and women should gather together in homes or churches for united supplication that God will again revive his work. "It is time to seek the Lord" (Hosea 10:12).

Let every minister's study on Saturday nights become a Bethel. Let the homes of Godly women be open one morning each week for revival-seeking prayer. Let every mid-week prayer meeting become a Mispheh. Such praying would result in a spiritual awakening surpassing anything the world has ever known. Therefore, in private, in the social circle, in the family, and in public services, let prayer take the precedence. Let us search the Scriptures afresh for instruction and promises, and then pray both alone and with others. God will fulfill his promises and make bare his arm in the sight of his people. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God" (Isaiah 59:1, 2).

GREAT COMMISSION PRAYER LEAGUE  
808 North La Salle Street, Chicago Avenue Station, Chicago, Illinois.

## OUR READERS' VIEWS

Dear Editor:

I want to disagree with the "views" of the good brother who wrote recently, Mr. J. H. Harrell. The President isn't allowed any money by the Senate, aside from his salary, that he is not required to pay out for expenses that belong to his office as the chief executive of the nation. Besides, President Hoover has given up a large amount of his salary.

When this letter is published election will be over. Whoever will have been elected, if he does not enforce the 18th Amendment, he will have to add greatly to the cost of the government to catch the increased number of bootleggers, bandits and gangsters. If men are elected who will make the country wet, it will be a boost to the worst element of every community. We need to wake up on this question.

A. J. RAMEY,  
Manassas, Virginia.

An easy thing, O Power divine,  
To thank thee for these gifts of thine!  
For summer's sunshine, winter's snow,  
For hearts that kindle, thoughts that glow,  
But when shall I attain to this;  
To thank thee for the things I miss?

But I can trust God who reads my heart and who knows what I need better than I do. If the dear Lord gave us always what we asked for we would be in a sad condition; but his love and wisdom withhold only to enrich beyond measure. Our trust in God can never be betrayed.—Floyd W. Tomkins.

## OUR LITTLE READERS

### KARRE FOLKLORE

(Ninth of a series of African Folk Stories collected by Mrs. Orville D. Jobson, Missionary to French Equatorial Africa).  
For Boys and Girls:

Once upon a time in sunny Africa way up in the Karre mountains among the rocks and rills, there lived—he still lives—a bright shiny faced lad by the name of Luc Yamanenzi.

His father is dead, but his mother lives in a little grass house in the village.

Luc (this is his Christian name and he likes it better than Yamanenzi) is a very important looking lad, and is always happy and well-fed. He likes to eat corn, cassava, peanuts, big fat rats—when he can catch them, and sometimes a chicken bone, or a rib of goat's meat.

When he was about eight or nine years old (but he never had a birthday celebration because his mother did not just remember when he was born) he came to Bassai to the Mission school. He was not well dressed, as some of our little boys are when they first come to school. All he had to wear was a loin cloth, but his body was clean and well oiled and shined, with peanut oil that his mother made for him to use after his bath.

He was given a wooden slate and a piece of chalk, and told to write what the teacher wrote on the blackboard. At first it looked like chicken tracks, and the next day and the next, but after a week or so, sure enough he was writing "a, o, i, u" and saying it off very proudly.

Every day there was singing, and Bible stories told to all the pupils. This Luc enjoyed very much, and said he too wanted to "take Christ as his Savior."

He learned to read and write quite rapidly and in six or seven months he was promoted to a higher class. When vacation time came most of the school boys returned to their villages, but he wished to stay and work for the Mission. One day a call came from one of our evangelists asking for a school boy who could read and write. Luc was asked if he would go? Most willingly he said he would go if the Lord wanted him to go (for a Karre boy to leave his village and friends is a hard task even for grown up folks).

Luc stayed and worked faithfully until school reopened again the next term.

Several months ago he was taken quite ill with temperature at 104. He prayed earnestly that the Lord would heal him, and he was trusting in the Lord to care for him. He was healed, and was sent to another tribe to tell the Story of Jesus to many who have never heard. Wish you boys and girls could hear him teaching the children to sing.

This is not the end of the story—we don't want it to be; but this is all we can tell you just now. We hope it will go on and on

and that some day we can tell you that Luc is preaching to many thousands of people and winning lost souls to Jesus.

### THE TOBACCO EVIL

(Continued from page 2)

ests, with their commercial advertisements on streets, buildings and along the roadside, to tie our boys and girls in its clutches? It is high time that our Christian people, members of churches and otherwise, teach the evil effects of tobacco and abstain totally from its use.—Christian Standard.

## ANNOUNCEMENTS

### MEXICO, INDIANA

Revival meetings will begin in the Mexico Brethren church, November 13th and will close the 27th. Brother George C. Pontius, pastor of the West Alexandria, Ohio Brethren church will be the evangelist. The prayers of the brotherhood are earnestly desired that this effort may be a great victory for Christ and the Church.

MARK B. SPACHT, Pastor,  
Mexico, Indiana.

### CARLETON, NEBRASKA

The Brethren church will hold its fall communion on Monday evening, November 14th, 1932, at 7:45 o'clock. Visiting Brethren and other Christian people are welcome to attend. Let us enjoy this occasion together.

W. R. DEETER, Minister.

## THE BRETHREN'S HOME EMERGENCY CORNER

The Brethren's Home Board had confidence to believe that the church as a whole would not turn a deaf ear to the appeals, which for the first time since the opening of the Home, are now being made to provide food and fuel for the old folks. So District Conferences, W. M. S. Societies, Sisterhood Girls, Sunday school classes as well as individuals are responding to our needs. For this we are very grateful and say a great big, "THANK YOU."

It is not news to write that so many appeals are going forth these days that gifts are considerably reduced in amounts in order to meet the many demands and not one thought of criticism is offered for this for there are other worthy causes as well as that of the Brethren's Home, but we do ask for a share of your giving. Perhaps your gift will have to be small but send it along just the same, for many small gifts will make a grand total. Even one dollar will pay for a good many shovelfuls of coal and quite a few groceries these days. Please do not neglect our needs and send your offering large or small to the Treasurer, Henry Rinehart, Flora, Indiana.

Reports from Brethren who visited the Home during the Indiana Conference held recently at Flora, say that the Home is clean and comfortable and that a spiritual atmosphere prevails and all this is to be expected of an institution belonging to the Brethren Church.

A. V. KIMMELL, member of Board.

# THE GREATER WE BUILD THE MORE FOUNDATION WE MUST LAY



*We are building*  
A GREATER BRETHREN CHURCH IN THE WORLD

*Therefore*  
We Must Build a Greater Foundation to Carry It  
*HOME MISSIONS ARE THE FOUNDATION BUILDERS*  
Of the Brethren Denomination



*THE FUTURE*  
Of Every Pastor, Every Seminary Student, Every Missionary;  
*THE FUTURE*  
Of Ashland College, Our Brethren Publishing Company, Our Standard Theological  
Seminary, Our Foreign Missions  
STANDS OR FALLS

With the Kind of Support the Brethren People Give to the  
*THANKSGIVING OFFERING!!*



If Present World Conditions are Tragic to Our Economic Situation  
*WHAT WILL THE HARVEST BE IF WE ALLOW SUCH CONDITIONS TO  
ENTER AND DEMORALIZE THE WORK OF CHRIST? !!*

The Walls of Jerusalem were Built in Troublous Times  
But That Was the Time to Build  
*THESE ARE THE TIMES TO BUILD FOR THE FUTURE*

When Others have Ceased to build, or Fear to Do So  
Let Us Glorify Our Lord With a Greater Thanksgiving Offering

R. PAUL MILLER, Secretary-Treasurer,  
The Home Mission Board of the Brethren Church

Dr. J. Allen Miller, (LS)  
Grant St.,  
Ashland, O.

VOL. LIV  
Number 45

November 19  
1932

# THE BRETHREN EVANGELIST



Giving Thanks

## Church Attendance

An Editorial in the "Religious Telescope"

"To see a large Sunday school class melt away at the close of the Sunday school period, and the members not be in evidence in the worship service, is most regrettable. That this is a common experience is a fact well known to local church leaders. It would seem that something is lacking somewhere—a weakness in the class or in the church service, or both. One cause possibly lies in the fact that high pressure methods often are used to get folks to attend Sunday school, and practically no effort is made to get them to attend church. The strong effort to secure class attendance and the lack of such effort looking toward the church service tends, beyond doubt, to the idea that the Sunday school is the big thing in the church program. Some Sunday school enthusiasts will openly assert as much. Thus the church service suffers from lack of emphasis and from the feeling that attendance at one service is sufficient.

"It is better, of course, to have people at the Bible school than not to have them in the house of God at all. And it is easier to get them—especially adults—lined up in a Bible class than in a church service, and that for several reasons. People will work for a Bible class more readily than for any other department of the church. It can be popularized more readily. It affords a less restricted fellowship. In fact, it can be placed on a social basis, and sometimes its operation is little more than a social affair. There is less formality, more freedom, and hence more appeal to the average person. If the class is made a real Bible class, if the teaching is strictly religious and Biblical, if it has truly spiritual objectives, then we might be less concerned about the members not having the benefit of both services. If these things really obtain in the Bible class, it is quite probable that soon an increased number of the members will be attending both services.

"But we will not admit that the Sunday school is a sufficient substitute for the worship service, or that it is sufficient to meet the spiritual needs of either the adults or the children. The very fact that there is a difference between the atmosphere of the Sunday school and that of the church service is the reason why people should be in the latter service. They need the deeper spiritual message, the deeper spiritual atmosphere, the deeper spiritual fellowship of the entire congregation in worship. We believe deeper and more abiding impressions are made in the service of worship, and that applies to the children as well as to the fathers and mothers.

"The children's church may serve well the purpose of worship for the younger children. But they should be brought into the regular worship as early as practicable. We are making a tremendous mistake when we concede that any department of church activity can take the place of the regular worship. We have yielded too much on that point, and the church is suffering as a result.

"It is not enough, however to get Bible-class members and the Sunday school pupils generally to attend the church services. This ought to be done, but there remains a bigger job that ought not to be left undone—getting people to the house of God who are not found in either the Sunday school or the church services. And their name is legion. In most communities they constitute a majority of the people. The absence

from all forms of worship of a majority of the people in any community is a sad comment upon the religious life of our Country. In fact, it represents an alarming situation, and is one explanation of the difficulty that confronts every reform or uplift movement that looks toward better moral conditions."

\* \* \* \* \*

The editor of the "Telescope" then mentions the church attendance campaign which is being urged upon all churches and in which its own church constituency is being encouraged to cooperate by its Bureau of Evangelism. The Evangelist is also heartily in favor of the effort to enlist general interest in behalf of church attendance. We have stressed repeatedly the importance of great zeal for evangelism, and church attendance is one of the big problems in successful evangelism. Some have undertaken to solve the problem by dispensing with a preaching evangelistic campaign and substituting a strictly personal visitation campaign. But that is neither scriptural nor practical. Personal visitation evangelism should be used of course, and in large measure, but not to the exclusion of preaching evangelism. We cannot succeed in church work without church attendance. We must face the problem of getting people to church. And aside from the importance of effective, Gospel preaching there is something for the church itself to do, and the sooner the members are made to realize it, the sooner we will get forward in evangelism and spiritual power.

## "Why I Hate the Liquor Traffic"

By the late Hon. J. Frank Hanley, Ex-Governor of Indiana

Many of our readers will remember the following scathing denunciation of the liquor traffic by one of the noblest recent figures in public life. To the younger generation of readers the late Gov. Hanley's words will be new, but they should be helped by them to some realization of the true character of the traffic that is now clamoring so vociferously for re-instatement. Young people need to be informed, particularly young voters, and older people need to be reminded of the terribly debauching character of the legalized liquor traffic. The time is at hand when we must fight, and fight hard, if the country is not to be overrun with the drink demon. But hear Mr. Hanley, you have have us for his words:

"Personally I have seen so much of the evils of the liquor traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartaches, that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice towards those engaged in the business, but I hate the traffic, I hate its every phase.

"I hate it for its arrogance. I hate it for its hypocrisy. I hate it for its cant and craft and false pretense. I hate it for its commercialism. I hate it for its greed and avarice. I hate it for its sordid love of gain at any price. I hate it for its domination in politics. I hate it for its corrupting influ-

ence in civic affairs. I hate it for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men. I hate it for its utter disregard of law. I hate it for its ruthless trampling of the solemn compacts of state constitutions.

"I hate it for the load it straps to labor's back, for the palsied hands it gives to toil, for its wounds to genius, for the tragedies of its might-have-beens. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potter's fields.

"I hate it for the mental ruin it imposes upon its victims, for its spiritual blight, for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the malice it has planted in the hearts of men—for its poison, for its bitterness, for the dead sea fruit with which it starves their souls.

"I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care. I hate it for its heartless cruelty to the aged the infirm, and the helpless, for the shadow it throws upon the lives of children, for its monstrous injustice to blameless little ones.

"I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression."

Strength can be ours if we ask for it and use it when it is given. The word in the Greek may be translated "dynamic," and we see how this strength is active, and speaks not of endurance alone but of objective power. We are to be brave in suffering, but we are also to exercise spiritual might.—Floyd W. Tomkins.

Self-control demands effort, but the effort must rest upon the sure foundation of God's love and care. To worry is to doubt God. To be nervous and anxious is to lose strength of mind and body. A calm spirit can accomplish more than an excited and fearful struggle.—Floyd W. Tomkins.

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R. R. TEETER

Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 5, 1928

## Selfishness in Thanksgiving

There are two kinds of selfishness very much on display at Thanksgiving time. One is the kind that manifests itself in an almost total lack of thanksgiving, in the absence of any expressions of gratitude. And there is much of that kind. There are great hosts of people who never say "thank you" in any way to the God of all grace and blessing. They accept all the good things of life in the same matter-of-fact way that most people receive their pay check,—as if they were but receiving their due, receiving what they had earned.

It is a most unworthy and deplorable attitude, and is so widely prevailing that one is made to feel disappointed and pessimistic regarding our age when he contemplates the situation. But this thankless, selfish spirit is neither modern nor American, it is not peculiar to any age or people. It was very much in evidence in Palestine when Jesus was there in the flesh. Ten lepers were healed, but only one returned to give thanks to the great Healer. Such ingratitude grieved the great, tender, merciful heart of our Lord, for he exclaimed in disappointment: "Were not ten cleansed? but where are the nine?" And it must grieve him yet to see the terrible ingratitude of men, to see not even one out of ten returning to the house of God on these set occasions of thanksgiving to show gratitude for his beneficent providence. How prevalent, and how reprehensible is such selfishness! Always seeking, always receiving, but never showing a sign of gratitude!

But there is another kind of selfishness that is much in evidence, even in many popular expressions of gratitude. It is a selfishness that shows itself in some ordinary reasons for thanksgiving, and is scarcely less dangerous to the average Christian than that which is revealed in the total lack of thanksgiving, because this kind is so subtle and deceptive. It is in such times as these when prevailing conditions are causing many to feel that they have nothing for which to be thankful that this type of selfishness is likely to be more widely revealed. When people ask, Why have thanksgiving in a depression like this? it shows that they are fundamentally self-centered and that they customarily express thankfulness for the things that minister to their selfishness. Consider a few examples.

The high state of civilization that people enjoy is often advanced as a reason for thanksgiving, and we make a great deal of it. We dwell much on our vast material resources and developments. We take pride in the culture of our age, in its accumulations of knowledge, in its creations of art. We contemplate the great and rapidly increasing scientific discoveries and inventions, the achievements that have been wrought and the efficiency that has been perfected. These are the things we customarily rejoice in,—the things we possess, the things that enrich and enlarge us, the things that gratify our selfish pride and encourage self-satisfaction, self-sufficiency, and self-seeking. Let us not be misunderstood. The good things of our civilization are not to be despised, but let them be rated according to their true values and let the quest of such things be properly motivated. For the Christian they are not to be sought as ends in themselves, nor placed first in one's seeking and appreciation. This order must ever stand: "Seek ye first the kingdom of God and his righteousness." Christ must be kept preeminent in our sense of values, and his spirit of love that seeketh not its own must be kept the dominating principle of our lives. Civilization is hopelessly selfish apart from the influence of the love of Christ, and without him it sooner or later results in confusion and chaos and the loss of all the seemingly worth-while qualities in which none might rejoice and thank God.

Many national, state and local reasons are put forward for thanksgiving. It is most natural that these should be considered, and that men should be ready to thank God for the special favors showed to them as a people. But very much of such thanksgiving

is selfishly motivated. We thank God that our nation has been kept in peace, but have no thought or concern for other nations that are being embroiled in war, or if we think it all, we are as likely as not to say, Let them fight and kill one another if they want to, so long as they leave us alone. We have been wont to thank God for material prosperity, and we have usually had a plenty of prosperity for which to be thankful. But we ignored in our thoughts the terrible poverty and starvation existing in other lands. We have thanked God for the wide extent of our territory and its safety from invasion, but we have little sympathy for the complaints of other nations whose possessions have been divided between greedy neighbors, or whose borders are overrun by enemies. In justice, it must be said that we are not as provincial as we once were, but there is still all too much narrowness of vision and sympathy, and we need to be warned against the peril of selfish thanksgiving.

There are many personal reasons for thanksgiving urged upon us, and it is right and proper. Every life, particularly every Christian life, should be filled with the spirit of thanksgiving to Almighty God for his constant care and provision. But when he is thanking God for health, he should have a word of thanksgiving also for the health that others are enjoying, and a prayer for the blessing of healing and comfort upon those who are ill. When a man is thanking the great Provider for work and an income sufficient to meet his needs, as every one who trusts the Lord ought to do, he should not forget other men, and especially those who are in need. It is hard to think that people—otherwise perfectly good Christian people,—would be selfish in their prayers and thanksgivings, but it is a fact. There are some who are so selfish as to actually give occasion to the keeping alive those old lines of ridicule: "Lord bless me and my wife, my son John and his wife; us four and no more." No one needs to be told that prayer in such a spirit will never reach the throne of God. And thanksgiving of like character is equally as futile. The person whom Jesus will receive is the one who is willing to "deny himself." Oh, "let us give thanks unto the Lord," but let it be unselfishly genuine.

## Opportunity Challenges to Hard Work

This may be the time of opportunity for the church, as many are claiming, and as we ourselves have also claimed, but this opportunity presents no picnic affair, no easy picking, but real, down-right hard work. These times very likely do challenge the church and offer it opportunities unparalleled in years, but the prospects can only be gained through the sweat of the brow. Men will not be won to the Christian standards easily. Vast numbers of people are in want and millions more are sorely troubled, but they are not by these evil conditions being turned to God. Some are made receptive of the Gospel message, it is true, but some are being hardened and their lives embittered. The devil is working in these times as well as the Spirit of God, and the servants of Christ will be required to show the metal they are made of to gain the victory. Let no one be deceived at this point. A time of distress is a time of opportunity, but it is also a time when the hosts of the Lord are being challenged to mortal combat with the giants of opposition. And the forces of Satan have many overcome with fear or misled by deception. This fact has already been discovered by many evangelists and pastors. One in his weekly calendar laments the number who have "so hardened their hearts" against the Holy Spirit in his revival effort. He and his evangelist have driven five hundred and fifty miles during the meetings and had called in one hundred and ten different homes and families trying to interest them in the things of the higher life. They preached the Word with conviction and power and they and the people

prayed with passion and persistence, but not a few attended the services who were only hardened in heart by their continued unyielding. And concerning them the pastor finally exclaimed in his hopelessness: "They say, 'Not today but tomorrow.' They said the same thing yesterday, . . . they have lied to the Holy Spirit. They have pinned the devil's crepe upon their souls . . . Their blood shall be upon their own heads."

Their efforts were by no means unrewarded; they harvested souls for the Lord, and further reaping may yet be made. But the point is, results did not come easy. It required hard work and plenty of it to get the measure of victory that was registered. And that is the story everywhere—hard work, persistent, continued hard work,—that and agonizing prayer, must be offered on the altar before Heaven's consuming fire will melt the stubborn opposition of men and give victory to the hosts of the Lord.

## EDITORIAL REVIEW

Dr. K. M. Monroe spent a week in giving Bible lectures at the Dayton church where Brother R. D. Barnard is the efficient pastor.

Prof. A. J. McClain is to deliver a series of lectures over the week end for a church in Sandusky, Ohio, whose pastor was a former student of Prof. McClain's in Philadelphia.

A revival is in progress at the Brethren church of Ashland, Ohio, where Brother Dyoil Belote is the faithful pastor. Dr. W. S. Bell is the evangelist and Dr. C. A. Bame is the song leader.

We are informed by the pastor that the work at Peru, Indiana, is moving forward nicely and that they are to begin a two weeks' revival meeting on November 27 with Brother Vanator doing the preaching.

Brother C. A. Stewart, pastor of the church at Bryan, Ohio, writes that "every department of the church is working in a commendable way", and that is good news for any congregation. These good people are making a steady pull forward, and when a church is determined to do that in harmony and under the leadership of the Spirit, as the pastor suggests, they are certain to succeed. They are now in the midst of a revival under the leadership of the pastor as evangelist and of Mr. and Mrs. Harry Richer as song leaders.

Brother W. H. Schaffer gives us a report of Christian Endeavor activities in the Pennsylvania district, as revealed at the district conference held at Johnstown. It seems that this district is not disposed to neglect its young people's work, especially is this true of the church at Masontown, which, according to the record, deserved honorable mention for its large membership. The young people of the First church of Johnstown gain creditable mention also on several points. Brother Whitmer, the departmental editor, reminds societies of the reports they should have made of "Organization Month," which was October.

Dr. Martin Shively, a member of the Brethren's Home Board, writes this week in the interest of that department of the church's general work. He is right when he says the church deserves commendation for its vision in undertaking to support all the various agencies that are at work in our brotherhood, and we believe that if they are kept properly informed about the needs, they will see to it that these interests are maintained. They are all worthy and necessary phases of our whole task and none should be overlooked. Among these is the Brethren's Home at Flora, which must needs have our help if it is to go through the winter able to discharge its duty to those who are making their home there.

Our good correspondent from Elkhart, Indiana, reports a successful Homecoming program on November 8th with their new pastor, Brother H. F. Stuckman, bringing the morning message, and their former pastor, Brother W. I. Duker, bringing a reminiscent message in the afternoon. Reports at that service covering the progress made during the last five years since the congregation entered its new building were most encouraging, almost \$40,000 having passed through the church treasury and nearly 200 new members added to the church roll. And under their capable leadership, these good people seem determined not to retrench during these times.

The Secretary-treasurer of the Ohio Mission Board, Brother R. A. Hazen, of Ashland, informs us that a number of the churches are getting behind in their payments on state mission apportionments. This has been going on for some time and the treasurer is getting all too near the bottom of his money barrel. We sincerely hope the churches and Sunday schools (for in some instances the schools have assumed the responsibility) will do their very utmost to keep up on their payments. Ohio churches have a splendid record, they have never made a mission pastor wait on his salary a single time in at least twelve years. Let's maintain that record.

Dr. Florence N. Gribble gives a record of events connected with her preparation and departure for the mission field in Africa. Her stay in England was especially profitable from many standpoints. God blessed her with some valuable gifts to her African medical equipment, but most important of all is the statement that British medical authorities believed they could cure her of the physical weaknesses that threaten to cut short her missionary career, and because of which weaknesses the Foreign Board was very reluctant to grant her permission to return to Africa.

Brother F. C. Vanator, president of the Benevolence Board writes an appeal in behalf of funds wherewith to pay the allowances to the superannuated ministers and their dependents. This is the season when the call for benevolences is very pressing and urgent, and we who have been blessed of God with employment or other sources of income should not fail to remember that we owe our fellows who are less fortunate a helping hand. It is not a mere privilege to give to Community Chests and other relief funds; it is our duty. But in the midst of our giving, let us not forget that we have an obligation also to the aged and infirm and dependent ministers of our church. No duty is more bounden than this, and we doubtless need only to be reminded of the existence of a need along this line to be led to make further contributions to this worthy cause.

Dr. I. D. Bowman began on October 30th in the pulpit of the Calvary, New Jersey, church where his son, Brother J. Milton Bowman is pastor, the following series of prophetic and evangelistic sermon subjects: "The Philosophy of Prayer," "The Metallurgical Image, or Five Universal Kingdoms," "Three Hells—What, When and Who will be cast into them?" "Five Judgment Days," "The Origin, Fall, Work, and End of the Devil," "Seven Seals, Seven Trumpets, and Seven Vials," "The Millennium and the New Heavens and Earth," "The Second Personal, Visible Coming of Christ," "The Two Paths Through All Ages Contrasted," "The Sin Against the Holy Ghost," "What Kind of Clothes to Wear," "Salvation by Grace without Faith by Works," "Salvation by Faith without Works," "Salvation by Faith and Works," "Life Eternal Manifested and Imparted," "The Prodigal Son."

### WHAT OUR PREACHERS ARE PREACHING—

As stated in a previous issue, there are evidences that our readers will appreciate learning what our preachers are preaching about. We have therefore invited correspondents to send in lists of sermon subjects that may be of special interest or suggestiveness. We have the following to report this week:

On Sunday, November 7th, designated as Membership Day, when every member was urged to be present, the pastor of the church at New Paris, Indiana, Dr. G. W. Rench, began a special series of meetings. It was announced that for two weeks the pastor would seek to study anew and re-emphasize the great events clustering around the personal return of our Lord. These lectures will be undenominational, but with a growing conviction that, "When men know the destiny toward which they are moving they will be more apt to live accordingly."

The themes for the first week are as follows: "Eye hath not seen, nor ear heard \* \* \* the things which God hath prepared for them that love him," "The End of this Age Likened to the Age of Noah," "His Invisible Coming for his Own," "Signs that a new Age is Approaching," "That First Meeting with the Lord. Who? Its Character," "A New Testament description of a banquet in the Heavens."

### PRAYER REQUESTS FOR THIS WEEK—

Pray for the recovery of the only son of Brother and Sister L. A. Myers, pastor at Morrill, Kansas. This son lies critically ill in a hospital, but the parents have hopes of his recovery.



## “Gratitude or Despair”

By Willis E. Ronk

Text: The whole earth is full of the lovingkindness of Jehovah.—Psalm 33:5.

“A mighty hand from an exultless urn, pours forth a never-ending flood of years among the peoples,” sang the poet.

We are reminded that another year has passed into history since we last observed Thanksgiving Day. Again in a few days, at the call of the President of the United States, all over this great land, men, women, and children will assemble themselves in the House of God to offer thanks to Almighty God for his keeping care during another year.

Shall we then with the psalmist exultingly cry, “the whole earth is full of the lovingkindness of Jehovah,”—or can we so praise his name for his loving kindness? How many of our 124,000,000 citizens can or will cry out, “the whole earth is full of the loving kindness of Jehovah?” How many are there who will rather say, “things have never looked so dark nor life seemed so hard?” Many modern men as they look about them will so fret. There are millions of people out of work, women and children are hungry,—there is much fear and anxiety over scanty possession, or over bare existence.

Politically there is much unrest, for over two years there has been a whispering campaign carrying with it the threat of revolution,—and what would be a futile attempt to right our wrongs. The two national political parties are engaged in a campaign of fear. Democrats are saying that a continuation of the present administration will result disastrously, while Republican orators are saying that any change in the present emergency will but retard business revival.

Among the nations, there is the threat of war. France, with a splendid line of fortifications and a great army awaits a supposed attack by Germany, while Germany chafes under the refusal of the nations to permit her to arm. Japan, by her warlike nature, threatens the peace of the east, and indeed that of the whole world, while the United States maintains her navy in Pacific waters for any emergency.

Religiously, there is a shrinkage of revenue and a consequent reduction in missionary effort, and a curtailment of home expenses. While attendance at church services, in some sections, is on the increase, the general outlook is far from bright.

These are only a few hints as to conditions in the world about us, but the evidence is sufficient to make many pessimists. If one looks at all the evils that now are, and that may be, he will yield to utter despair. We should remember that the Hebrew poet was neither ignorant of life nor indulging in a flight of fancy. He saw clearly humanity's sins and struggles, and hardships; indeed, he lived in a time of turmoil, of disaster, of rebellion. Yet he saw with a clear vision, the goodness of God as expressed in larger hopes and possibilities of life. So much so, that the disturbing factors drop out of sight.

Whether one shall give way to utter despair or maintain the spirit of gratitude depends largely upon certain factors we may call the intelligent view. One must look



Rev. Willis E. Ronk  
Pastor, Meyersdale, Pa.

intelligently before he can rightly value the things of the world. One may hold out a five dollar gold piece to a child. He calls it a penny and is ready to buy his candy. Whether one offers him a one dollar bill or a twenty dollar bill, there is no difference to him. Most people think of the bee as a creature to be respected for its sting, or valued for its honey. But to another, it is the object of increasing wonder,—its industry, its cooperation, and its architectural skill never cease to amaze the knowing mind. It takes intelligence to value God or to understand the everyday facts of life. The average man sees with narrow vision the facts of life about him. He has already forgotten that there have been other dark days,—that there have been fifteen panics in the history of America. He forgets likewise that only a few years ago, we were in the midst of prosperity, such as the world

had never seen before. He cannot look beyond the dark days of the present to brighter days in the future. Therefore he gives way to despair.

The second factor which governs human attitudes toward life is selective attention. One may cultivate the habit of looking at evil, and the sad, the discouraging things of life until he loses all sight of the good, and the uplifting things of life. Doctor Brown tells of traveling up the Rhine River on a hot day. An American family complained all day because they wanted ice cream and could not get it, and they missed the beautiful scenery along the Rhine.

One may look at present conditions,—at unemployment, and the suffering about us—he may have too close a vision of the hungry and the cold and fail to see any good. He remembers that there are 10,000,000 unemployed and forgets the 30,000,000 who are employed. He remembers that money is scarce but forgets that the value of the dollar has been maintained while the currencies of the world have depreciated. He sees the thousands who are hungry and poorly clothed, but forgets the millions who have plenty and to spare,—he sees the need but forgets the charity which provides for the needy,—he hears the cry of radicals in government, but forgets the millions who stand back of the government “of the people, by the people, and for the people.” In short, he looks only at those things which lead to despair and forgets the things for which he should be grateful.

The third factor which determines one's outlook is the personal consciousness of God. These words from Lowell's “Present Crisis” seem to be of perennial value:

“Truth forever on the scaffold,  
“Wrong forever on the throne,  
Yet the scaffold sways the future,  
And behind the dim unknown,  
Standeth God within the shadows,  
Keeping watch above his own.”

There have been wars between the nations which we cannot understand, but we know that God is over all, we look up and trust him. We know that the progress of nations politically, economically, socially, and religiously, is by spasmodic revival, and not by unbroken lines of progress. Why this is true we cannot say, but history teaches us that it is true. We know that God is over all,

we look up and trust. Sickness and death invades our homes, taking away our nearest and dearest, and oftentimes we know not why. We look up and trust. We are familiar with broken hopes, with our heartaches, and with grinding toil, but in the midst of all, we remember the Lord.

We may look out upon a world of sorrow, of turmoil, of disaster, and yield to utter despair, or with intelligence we may fasten our attention upon the blessings of life and looking up, trust the Lord and find our hearts filled with gratitude. As someone long ago said, "Tis not the gale, but the set of the sail that determines the way we go." A poet has said:

"This is my Father's world,  
O let me ne'er forget,  
That though the wrong seems oft so strong,  
God is the ruler yet.

"This is my Father's world,  
The battle is not done,  
Jesus who died, shall be satisfied,  
And earth and heaven be one.

"This is my Father's world,  
Should my heart be ever sad?  
The Lord is King! Let the heavens ring.  
God reigns,—let the earth be glad."

May we with the psalmist of old exclaim, "The whole earth is full of the lovingkindness of Jehovah."  
Meyersdale, Pennsylvania.

## A Church Wakes Up!

By Prof. L. L. Garber, Litt.D.

Two or more Methodist District Conferences have declared flat-footedly and squarely for the socialization of the major industries of America; for the abolition of greed as the motivating and organizing force in our economic-industrial activities.

Why are they speaking out? Because they have seen the contributions to their missions, to their ministry, to their church activities shrink by millions in the country of largest opportunities and greatest wealth, real and potential.

Why? Because they are beginning to realize the tragic stupidity and colossal absurdity of the present industrial-economic set up, dominated by hard-hearted selfishness and organized greed, but palsied and panic-stricken in its own ineptness.

Why? Because they have grown weary of the daily record of theft, graft, speculation; of crime, suicide, murder; of strong men destroying themselves; of fathers forsaking wives and children; of mothers murdering their offspring; of parents bootlegging to save their children from starving; of the hourly descent of respectable persons into meaner and meaner modes of living; of the echoes of thousands of community drives, daily doles, soup-kitchens, and the trampling feet of despairing millions unemployed; of all the hunger-driven, starving, depressed multitude in a situation which might easily provide ample food, employment, clothing, comfort, even luxuries, for all.

Why? Because they have been reflecting upon some tremendously significant facts, as these: millions are hungry while there is abundance of food and multiplied capacity to create two, three, five times as much as is needed; farmers are idle while millions want; mills are silent while thousands need clothing; factories are still while remains unmet the civilized demand for improved machinery, tractors, radios, electric apparatus, and a multitude of the civilized necessities, comforts, and cultural

opportunities which can be created in almost limitless quantities by the expert million-horse-powered tireless machine.

Why? Because they have learned that thus the creative capacity of men has been immensely increased; that the man and the machine may now grow, make, create, from two to one thousand times as rapidly as formerly, and that consequently it ought to be immensely easier to feed, clothe, comfort, house, and luxuriate civilization than it was in former days.

Why? Because they know that the defeat of the same promise and high expectancy of a larger, fuller, ampler cultural and Christian life by a situation marked with a chaos of disorder, enforced idleness, and poverty is an inexcusable, tragic and stupid absurdity.

Consequently, these awakened religions resolve:

"The supreme paganism of our day is found in the principles and practices of our present economic situation."

"Capitalism as it has operated in our modern world has been weighed and found wanting."

"The tragedy of the present hour makes imperative a change in our economic system."

"To achieve this end, our financial and industrial system must be socialized in both ownership and control, and our vast resources must be utilized not for the benefit of the few, but for the many."

All of this is to say that our present economic-industrial set up based upon greed, motivated by greed, permeated by greed, must be remodeled, revamped, reorganized, so that man and the machine may be brought together and coordinated in happy creative production and high service.

The stupid tragedy of almost limitless creative capacity combined with stunted, erratic, spotty, production poverty and unemployment must come to an end. It will come to an end when Christians generally "wake up" and cut through the tangled web of political tradition and economic selfishness, and demand that civilization be organized and motivated not by desire for greedy profits but for rational Christian service for the common good.

"What doth the Lord require of thee, but to do justly and to love mercy?" The Wesleyan Hosts go forth! Who follows in their train?

Ashland, Ohio.

## Studies in the Book of Revelation

By R. I. Humbert

Study No. Eight

Warning Against Danger

Pergamos has allowed error to creep in and they are warned of the danger of Christ's coming as though it is the worst thing that could happen to them; for if they are unprepared, he will fight against them with the sword of his mouth.

Thyatira had allowed Jezebel to seduce the saints to commit fornication. A wife who is untrue to her husband, commits adultery and a Christian who courts the friendship of the world is untrue to the bridegroom, and commits spiritual fornication (James 4:4). We are only studying these messages briefly and cannot go into a fuller study of Jezebel and her wickedness, but we can easily remember how Jezebel put down the prophets of the Lord and exalted the prophets of Baal. Such is not unknown in our own time and to avoid a conflict with a modern Jezebel, many a prophet has degraded his high calling and has gone so far as to condone evil. Often a

false prophet need only wear a ring of some lodge and his position in the church is secure.

There were some in Thyatira who, like the seven thousand of Elijah's day, had not bowed the knee to Baal and, although they were unpopular and in the minority, yet they were to hold fast until his coming when their cares would be over.

### Resurrection and Translation

In this book of Revelation and in fact the whole New Testament, death for a Christian is not taken into account, for even though they die, they lose nothing. In fact they will be raised first (1 Thess. 4:14-18). Resurrection for the righteous dead and translation for the living will place them on an equality and both will take place at the same instant (1 Cor. 15:52). Thus for a Christian to die is no loss, for even though he die a martyr's death, yet resurrection will bring his body together and not a hair of his head will perish (Luke 21:16, 18). The time is coming when a godly person is better off dead than sible to give all our goods to feed the poor and even give the Lord from henceforth" (from now on)—that is, during the vial judgments.

### Sardis

The church at Sardis had imperfect works. She was no doubt busy but it lacked the warmth of love. It is possible to give all our goods to feed the poor and even give our body to be burned and yet be profited nothing (1 Cor. 13:3). Sardis was admonished to change her ways, for the worst thing that could happen to her members was the return of their Lord, and for him to catch them unawares would be a tragedy.

### Philadelphia

Philadelphia was admonished to hold fast what she had. Many today are departing from the faith and giving heed to seducing spirits. They are turning to Christian Science, Russalism, etc., but let us hold fast lest someone take our crown. Judas had a wonderful opportunity to earn a crown with the other disciples, but he did not hold fast his opportunity and another took his place.

### Lapdicea

Laodicea no doubt represents the present church age. Machinery, fine buildings, organization, motion, wheels, "pep," vim, vigor, but with scarce a mention of the name of the Lord. If his name is mentioned at all, it is just as a matter of course and not with reverence and love. They are so busy trying to keep the machinery moving that they are not aware that their Lord is no longer among them. Although there are still fifty-two Sundays in a year, they have so many memorial days and mothers' days and fathers' days and flag days and special days that there is hardly time to have a true Lord's day.

With these things they bid for the crowds, not realizing that their power is gone. Like Samson of old, the world has robbed them of their separation and they wist not that the Lord has departed from them.

### Invitation to the Individual

But Christ still lingers near. He calls to the individual and knocks on the door of his own church. This is not a call to the world, it is a call to any individual in the church to turn from serving systems, to love and serve him. When the Son of Man cometh shall he find the faith on the earth? There will be few who can see beyond the maze of organizations and systems, and see the Lord Jesus Christ himself. There will be such a din of machinery that it will be hard to hear his voice, but if anyone does hear his voice and opens his heart's door, the result

is certain,—there will be fellowship with the Lord of glory.

### Exhortation

In the sixth heading we have "Exhortation." Human language is exhausted in an effort to impress the importance of these messages upon our mind. Seven times the entreaty is given, "He that hath an ear, let him hear." How this should move us to read and study this book.

### Exaltation of the Overcomer

The seventh heading is "Exaltation." Men will suffer and die by the thousands to build a Panama Canal or to overcome the difficulties of travel to the North Pole, but let a person live an overcoming, sacrificial life and serve the Lord with a true devotion and immediately he is branded as a fanatic.

It costs something to be a truly separated Christian. There are great deserts to travel where the sun of persecution will boil down upon the hot sands of daily toil and the thirst for sympathy will almost overcome the traveler. Often there will loom up in the distance, a promise of refreshment. Surely this is a friend with whom he can have fellowship in the Lord. But alas! it was merely a mirage and time soon proves that the new friend has another love that is stranger than that which he has for the Lord. The overcomer will sail across the sea of life with here an iceberg and there a rock. An iceberg of worldliness to cool his ardor and drown his love; a rock of unbelief to snag his ship and wreck his faith. Alas, so many fall by the wayside, but the reward to him who overcomes the difficulties of nature, is as nothing compared to the reward of him who will overcome in this voyage of life.

Martinsburg, Pennsylvania.

## Observing the Ordinances

By Thomas Gibson

"Why is it important to observe the ordinances?" It is important for various reasons. It is important because God commanded it. It is not man's prerogative to dictate to God, but it is his privilege to humbly obey the voice of God.

"Trust and obey, for there's no other way

To be happy in Jesus, but to trust and obey."

Christ threatened to excommunicate Peter for refusing to obey him. "If I wash thee not, thou hast no part with me."

It is important to observe the ordinances, then, that there may be that vital union between us and Christ. It is important because our happiness depends on the observance of the ordinances. It is not enough that we simply know God's will, but it is essential that we do his will. The Lord Jesus did not say, "If ye know these things, happy are ye if ye know them," but "Happy are ye if ye do them." It is the "answering of a good conscience" which brings the blessing. God's blessing is promised only in the proper observance of the ordinances. "I have given you an example, that ye should do as I have done unto you." The Lord Jesus will not accept a substitute or counterfeit.

About the last thing Jehovah said to his servant Moses, when he called him into the Mount, to receive instructions concerning the building of the tabernacle in the wilderness, was, in substance, "Moses, be sure to make everything according to the pattern showed thee in the Mount." God is very exacting in his requirements.

It is important to observe the ordinances because they are the doctrines of Christ. "He that transgresseth, and abideth not in the doctrine of Christ, hath not God. He

that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 1-9). "The Father and the Son are one." He that rejects the Son, rejects the Father also. "The words I speak unto you are not mine, but the Father's which sent me." The acid test of our love for Christ is the measure of our obedience to him. He himself has emphatically declared, "If ye love me, ye will keep my commandments." David's prayer of obedience was, "Thy testimonies also are my delight, and my counsellors." "Thy law is my delight." "Happy is the man whose delight is in the law of the Lord, and doth meditate in his law day and night."

It is important to observe the ordinances because they are life-giving. They are the source of spiritual life—the mystic communion, intercourse with the Divine Son of God. "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," said the Lord Jesus. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Paul, in describing this mystic intercourse, partaking of communion in Christ, says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16). As "Jesus, by his thought divine, transmuted the water into wine," so he, by his thought divine, transmuted the bread and the wine into the elements of his broken body and shed blood, thus imparting to them the life-giving substance. "He that hath the Son, hath life, and he that hath not the Son of God, hath not life."

What a wonderful likeness there is in Jehovah God giving instructions to Moses in the Mount, concerning the building of the tabernacle in the wilderness, and Christ giving instructions to his disciples, on Mount Olivet, how to build his church. Be sure, said the Lord to Moses, to strictly "follow the pattern shown you." Be sure, said the Lord Jesus, to teach them "all things, whatsoever I have commanded you." Upon this condition, "Lo, I am with you always, even unto the end of the world."

Berkeley, California.

## SIGNIFICANT NEWS AND VIEWS

### CHURCHES ARE CUTTING BUDGETS

Robert Cashman, business manager of the Chicago seminary recently sent an inquiry to 300 representative churches. "Church Management" reports the results. To the first question, "Has your budget been cut?" practically all replied yes; reductions ranging from 1 to 50 per cent, the average being 15. The second question read, "Has the pastor's salary been included?" Two-thirds replied yes, one-third no. On benevolences, two-thirds of the replies indicate that the trend has been downward, reductions ranging from 10 to 100 per cent of benevolence budgets. One-third of the churches are holding their own or increasing their gifts.—The Christian Century.

### BORAH EXPECTED TO TAKE LEADERSHIP IN CONGRESS AGAINST WETS

A recent press report states that Senator William E. Borah, insurgent Republican, of Idaho, is expected to take over the leadership of the dry's fight in Congress to prevent modification of the Volstead Act and repeal of the Eighteenth Amendment or its replacement by an amendment providing for qualified repeal.

It is now recognized as the plan of many wets in Congress to force the issue in the coming short session. They intend first to pass a measure to permit beer. In the next place they intend to get rid of the repeal issue by submitting to the states an amendment knocking out or liberalizing the Eighteenth Amendment.

On the other hand, the dry organizations have announced their purpose to have a large conclave of dry leaders there about the time the session opens for devising ways to frustrate the wets. Sen-

ator Borah is a member of the Committee on Judiciary, before which any measure to change the prohibition system probably will have to go.

Senator Borah will be in a position of advantage in that he is in no way committed either to the Republican liquor plank of any phase of the Democratic program. He has taken the position that both the repeal plank of the Democrats and the Republican program would for all practical purposes mean state control of the liquor traffic and that either of these programs would put the return of the saloon up to the states.—The Evangelical-Messenger.

### LEGALIZING NEAR-BEER BRINGS REPRISALS

Something of the ardor of the dry sentiment in Alabama may be gathered from the fact that until October of this year not only were all intoxicating beverages illegal but even near-beer was banned. The recent law permitting the sale of near-beer caused the ousting from his place as deacon of the Holt Baptist church, Tuscaloosa, of state representative A. K. Callahan. The state legislature retaliated by electing Mr. Callahan honorary chaplain.—Christian Century.

### A SCIENTIST TAKES TO THE PULPIT

Dr. Robert A. Millikan is probably America's greater scientist. He is also an active Christian, a member of the Congregational Church in Pasadena, California. A short time ago, en route to one of his experiment stations, Dr. Millikan stopped in Winnipeg long enough to preach in one of the pulpits of that Canadian city. He denied, among other things, that science was anti-religion. On the contrary, he cited a long list of scientists who gave a place in their scheme of things to a divine force: Maxwell, Faraday, Galileo, Newton, Einstein, Jeans, and Eddington. He denied, also, that science was getting less religious. Quite the contrary seems to be the case—if church membership is any indication. An examination of Who's Who in America revealed that the oldest one-fourth of the scientists listed there, 12 per cent were church members. But of the youngest one-fourth, 44 per cent were church members.—Christian Herald.

### THE CAMPUS ASKS FOR FAITH

Fay Campbell, secretary of the Yale Christian Association states: "There is a new spirit abroad in student circles. The liberalism which has been fed to the campus gets no response today. The man who wins the attention of our best minds is one who has a real creed and knows what he believes—and that creed includes some positive information about God and Christ, alongside of some clear convictions as to the revolutionary nature of the ethics of Jesus. Students no longer need to be told that capitalism and war are wicked. They want to hear from a man who can help them to pray and at the same time train themselves to build a new world. I am certain that the religious situation on the campuses which I know is the most encouraging it has been since the war."—The Congregationalist.

### RACE RELATIONS SUNDAY ANNOUNCED

The Commission on Race Relations of the Federal Council of Churches, George E. Haynes, Secretary, 105 East 22nd Street, announced today that the eleventh annual observance of Race Relations Sunday will be on February 12, 1933, Lincoln's Birthday. Among the interesting items and suggestions in the plans prepared by the Commission for the observance of the day will be messages from Dr. Daniel A. Poling, President of the International Society of Christian Endeavor, and from Dr. Robert R. Morton, Principal of Tuskegee Institute. There will be a general Race Relations Sunday message calling attention to the crisis in race relations between the forces of prejudice and the forces of friendly goodwill.

A suggested program for church services has been prepared by Dr. Ernest F. Tittle of Evanston, Illinois, and a unique program for the Church School has been prepared by Dr. P. R. Hayward of the International Council of Religious Education. An original poem by Dr. Hayward gives the present-day meaning of "enslaved" and contains these lines: "... whenever any ignorant or willful man denies to his fellowman his full chance at life, there we are. But we are more than men. We are hopes—that failed. We are love—that was denied. We are dreams—that a harsh world turned to the ashes of bitterness. We are human imagination—that died at its birth. We are courage—slain. We are creative minds—crushed

among machines and routines. We are flaming spirits—smothered at their first flicker of divine promise. . . . We always await the Great Liberator." A Church Women's program prepared by Mrs. Orrin R. Judd, President of the Council of Women for Home Missions, suggests steps for "Adventuring in Friendliness."

### A MILITANT BISHOP

Bishop William T. Manning recently assisted in forcing an entrance to a church which he believed had been closed "with the purpose of preventing the rector from continuing the policy of admitting colored people to the services." He declared such action to be "contrary to the central principles of religion." There doubtless are a good many who are disposed to regard such action as beneath the dignity of a bishop, yet it is recalled that Jesus manifested quite as much violence in the cleansing of the temple. It is also known that there are very many Christian people who would object to Negroes worshipping with them, but there is no shadow of ground for feeling that Jesus would have objected to an audience composed of all sorts of people.—The Presbyterian Advance.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Jonah II

On one never-to-be-forgotten occasion during his student days the writer asked his teacher, the world renowned linguist and Old Testament authority, Robert Dick Wilson, if a modern believer could accept the book of Jonah as a genuine product and not be put to shame by the destructive critical scholars? He replied in his characteristic, but energetic manner, "Well, why not?" Then there followed as interesting words as the most earnest student could expect to receive from a teacher. We both missed our noon-day luncheons, but never shall your scribe forget the rich summary of evidence which the famous Princeton scholar set before him.

Much of that discussion has passed into the fringe areas of consciousness; but today, the day following our national election, the famous conclusions of the worthy Dr. Wilson are before his eyes. They appear in The Princeton Theological Review and are accessible to students of the Scriptures. The articles examine "the linguistic evidence of the critics and the summation thereof." They are a monumental study and very enlightening and convincing, reminding one of the statement which Dr. Wilson often uttered in the classroom: "No one knows enough about the Old Testament to assail its authenticity or general trustworthiness." That the writer earnestly believes.

My readers will no doubt be interested in the conclusions held by the widely known Princeton authority. He writes:

"This detailed examinations of the evidence produced by the critics in support of their allegations that the Book of Jonah cannot have been written in the lifetime of Jonah, the son of Amittai, has shown that in not a single specification is the evidence convincing. Not a single statement as to diction, style, ideas, or historical allusions, will stand the test of a complete induction and comparison. The most that can be said for any single item is that it is possible, but not one is supported by even one assured witness. The testimony of the Book of Jonah as to its origin and facts stands unimpeached. Its diction, its style, its ideas and its historical references, agree with what we know of the eighth century B. C. and with what the book affirms as to the time of its composition. Those who assail it must confine themselves to its accounts of miracles, predictions, and divine interventions. At all such assaults the Christian will sniff and he that sitteth in the heavens will laugh. For in these days of surgeon's wonders and submarines' achievements and Burbank's experiments, it is a bold man who will attempt to set limits to the subtleties of the All-wise or to affix bounds to the Almighty Maker and Preserver of all things. Christus creator, Christus revelator, Christus consummator! "Knowest thou the ordinances of heaven, or canst thou set the dominion thereof in the earth?"

### I THE HISTORY OF THE BOOK

1. Author. Jonah, son of Amittai. II Kings 14:25; Jonah 1:1.
2. When and Where Written? Around 800 B. C. in Palestine.
3. To Whom Written? To Jews and the Nations.
4. Purpose. To teach that the purposes of God reach beyond the children of Abraham.
5. Authenticity. The best scholarship finds it an authentic writing.

### II THE OUTLINE OF THE BOOK

1. Jonah's Disobedience and Defeat. Chap. I.
2. Jonah's Distress and Deliverance. Chap. II.
3. Jonah's Declaration and Discovery. Chap. III.
4. Jonah's Displeasure and Discipline. Chap. IV.

### III THE PROGRESS OF THE STORY (In Scripture)

1. "... But Jonah rose up to flee into Tarshish from the presence of Jehovah." Jonah 1:3.
2. "Then Jonah prayed unto Jehovah his God out of the fish's belly." Jonah 2:1.
3. "And the word of Jehovah came unto Jonah the second time." Jonah 3:1.
4. "I do well to be angry even unto death." Jonah 4:9.

### IV THE CHARACTERISTICS OF THE BOOK

1. Key Words. Repent. "I" is often used.
2. Key Verses. 2:9; 4:2.
3. Key Chapters. 2, 4.
4. Key Topics. The God of the Gentile and the God of the Jew.

### V THE VALUE OF THE BOOK

The book of Jonah is especially rich in typical truth. Another teacher of the writer, Dr. John D. Davis, taught the following as regards types teaching truth:

"1. Nineveh repented at the preaching of one prophet; whereas Israel repented not, although many prophets were sent to it (cp. Matt. xii. 41). This seems to be a type, to be related to and look forward to a general truth, that the Gentiles yield a readier acquiescence to the doctrines of God than Israel had done: acquiescing not more readily to the moral law indeed, but to the revelation of God as a whole; for example, to his method of salvation as outlined in Hosea xiv. (cp. Is. ii. 2-4 with 5).

"2. Jonah, an Israelite and God's servant sent to preach to the Gentiles, is an evidence of God's will that the people of God's Kingdom shall lead the Gentiles to repentance and to God. Jonah was not the only Israelite in whom this truth was exemplified: Elijah was sent to a woman of Zarephath (1 Kin. xvii.), Elisha cured Naaman the Syrian (2 Kin. v.), Christ talked to a woman of Samaria about the things of God and healed the daughter of a Syrophenician woman (Mark vii.; John iv.)

"3. Jonah, an Israelite and God's servant fleeing from duty, is cast into the sea, but is delivered in order that he may fulfill his mission. This illustrates the prophetic doctrine that the children of Israel, untrue to their native land; but a remnant, chiefly of the southern kingdom, shall be saved to fulfill Israel's mission to the world (Is. xlii. 1-4; xlix. 1-13; cp. ii. 2-4; vi. 10).

"4. Jonah, an Israelite and God's servant cast into the depths of Sheol and yet brought up alive out of the pit (Jon. ii. 2, 6), illustrates and probably portended the death for sins not his own, and the burial and the resurrection of the Messiah, the representative Israelite and perfect servant of the Lord (Matt. xii. 40.)"

### VI THE CHRIST OF THE BOOK

1. Jonah and Christ. Read Mt. 12:38-42. Also Lk. 11:29-32.
2. Jonah and Israel. Dr. Bullinger says: "Jonah is God's ambassador sent to preach repentance to the Gentiles. So was Israel. He objects to Gentiles being thus blessed, and flees from the unpleasant task. He is visited by divinely sent storm, and is thrown into the sea. So Israel is now cast into the sea of nations; but like Jonah, is not lost, for presently Israel will be cast up on the earth, and become the ambassadors of Jehovah, and the conveyors of blessing to the Gentiles."

### VII THE LESSONS OF THE BOOK

1. Man cannot escape the presence of Jehovah. 1:3-17.
2. Obedience is the royal path to spiritual success. 1:12; 3:1-3.
3. Man's anger is vain before a holy God. 4:1-11.
4. The heathen are worthwhile in God's sight. 3:5-10; 4:11.
5. Sailors and the sea belong to God. 1:9-16.
6. Jehovah condemns sin in all nations. 3:4-8.
7. God is merciful to the penitent. 3:9-10.

W. I. DUKER,  
President  
Elkhart, Indiana

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Maurertown, Virginia

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# The Rational Basis of the New Birth

By Leander S. Keyser, D. D.

(Address Delivered at the Summer School of the Bible Institute of Los Angeles)

## I Christianity and Intellectual Culture

Nicodemus, who came to Jesus by night, began the conversation by paying Jesus a compliment. He said: "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him" (John 3:2). But Jesus, apparently, paid no attention to his salutation, but seemed to divert the conversation into another channel by saying: "Verily, verily, I say unto thee, Except any one be born again, he cannot see the kingdom of God" (John 3:3). (The American Revision says "born anew"; margin, "born from above." In either case it would signify a supernatural event. It should also be remembered that the Greek uses the term *tis*, which means, not "a man," but "any one." So we have translated it literally in the text.)

Of course, there was a logical connection between the statement of Nicodemus and our Lord's reply, which might be phrased in this way: "If you look upon me merely as a Jewish rabbi and a miracle-worker, you have too low a conception of me, that is, a merely external and intellectual one. The only way by which you may come really to understand me and the principles of my kingdom is by being born again."

But Nicodemus was utterly nonplused by Christ's answer. He exclaimed: "How can a man be born when he is old?" Jesus did not stop to explain to him the mystery of the new birth, but repeated his previous statement, only in somewhat different phraseology: "Verily, verily, I say unto thee, Except any one be born of water and of the Spirit, he cannot enter into the kingdom of God."

Then Nicodemus, as it were, "threw up his hands," and exclaimed, "How can these things be?"

This incident leads us to offer some observations on the relation of the Christian religion to intellectual culture. Nicodemus was an educated man. We know this from several circumstances: he was a Pharisee; he was a member of the Jewish Sanhedrin; Jesus called him "a master of Israel." Perhaps he was a graduate of the University of Jerusalem, and may have sat at the feet of teachers like Hillel and Gamaliel. Yet he could not understand what Jesus meant by the new birth.

These facts lead to a further remark: A man might be a highly educated man from the academic viewpoint, a veritable savant; and yet might be only an abecedarian in spiritual lore. Some one has put it rather poetically, nevertheless truly, in the following way, which we will not attempt to quote literally, but will express in our language:

A man might be a great astronomer, so that he could talk learnedly about the stars and planets of the heavens and their wonderful movements in the universe; and yet he might not be able to discover "the Star of Bethlehem." A man might be a great

botanist, able to speak learnedly about all the flowers, plants and trees, and give their technical scientific names and classifications; and yet he might not be able to identify "the Rose of Sharon and the Lily of the Valley." Again, a man might be a great geologist, able to discover in an erudite way about the rocks and fossils and the diversified strata of the earth's formation; and yet he might not know how to take his stand on "the Rock of Ages." Once more, a man might be a learned mathematician, competent to solve all the problems of his recondite science; and yet he might not be able to solve the most fundamental and important problem of all, namely: What it would "profit a man to gain the whole world and lose his own soul."

No! History and experience prove that no one can become a Christian by a mere intellectual process. Whether learned or unlearned, men are not made Christians in that way. Christians are made by being "born again."

Sometimes inquiring persons are puzzled over this circumstance. To make the matter concrete, they may put their problem in this form: Here is a very learned man, a veritable Solon, with many scholastic titles attached to his name; yet he does not believe Jesus Christ to be the Savior of the world and the Bible to be the inspired Word of God. On the other hand, here is another man who is equally erudite, with just as many academic titles appended to his name; yet he is a devout believer in Christ and the Bible. How, then, asks the earnest inquirer, are we to decide where great doctors disagree?

We would not chide the questioner because of his mental dilemma; yet his conundrum may be solved in a very simple way: The first man mentioned is not an unbeliever because he is so highly educated in the academic sense, but because he has never been "born again." The other man in this comparison is not a believer because of his great intellectual acquisitions, but because he has had the experience of the "new birth." That experience, and that alone, makes the difference between the believer and the unbeliever, the Christian person and the worldling.

It may be said that these are purely dogmatic statements. Thus far, we grant, they may seem to be so; but they are based on reasonable premises. Suppose our religion depended on erudition and long-drawn and minute historical and scientific investigations; then the vast majority of people never could become Christians. Yet many of the best and most useful Christian people we have known have never attended a college or a university; have never, so to speak, brushed their clothes against academic walls. A religion that is meant to be universal, as the Christian religion certainly is, should be available to everybody. The Christian religion is available; for every person,

lettered or unlettered, can, if he will, come to God in the name of Christ through the narrow gateway of repentance and faith, and receive the experience of regeneration by the Holy Spirit. It is not a difficult or complex or protracted process.

Yet this method does, he it frankly said, demand humility and submission. That requirement, however, is reasonable; for a docile attitude of mind is necessary in the presence of all truth, no matter to what realm it may belong. If you go into a chemical or physical laboratory to discover facts regarding the composition and activity of matter, you must investigate in a humble and teachable spirit. You must submit to the physical conditions. The same truth obtains in the laboratory of spiritual experience.

Of this fundamental principle are based several elementary statements of the Bible. The way of salvation, says the prophet, is so plain that "the wayfaring men, though fools, shall not err therein" (Isa. 35:8). "I thank thee, O Father, Lord of heaven and earth," said Jesus, "that thou hast hidden these things from the wise and the prudent, and has revealed them unto babes; even so, Father; for so it seemed good in thy sight" (Matt. 11:25, 26). What a tender, yet rationally fundamental, statement! Paul teaches the same doctrine. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). Again: "The Wisdom of this world is foolishness with God" (1 Cor. 3:19).

All this teaching is just as it should be to meet the universal human need for a clear assurance of truth and salvation. Nor is the foregoing statement of the Christian way of salvation in the least measure to be construed as a belittling of education and intellectual culture. The world needs educated men and women to bring to it many of the necessities and amenities of our physical, social and spiritual existence; to open up the precious treasures of knowledge; to vindicate cogently and convincingly "the ways of God to man," especially in his beneficent revelation through Jesus Christ and in the Holy Scriptures. Yes; the Christian religion is the friend of intellectual culture, even while it proves itself sane and well-balanced by refusing to overstress it and make unreasonable demands upon it.

## II The Definition of the New Birth

### 1. A Simple Statement.

The definition of regeneration (Latin *re* and *generare*, to beget; *regeneratio*, the state of being reborn), which is the theological term for the new birth, need not be made difficult or abstruse. It may be very simply stated in this way: Regeneration is the implanting, by the Holy Spirit, of the principles of a new spiritual life in the human soul. The result is that the divine image in man, lost through Adam's fall, is restored, and thus man again becomes in rapport with God. Surely this is so reasonable a doctrine that one feels it ought to be true.

The process of regeneration might be illustrated from the physical realm; for, as Henry Drummond was wont to say, there is "physical law in the spiritual realm." We might, however, reverse the order by phrasing it: "spiritual law in the physical realm." As the cosmos is a unitary system, it is reasonable to believe that in many respects the same laws hold in all realms.

Our illustration is this: Suppose you own a plot of ground in the rear part of your yard, and wish to convert it into a garden.



In its natural state it is overgrown with weeds and thorns and thistles and infested with noxious vermin. What method of garden-making will you pursue? You will dig up and cast forth the weeds, thorns and thistles, drive out or kill off the infesting vermin, break up the hard soil and harrow it thoroughly, until you have converted it into a fine tilth. Then what is your next step? You certainly do not let it lie fallow. You carefully plant in the mellowed soil some valuable seeds. Then the sunshine warms them, the bland winds blow over them, the dews of heaven moisten them; they begin to germinate, then unfold, break through the surface of the soil, and continue

(Continued on page 15)

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
With  
Thoburn C. Lyon

### STEWARDSHIP OF LIFE

(Lesson for November 27)

Lesson Text: Mark 1:16-20; Acts 26:12-19;  
Golden Text: 2 Cor. 8:5

### Daily Readings and Suggestions

#### MONDAY

#### Fishers of Men. Mark 1:16-20

Assuredly there was nothing wrong or improper in the business of being a fisherman, or in any other honest business. But God wants us to fix our attention on something of much greater value than fish, or hogs, or corn, or money: he would have us work with life. It may be necessary, like Carey, to "cobble shoes to pay expenses" while we do this greater work, but we should let nothing take our thoughts away from our great objective. We are stewards not only of our own lives, but also of the lives of others. Think well upon James 5:20. Could there be a greater work than saving souls from death unto life? Let us, too, follow the Master in this work.

#### TUESDAY

#### Paul's Dedication. Acts 26:12-19

Paul had a two-fold incentive: first, in the glorious vision itself, and second, in the high challenge to service. Few of us would stumble at any task, however difficult, if called to it by the Lord himself, by word of mouth; then when we realize the glorious service to which Paul was called (v. 18), any of us should be glad to yield our own obedience to such a call. May we realize that we have been called to this self-same service, and that we have been called thereto by the Lord of life, himself; and may we, too, be obedient unto the heavenly vision!

#### WEDNESDAY

#### Isaiah's Dedication. Isa. 61:8

Just as Jesus called those first disciples to be fishers of men, and called Paul and Isaiah to the self-same work, so he has been calling to those who would hear his voice down through the ages: "Who will go for us?" Each must learn of God himself the particular mission to which he calls us; but rest assured he is calling us—each one. When he has given so much for us, dare we refuse what he asks of us? After all, it is

no great thing—only a "reasonable service." (Rom. 12:1).

#### THURSDAY

#### Using Our Talents. Matt. 25:14-23

As has often been pointed out, these servants were not rewarded for their success in increasing their Lord's treasure, but for their faithful use of that which had been placed in their keeping. The man who had gained only two talents received precisely the same commendation as the man who had gained five. There is no greater reward for which any Christian may strive than this same commendation: May we so use our talents for the Master that we may be found faithful and may be able to present increased treasure to our Lord when he comes.

#### FRIDAY

#### Losing our Talents. Matt. 25:24-30

This poor man had done nothing wrong; in fact, the whole trouble was he had done nothing at all. God had placed a great treasure in his keeping, and by his failure to use it he suffered the universal penalty of neglect: he lost that which he had neglected. God has also given us life, the greatest treasure of all, to be used for him until he calls us to account: Will we use it for him? Or will we lose it? God keep us from the sin of neglect!

#### SATURDAY


#### Entrusted with a Stewardship. 1 Cor. 9:16-23

"Dispensation of the gospel" (v. 17), is more properly "stewardship of the gospel." Elsewhere we read that we are "stewards of the manifold grace of God." What wonderful things God has entrusted to our keeping! And moreover it is required in stewards that a man be found faithful. The stewardship of the gospel is the greatest fact of life, is higher than life itself, in the ordinary use of the word, for it involves eternal life. O God, may we be faithful stewards of our own lives, and may we faithfully dispense to others that gospel which shall bring the more abundant life!

#### SUNDAY

#### First Things First. Matt. 6:28-34

When God calls a man to a work, if we will heed his voice he will teach us and empower us for that work. He even provides for our physical and temporal needs, not only in the sense in which he so provides for us all every day, but in more miraculous ways when need be. Elijah at the brook can testify to this; so could George Muller—and so could all of us. Lord increase our faith; help us to put first things first, then all things needful may be added unto us!

<p>E. M. RIDDLE, President 1117 Randolph, Iowa Waterloo, Iowa F. G. VANATOR, Associate Peru, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St. N. E., Canton, Ohio</p>
<p>J. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>		

## Christian Endeavor Activities in the Pennsylvania District

By W. H. Schaffer, District President

(Dear Young People: Have you forgotten to write to me about the organization of new societies during October? You will remember that October was Organization month.

THE PENNSYLVANIA DISTRICT. IS FIRST TO SEND THEIR REPORTS. WHO WILL BE THE NEXT SOCIETY?

C. D. WHITMER,  
Department Editor.)

The following report was made at the Pennsylvania District Conference held at Johnstown, Pennsylvania, October 14, 1932.

The number of churches reporting Christian Endeavor societies were 21.

An enrollment of active members in the Young People's Societies of 701 was reported, Masontown having the largest enrollment of 150.

Enrollment of Associate members in the Young People's Society was 80, with Masontown having 25.

A total enrollment of all members in the Young People's Society was 776, with Masontown heading the list with 175 members.

All of the societies hold their meetings weekly and on Sunday evening.

A report of seven Junior Societies was made. (Several have organized since.)

The enrollment for Junior Societies is 187 with Johnstown First, leading with 35. One Intermediate Society of 25 members at the Johnstown First church, was reported.

The following reports deal only with the Young People's Societies:

A net gain in membership was realized from September 1, 1931 to September 1, 1932 of 128, with the Brush Valley Society leading with 25. The loss in the same time was 13. That leaves a net gain for the year of 115.

Nine Societies report definite missionary activities in the form of jail services, local missions, Missionary programs, Midweek Missionary studies on Missions.

Offerings to Home Missions during the year amounted to \$63.00, Waynesboro giving the largest offering of \$15.00.

Offerings to Foreign Missions during the year were \$151.00, Johnstown First giving \$100.00.

Offerings contributed to local needs during the year were \$114.24 for local expenses, building funds, pastor's salaries, etc. Allentown gave \$35.00.

The number of Life Work Recruits (Those who have dedicated their lives to definite Christian work and are preparing toward that end) is 10. Johnstown First reports 6.

Number of Expert Endeavorers who hold or have pending certificates, 37. Conemaugh reports 8 and Brush Valley 8.

Two expert Endeavor courses are planned for the near future.

Eighteen societies report social activities.

Other definite Christian activities other than aforementioned were: Prayer for sick

in homes, programs, community meetings, conducting church service in absence of pastor, conduct services at Children's Home.

Eighteen societies report that their pastor takes an active part in the society by: attendance, taking part, superintending, advising, etc.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN

Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to

R. PAUL MILLER  
Home Missionary Secretary  
Berna, Indiana

### Dr. Gribble Chronicles Events

70 rue de Pretoria, Antwerp, Belgium.

September 30, 1932.

Dear Evangelist Readers:

It has occurred to me that a brief chronicle of the month which has elapsed since some of us met and parted at our National Conference, might be of interest to you. It was a pleasure to travel with my sister-in-law, Mrs. Irvin Gribble, on the day following Conference, to Grand Rapids, Michigan, where I had the privilege of hearing a wonderful missionary program, conducted by Mr. and Mrs. L. R. Westervelt and their group of young men—all sons of missionaries, and looking forward to foreign fields. As most of these young men were at one time under my care as babes, some of them from their very birth, it surely was an occasion of rejoicing as I beheld "what God hath wrought" in their lives. We were entertained at Grand Rapids by Mr. and Mrs. Pretzel, whose kind hospitality was greatly appreciated. Mrs. Slack, who spends her vacations with them, had already departed to her Kentucky work.

The next day in spite of the heat we drove through to Detroit where I remained several days in my brother-in-law's home, reviewing the manuscripts of "Undaunted Hope."

On Sunday afternoon, I had the privilege of giving an address on Medical Missions to the Blackwell Society (of Detroit doctors) assembled at the farm home of the famous Chicago woman doctor, Bertha Van Hoesen—Rochester, Michigan.

Much of blessing attended our efforts here, we believe. The full results of our service here below we shall know only in eternity. How blessed is the privilege of sowing beside all waters!

Johnstown, Pennsylvania

The following day we were on our way to New Cumberland. At Johnstown we had the very pleasant surprise of meeting Dr. and Mrs. Bauman and Paul. It was a great pleasure that night to address through Dr. Bauman's courtesy the large audience assembled to hear him—his own address being deferred until the following evening. We are grateful to the Johnstown church for the very substantial gift made toward outfit. The following afternoon found us at my husband's parental home at New Cumberland, Pennsylvania, warmly welcomed by the sisters who now occupy it.

For some months gifts for missionaries had been mailed there by personal friends and churches. And now we plunged into the work of unpacking, listing and repacking, generously aided by the bevy of interested sisters.

Although we arrived on Tuesday it was

Note.—Several active societies did not return their reports and we are certain that Christian Endeavor is stronger in this district than this report actually shows. The officers for the present year are: President, W. H. Schaffer; Vice President, Dora McCoy; Secretary-Treasurer, Robert Ashman.

not until Saturday afternoon that the work was completed, all boxes and trunks forwarded by express to Philadelphia and we ourselves off for an evening meeting at Mountain top, Pennsylvania, where our beloved missionaries, Mr. and Mrs. Sheldon have relatives. We were entertained in their hospitable home at Glenn Summit Springs. A brief service in Ashley on Sunday morning was followed by a train trip to Philadelphia where we had the pleasure of meeting once more, albeit in farewell, our Philadelphia friends. Monday and Tuesday were spent in additional packing, as gifts for missionaries on the field were arriving until actually the last moment before our supposed departure. One-half hour before train-time the last trunk was closed, the freight shipment was in order, and we were ready to depart for the station with baggage—when Mr. Seitz entered. He, having been away, had known of my arrival but had supposed me to be already departed. A brief telephonic communication with his wife resulted in a change of my own plans—as with a sense of relief I accepted their kind proposal to drive me to New York on the following day. I remained one more night at the hospitable home of our dear brother and sister Kimmell and then Brother and Sister Seitz on the front seat, with trunks and bags occupying the rear, proceeded to New York. Thus a day which on previous occasions has always been a day of strain and fatigue, was transformed into one of relaxation and pleasure.

We visited the American Mission to Lepers, where we had a pleasant and profitable interview, Ford's agent where we gained information for future use, and finally the Cunard Line office, from which we proceeded direct to Hoboken, New Jersey, from which the boat was sailing. Brother and Sister Seitz both came on board with me, disembarked at the last moment with other visitors and remained on the wharf until the Mauretania loosed her moorings and we were once more at sea. It was a precious moment of prayer together on deck just before we separated. How sweet will be these memories in days to come!

And now I turned to the large steamer mail—letters, packages, and even one telegram. The unpacking and settling in our very comfortable cabin was soon accomplished. My room-mate was an English lady—Miss Richardson—very pleasant and congenial. My table mates, except a New England professor, were also English, as this is not the ordinary time for Americans to go abroad. The sum total of the Mauretania's passengers first, tourist and third was only 300, while officers and crew numbered 600! Quite a contrast to the Wadai

on which we will soon sail to Africa whose berths are all booked full!

For the most of the journey we had a moderate sea. A day or two even the sailors acknowledged to be rough, and my old enemy "mal de mer" was an unwelcome visitor.

Some of our passengers disembarked at Plymouth, some at Cherbourg, but the majority went on to Southampton.

Here I disembarked also, traveling at the Cunard Line Company's expense, across England and the Channel to Antwerp, the port to which I had booked. This arrangement included one day in London at the National Hotel. As I spent eight days in London, a week of the time was spent at the guest home of Mrs. Weber, in Highgate, London, N-6 at 35 Langdon Park Road. Friends from the Church of the Brethren who pass through London will remember her gratefully. It seemed good to see the "Gospel Messenger" in the home, to hear the familiar "Dunkard" names as household words, and to remember "all (we) are Brethren."

Some of my shopping was done in London. Those who may in future travel by Cunard Line will be interested to know that underwear, hosiery, etc., is purchasable in London at approximately one-third of American prices. This is partly because the £ is so greatly in our favor as to exchange—being now between \$3.47 and \$3.57 instead of \$4.87 as it used to be. We took advantage of this to invest money which had been committed to us for our own passage and that of other missionaries in pounds. Passage on the German steamer—on which five of us are so soon traveling to or from France, three (Miss Myers, Miss Crawford and myself) on the outward voyage—two (Mr. and Mrs. Hathaway) on the homeward voyage of the same steamer—is payable in pounds—best purchased in England.

England to me was also a place of the Lord's bounty as manifested in two remarkable gifts to the medical work—one of a pathological set presented by Dr. Neif Leitch, the famous London pathologist, the other of a case of antiseptics sent to Kribi, carriage free, by Mr. Locke, a London dealer. As the medical work is now entirely dependent upon the faithfulness of a prayer hearing God through the free-will offerings of his children,—definitely as specified—these surprising and unsolicited gifts have been received as a special token of his favor and blessing upon it.

In London I met a dear old lady who had been 48 years in India with only a single year of furlough. She was however in a healthful district, had never had malaria and had frequent residences among India's lofty mountains. She surprised me by handing me a little gift to be forwarded to Marguerite.

I had the privilege also of being a frequent guest of the Royal Empire Society, through the kindness of Mr. Dorey—a valiant friend of the "Mission Oubangui-Char" and of all its members who visit England or France. Under Mr. Dorey's escort I was also privileged to visit the British Museum, where are displayed the latest archaeological findings from Egypt, Babylonia and the Ur of Chaldees. These vindicate, as such findings, always must, the truth of God's invincible word, and the accuracy of its verbal inspiration.

The National Art Gallery interested me especially as to the various artistic concep-

tions of our Lord, and as to the representations of the "Holy Family."

The visit to the headquarters of the British and Foreign Bible Society was also fraught with interest. It is a great pleasure to meet such men as Dr. Kilgour and Mr. Platt. The latter had recently returned from his tour of the Belgian Congo and was especially enthused as to the necessity for immediate and concerted effort on the part of all those who hold the truth in sincerity. He referred especially to the changing methods and rapid advances of Catholicism in the Belgian Congo. The conditions in the Belgian Congo are sounding a warning cry to us who labor in French Territory where Catholicism, while rapidly advancing, has as yet made fewer inroads. Already Belgian Protestant missionaries find their hands are tied. Shall we wait until ours are also? Or shall we labor while we may?

It was a great pleasure and rare privilege to have a Sunday in England. I took advantage of it to hear Campbell Morgan at the Westminster Congregational Church in the morning and Drusdale Young at a down-town Methodist church, (strong in the fundamentals) in the evening. Strange to say the same text was used on both occasions, "Lo, I am with you always even unto

the end of the world." I never hear the text quoted but what I hear again, as it were, Mr. Gribble's sententious remark: "The 'Lo' is for those who set about to 'go.'"

Dr. Cook and Dr. Leitch, two eminent tropical specialists have kindly examined me and believe they can cure both the heart condition and the filariasis. How wonderful should I be spared again to see you!

On Wednesday night I left London, traveling by train, by steamship "Antwerp" to Antwerp. I had the worst of all my "Channel" crossings, but God wonderfully answered prayer in sustaining and relieving.

I am now with Mr. and Mrs. J. Palmer Hern, formerly of Leopoldville, Congo Belge, now conducting a Mission Hostel in Antwerp. I leave tomorrow for Paris, where Mr. Taber will meet me.

If this reaches you in time will you pray for the little party of outgoing missionaries as we embark at Boulogne (France) on October 18th for Kribi?

May God bless us as we together labor with united efforts to prepare a Highway for the Second Coming of our King in the completion of our task of world-evangelization.

Lovingly your missionary friend,  
FLORENCE N. GRIBBLE.

God has blessed the church in a wonderful way.

Several letters of former pastors were read,—Dr. J. Allen Miller, Brother Garber, and Wolford—these letters brought memories of other days to many. Brother Duker was present and gave a talk relating experiences during his long pastorate.

We have one charter member, Mrs. Amanda Leonard—eighty-two,—she loves her church and is faithful in her attendance.

Brother Stuckman, assisted by our choir leader, Mrs. Wilson, and some of our young people, presented "Our church album."

This pantomime began with the history of the Church and closed with the history of our local church. This was a pleasing presentation of church history and was enjoyed by all.

These five years in our first unit have been busy years. After all, the busy church is the growing church.

These are times when the church should not retrench—through the loyalty of our people in adversity as well as in prosperity and the very capable leadership of Brother Stuckman, we are going forward.

EDNA NICHOLAS.

## REPORT OF THE WORLD'S SUNDAY SCHOOL CONVENTION HELD IN BRAZIL

Dr. H. C. Tucker, for more than forty years the general agent of the American Bible Society in Brazil, and perhaps the best loved of all Brazil's Evangelical leaders, has prepared this comprehensive statement concerning the recent

### Eleventh World's Sunday School Convention

The Eleventh World's Sunday School Convention was called to order by Dean Luther A. Weigle of Yale University at 2:00 P. M. on July 25, 1932, in the magnificent Municipal Theater, Rio de Janeiro, Brazil. Devotional exercises were conducted by Bishop Wm. M. Thomas of the Protestant Episcopal Diocese of Southern Brazil. The welcome address was given by Sr. Jose Luiz Fernandes Braga, chairman of the Local Convention Committee, a successful merchant and prominent Sunday School worker. He was followed by the chairman of the Brazil Sunday School Union. Appreciative responses were made by chosen representatives from the continents of Africa, Asia, Australia, Europe, North America and South America. An official representative from the Presidential box in the Theater brought from the President of the Republic most cordial greetings and ardent wishes for the success of the Convention. A message from the President of the World's Sunday School Association, Sir Harold Mackintosh of Halifax, England, who was unavoidably absent, was heard by the great audience in the Theater and a still greater audience by means of radio. There is only space to quote a sentence or two. "Rio de Janeiro has the fame of being the most beautiful city in the world, and your country and its inhabitants are numbered among the most amiable and hospitable of all peoples. Permit me to repeat to you one of Kipling's verses that since my student days has lived in my thought:

I've never sailed the Amazon,  
I've never reached Brazil,  
Yet, weekly from Southampton,  
Great steamers, white and gold,  
Go rolling down to Rio,  
And I'd like to roll to Rio  
Some day before I'm old."



### BRYAN, OHIO

The work at Bryan, Ohio, is moving along in a steady trend. While we are not doing anything that might be termed as spectacular, yet we feel that we are making some gains. We have not had to make any retrenchments because of present world conditions, as far as the work is concerned. To be sure our budget is not what it had been, but we are not willing to take any backward step. We feel that if there ever was a time the church needed to move forward it is now. This is the opportune time for the church to do some definite work, when people do not have so much money that they can go every place else. To close the church and wait till times get better, would amount to the same as a farmer refusing to plant any crops till he has the mortgage paid off on his farm. So while we cannot do all that we had hoped to do, it may be the Lord's way of using us to do greater things for him. If people will get back to earth, the church will have an opportunity to reason with them about God and his program for their salvation. So the Bryan church is seeking to go forward in the name of Jesus Christ, and doing his will, and we know he will lead through these difficult and trying times.

Every department of the church is working in a commendable way, and we have no reason to be discouraged in any way. When every department of the church is working in harmony and seeking the leadership of the Holy Spirit, it is bound to go forward. The services are growing in interest since the summer slump, and people are beginning to settle down for the winter.

November 13th we are beginning our revival meetings. We will have Mr. and Mrs. H. E. Richer with us again to lead the music. We were all so pleased with our

services last winter that we decided to have them again, and that is good news not only to our own church, but to the town's people. We are looking forward to a good meeting, and believe that souls will be saved. We ask a special interest in the prayers of praying people in behalf of these meetings.

C. A. STEWART.

### ELKHART, INDIANA

Homecoming Day, November 8, was a day of inspiration—a day of blessings socially and spiritually. While there were but few strangers with us, it was a great day for our own people. Each service was largely attended and we all felt it was a source of encouragement.

The day began with a large attendance at Sunday school, which was followed by preaching; our pastor, Brother Stuckman, gave the morning address.

Dinner was served and it was no "depression" dinner, every one present enjoyed the dinner and the social hour that followed.

The afternoon services were very informal.

Reports of money raised during this five year period showed almost \$40,000 passed through our church treasury. Nearly two hundred members were added to our roll. These five years have been wonderful years,—years of spiritual uplift, years of work and sacrifice, years of great joy and satisfaction because, of the work begun, a large and very definite task was accomplished. In every way our work has been strengthened and enabled to go on in a larger service.

During this period Brother W. I. Duker was our pastor and through his leadership and the willingness of his people to respond

"This great international Convention represents the greatest and mightiest voluntary movement in the world, cooperating for the Christian education of coming generations. The Sunday school scholar of today will be the Christian citizen of tomorrow. The Sunday school is indeed the hope of the future. Heaven grant that the Living Christ may unite us all, those present and those absent, in a new and greater consecration to his service."

The Chairman of the Executive Committee explained the plan and purpose of the Convention, the official photograph was taken and a reception followed in the spacious lobbies in which genuine Brazilian coffee was served after the style of the country.

The Convention was now in full swing and went forward day after day with the splendid program built around the Convention theme—"The Living Christ." There were two general sessions a day, afternoon and evening; six Seminar Groups did excellent work in the mornings, and brought to the Convention their findings and recommendations. Three popular conference sessions on each of five great topics were held in churches and halls in different parts of the city. The Youth Council planned under the leadership of Dr. George Stewart, the first of its kind on an international basis in South America, was successfully carried out at the Bennett College. The Choir of 500 voices and the beautiful and impressive Pageant entitled "The Christ of the Ages" under the direction of Prof. H. Augustine Smith of Boston University contributed largely to the success of the Convention. The Hallelujah Chorus from Handel's Messiah, as well as other masterpieces sung in Portuguese, and the Convention Hymn, "All Hail the Power of Jesus' Name" sung in many tongues, thrilled the assembly from time to time.

The educational Exhibit assembled and set up by the skillful hand of Mr. Harvey E. Cressman of Philadelphia in the rooms of the School of Fine Arts was visited, appreciated and studied day after day by hundreds other than delegates of the Convention. In an adjoining room 500 Color Reproductions of World Famous Masterpieces, constituting a Temple of Religious Art were shown and interpreted daily by Prof. Smith to increasing numbers of interested visitors and delegates.

An audience of perhaps 10,000 gathered in a large park near the center of the city on the afternoon of Convention Sunday, and heard, by the aid of loud speakers, brief messages from representatives of thirty-three nations, and led by a Salvation Army band joined in singing Sunday School hymns in different languages.

There were held eleven general sessions of the Convention; the Pageant was given twice; the meetings of Seminars, Youth Council, Popular Conferences, Groups by Languages and Areas, the Executive Committee of the World's Sunday School Association and other groups connected with the Convention numbered seventy-five. Ninety-six program participants were listed in the Convention Who's Who coming from every continent in the world. One-half of these either live in Latin America or are able to speak Portuguese or Spanish. In the main sessions every speaker announced save one was present ready to respond to his program assignment. The enrollment of delegates was 1,619 from thirty-three nations. Special arrangements were made whereby

from the local churches many others in addition to the official delegates attended some of the sessions. At times the audience numbered more than 2,000 persons.

There were a number of social events and contacts of interest. The Banquet provided by the President, Sir Harold Mackintosh, brought together in delightful fellowship delegates of the several nations and races represented. The usual Pilgrim's Banquet for delegates who had attended one or more World Conventions was presided over by the greatly beloved Dr. W. C. Pearce of Los Angeles who stood at the head of the list, this being the seventh World's Convention he has attended. The President of the Local Committee entertained all Latin American delegates who mingled together in delightful fellowship and a spirit of continental solidarity. The University Club of Rio de Janeiro, the Rotary Club and others entertained numbers of the delegates at luncheons. I saw in the lobby of the hotel, as guests were gathering for one of these banquets, five Protestant Bishops and a number of prominent Church leaders of various denominations, races and countries mingling together in conversation and Christian Fellowship.

An interesting and lengthy communication could be written on Brazil as Host of the Convention. Delegates at the Sixth World's Convention in Washington, 1910, put South America on the Sunday School map of the world; and at each succeeding Convention at Zurich, Tokyo, Glasgow and Los Angeles, Brazil repeated her invitation to the delegates to come to Rio de Janeiro. When the invitation was finally accepted at Los Angeles one of the Brazilian delegates, passing through New York on his return homeward, walked into the head office of the World's Sunday School Association at New York, handed to the General Secretary a thousand dollars, saying that is the first of the five thousand dollars Brazil will give to have the Convention as her guest; Brazil wanted this Convention. This Christian gentleman accepted the chairmanship of the local committee arrangements; very soon a number were gathered to make up the General Committee and they were divided into various subcommittees with tasks assigned. It was agreed that at noon every day all who could would meet in a room at the Convention headquarters for a few minutes in prayer for guidance and fellowship; this proved to be increasingly a blessing. A campaign for funds started from the offices of the Brazil Sunday School Union brought responses from Sunday schools and individuals throughout the country. Literally thousands made contributions, most of them small but the sum total was sufficient. Government authorities readily granted the free use of the beautiful Municipal Theatre for the Convention sessions, spacious rooms in the School of Fine Arts building just across the Rio Branco Avenue from the Convention Hall for the Exhibit, and facilitated the passing of exhibit material and baggage through the customs free. The hotels of the city were ready to do their part; the press responded and during the Convention gave generous space in reporting the proceedings; the illustrated papers and photographers featured the Convention in two weekly issues; and Radio Companies cooperated splendidly. The Protestant churches of the city generously offered the use of their auditoriums and schools rooms and invited delegates to occupy their pulpits; many homes were open to visitors and all the citizens

were courteous, kind and interested. Foreign delegates were conducted on sight-seeing tours about the city and out along the splendid automobile drives over the surrounding mountains and by the sea shores.

The President of the Republic very cordially received a delegation commissioned to convey to him and to the Brazilian Government and people most hearty thanks for the generous hospitality and consideration accorded the Convention. He readily consented to be photographed with the commission in the garden of the Presidential residence; this will be a historic picture.

Greetings and messages of encouragement were received from many parts of the world; from the Prime Minister of Great Britain, the President of the United States, the Patriarch of Jerusalem, the Prime Minister of Japan, the Minister of Foreign Affairs of China, South Africa, Australia and New Zealand, and from many others prominent in State, Church, business, educational and social circles.

We would not leave the impression on the minds of our readers, that the Convention was mainly an occasion of social, international, interracial and interdenominational fellowship. The story of the profound study and preparation that produced the many splendid, informing, thought-provoking and inspiring public addresses, the enlightening direction given to study groups and the results summed up in the findings, will appear in the Convention volume. This is to be published separately in Portuguese and English. This will be the first time that the entire proceedings of a World's Sunday School Convention have been published in another language than English. Brazil appreciates the honor, and the cause of Evangelical Religious Education in Latin America will be greatly advanced. The Convention was indeed a great success and was well worth while the time, labor, money, travel and sacrifice that many from all parts of the world gave to make it possible.

The Convention has made a profound impression on the public, and has contributed as no single event of the past to raise the Protestant Evangelical Church and Sunday School movement in Brazil and elsewhere in the estimation and respect of the people generally. The effect and influence of the Convention on the mind and heart of workers, foreign and national, and the community of believers in Brazil and throughout South America has been, and will be increasingly to dispel the sense of isolation heretofore keenly felt.

The spirit of the Convention was forward-looking, and hopeful. The leaders, speakers and delegates were, like the multitudes everywhere, sobered into deep seriousness by the disappointments, disillusionments and depressions that have come to the world of mankind in recent years; but not a word of pessimism was uttered at any time. The Living Christ, the hope and light of the world, was the dominant note all the way through. There stands on Corcovado Mountain overlooking the city of Rio a massive reinforced concrete figure of Christ with outstretched arms. Coinciding with the opening of the Convention Roman Catholic plans were completed for the nightly illumination of the statue. Multitudes beheld the scene in striking contrast with the purpose and program of the Convention to unveil, reveal, illumine and exalt The Living Christ in human hearts and lives.

From time to time tourists seeking pleasure, scientists in search of knowledge, edu-

cators and others on missions of good will, capitalists, engineers and business men looking for investments and for commercial and industrial expansion, in increasing numbers have been coming to South America, but never before has so large and representative a group from thirty-three nations of the world visited this Continent on Business for the King.

The Twelfth World's Sunday School Convention goes to Scandinavia in 1936.

Dr. Merrill has said that the liberal in religion is like Abraham, who "went out, not knowing whither he was going." But the danger is that he may resemble the Abraham described by a backwoods preacher, who "went out, not knowing whether he was going or not."—John Bunyan, in *The Baptist*.

A Texas paper comments as follows: "The preacher has a great time. If his hair is gray, he is too old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, someone could have told him how to do better."—*The Churchman*.

## THE RATIONAL BASIS OF THE NEW BIRTH

(Continued from page 11)

to grow, until presently you have a beautiful flower and vegetable garden.

In that way, precisely, the new life is begotten in the soul. Through the law that foreign growths are uprooted and cast away, the corrupt creatures removed; then the soil is broken up by begetting repentance, contrition, sorrow for sin and desire for salvation. At this point the new vital spiritual principle is planted in the receptive soul; and that divine act constitutes regeneration. The result, or fruitage, of the new birth is the ability to exercise active faith in Christ as the Savior, bringing justification on God's part and the beginning of sanctification on the believer's part. This last is a progressive work of grace, and is furthered by the correlation of the divine will and the renewed (regenerated) human will. In this way the believing soul (to keep up the figure) is converted into a beautiful and useful "garden of the Lord," which may be said to "blossom as the rose." To possess such a heart-garden ought to be the earnest desire of every individual.

2. A Statement in Psychological Terms. It may be objected that our argument is based on imagery; that it is simply founded on an illustration from the physical realm, and that proves nothing. "That explanation is not sufficiently psychological," says the objector.

Then let us apply psychology. Just as an external object, say a tree, through the well-known optical and physiological media,

carries a stimulus back to the center of consciousness in the cortex of the brain, and there meets with the corresponding response in the self-conscious mind, so that the person says, "I see a tree out yonder on the campus"; just so the Holy Spirit, through the medium of the law and the Gospel, whether read, heard, or otherwise made known, carries a spiritual stimulus to the soul and creates within it new powers and perceptions, which in turn enable it to react to the gracious appeal in sequential and corresponding ways. That is the psychology of Christian conversion. In this mediated process and experience, theology and psychology meet and integrate; one might almost say, meet and embrace each other. Between them has been established a true *modus vivendi*.

(To be continued)

## "I DIDN'T KNOW THAT!"

The Prophet attended the Great Council of Prophets and Scribes, and the shortage of Shekels and the size of the Debts for the great organization caused much debate and much re-organization and de-organization. And it came to pass at a time when the stomach joined in with the loud speakers and got the floor, one of the Prophets spake thusly to the Prophet who writeth this, "Wherefore, when Shekels are so scarce, do the High Priests go to the High-Brow Inn for refreshment and rest, while many of us go to Low-Brow Inns?"

And the Prophet said, "I know not why, and furthermore it is none of my business."

And it came to pass, when none had any wind to speak any more, a Scribe arose and thanked all who had made the sojourn of the Prophets so pleasant in that hospitable city; and behold, he thanked the High-Brow Inn for refreshment and rest, while many of us go to Low-Brow Inns!

And the Prophet who wanted to know the "why," confessed and said, "Oh, I didn't know that!"

And the Prophet said, "If the so-called Prophets knew first what they were talking about, there would be more light and less heat in the Great Council. And in a good many other places." —Now and Then.

## OUR LITTLE READERS

### ON TO GRANDPA'S

Mother had been talking for several weeks of going to grandpa's for Thanksgiving, and now at last, with the trunks packed and at the station, and with Helen and Gertrude and Baby Weldon by her side in a tiny room on the through express, they were on their way.

Helen and Gertrude had often ridden on the cars before, but then they had simply sat in straight-backed seats and ridden for a little distance; but there they had a beautiful stateroom all to themselves and because there was Baby Weldon papa had arranged to have a berth made up all the time so that Mamma could lay him down whenever he wanted to sleep.

At first Helen and Gertrude watched the cows that lazily looked at the train as it went by, or scampered away across the fields when the whistle of the engine startled them. But soon they both grew hungry and tired. Then mother said, "Let us have a little party."

In a few minutes she had a little table set up at one side of the stateroom, with napkins on it and sandwiches and cake and fruit, and they had a very jolly party all by themselves.

But their eyes grew heavy at last, and after the porter had made another bed Mamma tucked Helen and Gertrude safely in for the night, and the motion of the train rocked them to sleep; when they awoke it was morning.

"Is this Grandpa's?" asked Helen, as the train stopped in a big city.

"Oh, no!" said mother. "We shall not get to Grandpa's until seven o'clock tonight." "Can't we make some rings and bracelets and baskets?" asked Helen.

"I forgot the beads," said Mamma, "but there is something else that I didn't forget!"

Then from the big travelling bag she took a bundle of white paper and a bundle of brown crinkly paper and a box of water-color paints, a little tube of mullage, some red and some dark-green sealing wax, some copper wire, a pair of pincers, and last of

## THE BRETHREN'S HOME EMERGENCY CORNER

The members of the Brethren Church deserve commendation for their breadth of vision, as indicated in their having undertaken to support so large a variety of interests outside of the borders of their local congregations. The College, Foreign Missions, Home Missions, and District Missions, a thriving Woman's Missionary Society, a National Sunday School organization, A National Christian Endeavor organization, a Laymen's organization, besides The Brethren's Home and the attempt to do something worth while in support of our superannuated ministry. This is a large program for a denomination with the numerical strength of ours, and the degree of financial competency which exists among our people. And it is most heartening to note the measure of loyalty expressed in such a time as this. Knowing that in many instances the offerings which are made in support of these, represent a real sacrifice, it is with keen regret that attention must be called to the crisis through which the Management of the Brethren's Home is passing. Though every effort is made to conserve its resources, it must have fuel to keep its inmates from suffering, and both food and clothing to otherwise support them. Believing that our people only need to know the situation to come to its relief, both with their prayers and their gifts, we, whom you have made responsible for the care of the institution, have pledged ourselves to bring to you a weekly message of information, concerning the Home and its needs. This faith of ours has already borne fruit, and we have thanked the Lord for help which his people have offered. Pray for the Brethren's Home, but not only for it as an institution, but for its inmates, its superintendent and matron, its treasurer, who has done so much for it, and its board of directors. And having thus prayed, do as the Holy Spirit leads.

Send all gifts to The Brethren's Home, Flora, Indiana, or to its treasurer, Henry Rinehart, same address.

MARTIN SHIVELY.

all two or three handfuls of big, fat, English walnuts.

"Oh, what are we going to do?" cried both girls.

"I think," said Mamma, "that we can make a lot of little turkeys for the Thanksgiving dinner, so that every one at the table can have a whole one. I will make the first one."

First she twisted three strands of the wire together like a rope and cut off pieces just long enough for the turkey's legs. With a bit of the dark-green sealing wax, melted on the steam pipe, she fastened the legs to the under side of one of the walnuts. When the sealing wax was dry, she spread the end of the wires apart to make three toes, so the turkey stood up.

Then she took part of the paper and cut some of it into pieces of the right size and shape, some for tails and some for wings. With the water-color paints she drew brown stripes across the paper and then folded it up like a little fan. When she smoothed it out again, each piece was marked with brown and white just as a turkey's tail and wings are marked.

When the wings and tail were dry, Mamma stuck them carefully on the sides and one end of the walnut. Then on the other end she made a neck and head of green sealing wax, with little dashes of red sealing wax for the comb and the wattles. At last it was done; the funniest little turkey the children had ever seen. It stood straight up on the table, with its head held proudly

in the air, its wings and tail outstretched.

And how they worked after that to make turkeys like it!

Not only once did they ask for anything to eat or say they were tired, and when at last Mamma said, "We must put everything away now, for in an hour we shall be at Grandpa's," they counted, and found that they had a flock of twelve turkeys. They had only just time to put them all away carefully when the train stopped, and a tall man with a white beard came into the little room and kissed Mamma, and said, as he stretched out his hands to the two little girls, "Come to your Grandpa, you youngsters!"

The next day, at dinner, there was a proud little turkey at every plate, besides the big one, which did not look so proud, in the center of the table; and Grandpa said that was the first time he had ever known any one to raise turkeys on a railway train. —Frank E. Graeff, in *The Youth's Companion*.

## ANNOUNCEMENTS

### BRYAN, OHIO

We will hold our communion service on November 28th in the Bryan church, and we invite all those of like faith to attend and commune with us.

C. A. STEWART, Pastor.

### FREMONT, OHIO, BRETHREN

Fremont, Ohio, Brethren will hold their Communion services Sunday evening, November 20th at 7:30 o'clock, and the annual Homecoming and Anniversary Services Sunday, November 27th. A cordial invitation is extended to all neighboring Brethren.

REV. WM. S. CRICK, Minister.

### ANOTHER EMERGENCY CORNER

The Benevolent Board of the Brethren Church is wondering if there are any churches which have not contributed to the Superannuated Fund, or who there may be that has taken an offering and has forgotten to send it in. It is very nearly time for the December payment to those who are on our lists for support and we frankly tell you that there is not sufficient funds in the treasury to send out the checks in full. We do not want to do anything to militate against the Home Mission offering, but the need is so great that we are appealing to all who have failed to send in their offerings and any others who will help this needy cause to send any amounts, large or small, to our secretary, Rev. G. L. Maus, Roann, Indiana.

Are our aged ministers and their wives to suffer because we have forgotten? Already we have applications for additional support and we are not able to respond to them in an affirmative manner.

Come on! Let's get under this burden and MOVE IT!

FRED C. VANATOR,  
President Benevolent Board.

## The Prohibition Campaign Is Not Over

# MILLIONS

Must fight for God and Home and a Sober Land

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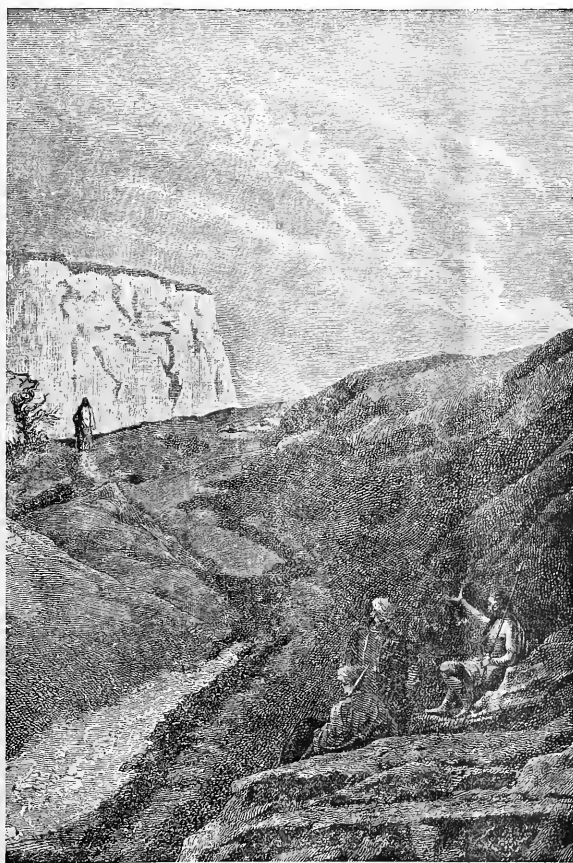
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VOL. LIV  
Number 46

November 26  
1932

# THE BRETHREN EVANGELIST



BEHOLD THE LAMB OF GOD

—Alexander Bida.

**DID YOU**  
send in that  
offering for  
**Home**  
**Missions?**



**DID YOU**  
do your  
best?



**Then**  
**GOD**  
**BLESS**  
**YOU**

## A Parable of the Depression

By Sanley B. Crosland

And behold, two men lived in the trying days of 1932. Both were of the same age and both enjoyed good health but, sad to relate, both suffered equal heavy losses in Ye Common Stock and in 6% Gold Bonds and both lost money in Ye National Bank which failed to open on a certain Friday in spite of Ye Federal Reserve Systemme and Ye Reconstruction Finance Corppe. Both alike were they in many ways, but in one great difference were they unlike as between a coward and a brave man. Yet in this difference hangs our sad yet hopeful tale.

After ye said crash, the first man went up unto his house; kicked his faithful dog and, together with the dog, sulked into the presence of his good wife. Thereupon he poured forth his woe like unto a break in a water main and she, poor soul, was more disturbed by what the loss had done unto the character of her husband than the greatness of the loss itself.

And so the supper was spoiled and they ate not, neither didst return thanks for the good things which were upon their table. And behold, the gloom settled down upon that house so thick that one mightest cut it with a knife. The more she pitied him the more didst flow the grief, and so on, and on, long into the night. Wherefore, she, who had worked all day and was weary, didst suffer herself to try to mend his sore hurt throughout the long watches of the night until the sixth hour. The long days and the still longer nights passed over this man and he saw not. For the loss of money had blinded his eyes to all else. He didst not sleep, neither ate he of his food. He starved his soul of the blessedness of God's goodness.

It soon became a habit. Like unto a drug, it affected him. The more pity that was heaped upon him by his relatives and friends, the worse he became. Soon he began to enjoy poor health and imagined poverty. Only one of his relatives knew what was the matter. That relative was too young to dare say it out loud. But in his room the little shaver didst say unto himself, "Granddad should be whipped and put to bed without his supper, and told to try to remember that he was a big boy now and must not act like a baby."

Verily, I say unto you, the little grandson was 97½% correct and the other relatives did more harm than good with their pity. And finally, the man died and was buried. In the future life he found it was too hot to cool his brow by fanning himself with frozen assets and stock certificates.

But the second man, after ye crash, went up unto his house and didst bathe himself and put upon his body fresh clothes and went unto his wife and said, "I feel thirty years younger, for, behold, in view of my present financial calculations, I now stand where I was thirty years ago. Now we will have all the fun and adventure of starting over again as when we were first married. My only regret is that I did not buy you the electric ice box before the bank failed, for in my old age I find watermelon on ice a great comfort."

Then arose his wife and came unto the man and, placing a kiss upon his clean-shaven cheek, spake as follows unto her hero: "Thou art a great joy unto me, my husband. For many years I have loved you and have taken exceeding joy in your com-

radeship. We have indeed lost much money after years of saving for the rainy day. You have tried to keep the bad news from me but the phone didst ring this morning, and the wife of Mr. Thing-a-ma-bob didst call me and added to the tale of our misfortune the fact that the Jones' baby is to arrive next month. But we have only lost our money. I have you and that is enough for me, and, besides, our third grandchild has cut a new tooth and we must go on the morrow, to see this great thing. Now, wilt thou help me shell the peas for supper? I have little time left and the neighbors art soon come with us. I figured good food and your happy, smiling face would cheer them up, for verily, they have, this week, been in the dumps."

Verily, I say unto you, this man hath much honor rather than the other, for although both suffered equal material loss, yet the second kept his soul intact. And he lived long upon the earth and men did not think of offering him their pity but came to him to borrow what all men most need—faith, hope and love.—The Congregationalist.

## Publication of Proclamation Delayed

(Through some mishap we failed to get the President's Thanksgiving Proclamation published last week, though we had it in hand and had fully intended doing so. Now, of course, it is too late for use at Thanksgiving services, but in view of the unique nature of it and because some literary relic hunters among our readers may not get hold of it through other publications, we are supplying them with a copy herewith. EDITOR.)

Whereas at this season of the year our people for generations past have always turned their thought to thankfulness for the blessings of Almighty God.

Now, therefore, I, Herbert Hoover, President of the United States, do set aside and declare Thursday, November 24, 1932, as a day of national thanksgiving, and I do urge that they repair to their places of public worship, there to give thanks to the beneficent Providence from whom comes all our good; and I do further recommend, inasmuch as this year marks the 200th anniversary of the birth of George Washington, the father of our country, whose immeasurable services to our liberties and our security are blessings perennially renewed upon us, that our people refresh their memory of his first Thanksgiving proclamation which I append and incorporate in this present proclamation.

### WASHINGTON'S PROCLAMATION

"By the President of the United States of America.

"A proclamation.

"Whereas it is the duty of all nations to acknowledge the Providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor—and whereas both houses of Congress have by their joint committee requested me to recommend to the people of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially

by affording them an opportunity peaceably to establish a form of government for their safety and happiness.'

"Now, therefore I do recommend and assign Thursday, the 26th day of November, next, to be devoted by the people of these states to the service of that great and glorious Being, who is the beneficent author of all the good that was, that is, or that will be—that we may then all unite in rendering unto Him our sincere and humble thanks—for His kind care and protection of the people of this country previous to their becoming a nation—for the signal and manifold mercies, and the favorable interpositions of His providence, which we experienced in the course and conclusion of the late war—for the great degree of tranquility, union, and plenty, which we have since enjoyed—for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted—for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which He hath been pleased to confer upon us.

"And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and ruler of nations and beseech Him to pardon our national and other transgressions—to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually—to render our national government a blessing to all the people, by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed—to protect and guide all sovereigns and nations (especially such as have shewed kindness unto us) and to bless them with good government, peace, and concord—to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us—and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best."

"Given under my hand at the city of

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Can the Church Regain the Offensive?

The church is like a certain football team that has just closed the season with a rather indifferent record. That team has played a good defensive game, but has been unable to advance the ball consistently. Of course defensive playing is important, but that alone doesn't win games. If a team is to win, it must be able to play offensive as well as defensive ball, and have the spirit to do it. The best this ball club was able to do was to defend its own goal. The church also is on the defensive and in most instances it seems pretty well satisfied if it is able to hold its own. It has not always been so, but of late it seems to have lost the offensive. It shows neither the determination nor the tactics necessary to make consistent gains. There are exceptions, but they only prove the rule.

It is not the financial situation that we have in mind. The aggressiveness of the church is not necessarily nor primarily dependent on the finances it has in hand. There are other things far more important than money considerations. If it were not so, the outlook would be gloomy indeed. For the depression is an economic situation and is beyond the control of the church, though it may have had its origin in moral and spiritual considerations. The depression has no doubt greatly accentuated the church's trouble, but it is not the real cause; it merely affords the occasion for the bringing of the weaknesses to the surface. The church's trouble is at bottom spiritual and not material, and it has itself to blame for the conditions and consequently it must look within for the remedy. Following are some points at which it must make readjustment if it is to recover the spirit of aggressiveness and take the battle into the enemy's territory.

### PASSION FOR LOST SOULS

First, it must renew its passion for lost souls; it must know and share in a larger way the evangelistic passion of Christ. Something has happened at this point, something tragic. The church has lost the aggressiveness in evangelism it once had. It is not seeking to win men to Christ with its old-time fervor. Some will not admit it, but it is a fact, and the most prophetic voices are declaring it. Correspondence and personal conversation with men engaged in evangelism recently have lent conviction to this view. And religious papers are heralding it. Edwin E. Sundt writes in *The Baptist*: "No amount of thundering against this fact can refute it. The passion for a lost world is lost. Even a discussion of it, in some quarters, sounds like the echo of a past day." Such words do not truly describe the condition in our church, but we must confess to a belief that there is a letting down in our evangelistic zeal. And that is not a hopeful sign.

Some of our prominent church leaders were discussing this question recently in *The Evangelist* office and one of the men put the question directly to the editor: "Can we recover the old-time revival spirit?" "Somehow we must," was the reply, "there is no hope for us without it." And there is none. Unless the church can regain that aggressive evangelistic spirit; unless the ministry can recapture the conviction that men are really lost without the transforming power of the grace of God; unless the laity can become enthusiastic for the winning of their fellowmen to Christ,—there is no hope for the church, it has lost its future by losing sight of its supreme function. Of course mere evangelism, in its commonly restricted sense, is not the whole of Christianity, but it is the distinguishing mark of it; it is the saving salt of it. And it is the thing of greatest concern to the heart of our Lord. Rev. W. A. Findlay has said: "Show me on the one hand a community of Christians building noble churches in which to offer solemn, splendid worship, cultivating the devout life, searching the Scriptures and seeking the Spirit for guidance into all truth, scrupulous in the practice of righteousness and purity, yet blind and deaf to the sinful, suffering world outside—and show me, on the other hand, a

Salvation Army, heedless of much else in its passion to seek and to save the lost; I cannot doubt which is nearest Christ's heart and most deserves to wear his name." Evangelism is not the sole thing, but it is the supreme thing, the first thing, the most vital thing. And the very first thing in importance for the recovery of the former aggressiveness on the part of the church is a new and intensive passion for lost souls.

### THE WHOLE COUNSEL OF GOD

The second thing necessary to put the church on the offensive is a fresh grip of faith in the whole "counsel of God" and a new readiness to obey all that is therein set forth. The two go together—faith and obedience—for faith that will not obey is not sincere and obedience that is not guided by faith cannot be complete. When men of the world are willing to listen to the church the thing they want to hear and know more than anything else, and the thing that satisfies them most, is the will of God. What is the will of God? they are asking. And the church must tell them what to believe and do. How readily and fully men accept what the church teaches depends on how strongly the teachers themselves believe their message. Men will accept a whole Gospel message as readily as a half, if they are led to believe that its promoters have strong faith in it. And it takes strong convictions to present truth strongly and convincingly. Therein lies the difference between success and failure—the measure of the strength of our convictions. If we only half believe our message, we will have small success, but if we believe it with all the power of our souls,—if we are ready to say we know it is true and that everything depends on it,—then men will believe us and will accept our faith.

From the days of Alexander Mack on down all true Brethren have challenged one another with an implicit faith in and an unquestioning obedience to the whole Gospel of Christ and have refused to tamper with any formulas or statements of men. That is the rock-foundation on which our church is built, and that should be the plea that gives rise to every new launching of the Brethren cause. It is such a whole gospel faith that we have all confessed, and to that we must all be true. And never did the charge come with greater challenge or with brighter promise than during these times of confusion and loose thinking. Well may we heed the admonition of the Epistle to the Hebrews (10:23): "Let us hold fast the profession of our faith without wavering." Paul's counsel to Timothy (2 Tim. 1:13) also is to the point: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." To "hold fast" means to be firm in the faith and strong in its defense, and not like "children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). Rather we are to "prove all things," as Paul admonished the church at Thessalonica (1 Thes. 5:21), and "hold fast that which is good."

With such strong faith in the whole Gospel, we must go forward in it and "contend earnestly" for it, as Jude admonishes us. Too often we apologize for our faith, or act as if our full obedience needed some explanation, or we debate within ourselves whether this or that rite is a necessity or a privilege. Let us believe that both our success and our safety depend on full faith and prompt obedience. If the history of the Hebrew people in their escape from Egyptian bondage has any message for us it is that. When they arrived at the Red Sea, they found themselves in a trap from which it was impossible for them to extricate themselves, so far as human wisdom and power were concerned. What will Moses their leader do? The Israelites will hold him responsible for their predicament and he cannot afford to do anything foolish or impractical. What does he do? He does nothing till God tells him what to do, then he does exactly what God bids him do—smites the water

with his walking stick and a way is opened for them through the sea. Suppose he had begun to cavil and say, "Surely I misunderstand God. This is too simple a thing to come from God who made heaven and earth, I will wait for a command more in keeping with his majesty." Any such captious objections would have resulted in their being overtaken by the Egyptians and driven back into hopeless slavery. And yet men are objecting in a similar manner to some of God's simple commandments given unto us through his Son! Have we gotten away from the necessity of such faith and obedience?

Again see them, encamped at Gilgal in the border of their inheritance. The strongly walled city of Jericho stands in the way of their progress. What will they do? God tells Joshua to have the people march around the city time after time. And without battering-ram or powerful artillery to batter down the walls, they simply obey God, with the watchers on the wall no doubt poking fun at them for their strange and unheard-of maneuvers. But men who are obeying God can afford to be laughed at, for they are marching in rhythmic time-beat with the Eternal and ere long they will march in triumph over the fallen ramparts that now proudly defy their progress. It is as true now as then. The way to victory in the name of the Lord is the way of obedience to all that the Lord commands. Such a course we may well defend and contend for, because it is the way of "the faith once for all delivered unto the

#### THE LOVE OF CHRIST

A third thing necessary to a successful, aggressive church is to permit the love of Christ to be the motivating power in the lives of its members. With all our firmness for the faith we must not fail to be kind. In the midst of our strong defense for sincere and implicit obedience to all that Jesus committed unto his church, we must not fail to show ourselves tender and gracious and forbearing. Love and tenderness and not bitterness and uncharitableness should inspire and dominate in all our relations. High above everything else in the requirements of the Lord Jesus are these two words—"Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself" (Mark 12:30, 31). These words present no mere sentiment but a great necessity to the effective work and witnessing of God's people. Many a sad experience in congregational or conference life bear testimony to the importance of love and kindly consideration, as over against sharpness and snapping. Love one toward another enters into the very warp and woof of our lives and is the distinguishing mark of the Christian. We have Jesus' own words on this point: "A new commandment I give unto you, That ye love one another; . . . By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). When the spirit of love has had large place among the Brethren they have been united and aggressive and their witness has had power with men. Love has caused them to care for their own, to cling together in a fine spirit of fellowship, and to display a Christlike sympathy toward the world without. The absence of love destroys fellowship, disunites effort, makes void every attempted service for Christ. That is the teaching of Paul's words in 1 Corinthians (13:1-3) "Though I speak with the tongues of men and of angels, and have not (love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not (love), I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not (love), it profiteth me nothing." Love is indispensable. Nothing will give such power and effectiveness and eagerness as love. No adversity can blight it; no persecution can destroy it; no obstacle can overcome it—it is invincible. And we are invincible so long as we are continually seeking and receptive of the impartation of the love of God into our hearts and lives.

#### ENDURE HARDNESS, UNDISCOURAGED

Fourth, if we are to be aggressive as a people in the Lords' service, we must set ourselves to "endure hardness as good soldiers of Jesus Christ," and refuse ever to be discouraged. "Let us be not weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6:9). These are hard times and the spirit of depression and discouragement are on every hand. We must be warned against yielding to these disheartening influences. Discouragement weakens our purposes and paralyzes our energies. A dis-

couraged man is only half a man, and the same is true of a discouraged church. We cannot afford to allow ourselves to become discouraged, not even for an hour. We need all our strength and efficiency to meet the demands of these trying times. And there is no reason for discouragement—that is, for the Christian. There will be many times when the way will be hard and things will go against us, when the cross will cut deep into the flesh, when our paths will lead through hot desert sand and hopes will fall like withered leaves, when every step will seem to take us farther away from our goal, when the heavens will be without sun by day or stars by night, still none of these things are sufficient to cause discouragement to the child of God. He need never be discouraged, and should not, if he claims the promises of God. "All things are yours, and ye are Christ's, and Christ is God's." "We know that all things work together for good to them that love God, to them who are the called according to his purpose." "Neither death nor life . . . can separate us from the love of God." "We are more than conquerors through him that loved us." Who is justified in being discouraged in the face of such promises? Only he who does not believe that God keeps his words and remembers his promises unto his children. The Christian need never fail nor be discouraged. He can always be victorious in Christ. So can and should the church be victorious, for he has said that the "gates of hell shall prevail against it."

#### THE ENABLING POWER OF GOD

And last of all, we must remember, if we would be successful in our offensive against the hosts of sin, that it is fatal to trust in human wisdom and strength, and that it is necessary to seek the enabling power of God. That was the secret of Paul's success in Christian work. At a particularly critical time in his career he said, "the Lord stood by me and strengthened me." What an assurance comes to one when he is conscious of the Lord standing by him and strengthening him. That gives power that nothing can defeat. Again he said, viewing his life as a whole, "I can do all things through Christ who strengtheneth me." That is a wonderful confidence, not in the flesh, but in the Spirit of God. And that same power may be had by all God's people, who will but lay hold on it. Was not the promise given to all, "Ye shall receive power"? And will not he who so abundantly fulfilled the promise in the lives of the first Christians so that common men were changed into supermen and cowards and hot-heads became heroes and apostles of love, will not he fulfill it in your life and mine, and make the church equal to every emergency? The power centers in God; he is the source of all power; he is all-powerful. And we may make contact with that infinite source of power through Jesus Christ. What a privilege! "To as many as received him, to them gave he power. . . ." And to us also! What empowerment that means! Nothing can defeat us when we are in him. May the church, and every member of it, press on in the battle against sin, challenge Satan and his forces in their every evil work and bring victory and honor to the cause of Christ in his name.

If you like to read letters from other churches, write one from your own.

Now is the time to renew your subscription and to get others to subscribe.

The Christian Endeavorers will find a list of recommended books for the beginning of a Christian Endeavor library on their page, over the signature of their president, Brother E. M. Riddle.

The Brethren's Home Board has a special emergency announcement this week. The bank is demanding final payment of a note amounting to \$181.44 and they have no money with which to pay. This is a very urgent need and those who are able should heed the call.

We have a newsletter this week from Brother Samuel H. Buzard, pastor of the church at Vandergrift, Pennsylvania. As a result of special services three souls were baptized and two added to the Brethren church, the other going to the Methodist church. Attendance at both church and Sunday school is excellent. He has a remarkable "prayer group" among the young people and he has done us a service in reporting it. May God bless those young people with continued enlargement in their prayer experience, and cause others to be inspired by this report.

## The Result of Sin

By Floyd Sibert

*(This paper was read before the Pennsylvania Ministerium and was voted to be published in the Evangelist)*

There are many results of sin that naturally follow in the wake of sin. Just as a hurricane or a flood leaves in its pathway piles of debris, disaster and death, so sin when it entered upon the realm of earth left its damning marks upon all creation, even to the defacing of the earth itself. But sin did not originate on the earth, nor did it confine its debasing, demoralizing work to the earth; for it first left its mark on one of heaven's chosen ones.

The first result of sin is seen in heaven. Entering into the heart of one of God's chosen ones, we see it first interrupting God in his orderly routine of heavenly work, if so be that we may say that he was interrupted, but not hindered. In Ezekiel 28:11-15, we read of a perfect workmanship of God being marred by sin in heaven: "Thou wast perfect in all thy ways from the day that thou wast created till iniquity was found in thee" Found in him, IN HEAVEN. "Thus saith the Lord God; thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, . . . the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed Cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."

From this it is evident that Satan was a high and exalted angel before he fell. He was created by God with wisdom, beauty and perfection befitting one who would be an honor to the court of heaven. The Scripture definitely states that he was located by God upon the "mountain of God," which is a symbol of the center of God's power, government and eternal throne. Holding this exalted position it would seem that he, like the earthly cherub on the ark, was a guard to the throne of holiness. His tabrets and pipes would seem to indicate that he led the angelic host in song.

But in spite of his perfect surroundings, an unholy ambition possessed him and led to his fall. This was possible because he, like the first Adam, was a CREATED being. Sin is no respecter of persons. It damns and blights regardless of rank, position or environment. There is but one safeguard of surety—Christ and his indwelling presence. This, Satan did not have, for said he, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mountain of the congregation on the sides of the north; I will ascend above the height of the clouds: I WILL BE LIKE THE MOST HIGH." PRIDE also contributed to his fall. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom because of thy brightness." Solomon says, "Pride goeth before destruction, and a haughty spirit before a fall." The prophet Isaiah describes the fall. "How art thou fallen from heaven, O Lucifer, son of the morning, how art thou cut down to the ground, which didst weaken the nation."

We need here to observe that Isaiah's vision views Satan's career from the end time backward. Hence some things that are of future fulfillment are mentioned as though they were already past. We need further to observe that Satan was cast out of heaven into the heavens BECAUSE OF SIN. He lost his standing and position and became a traitor and an outcast to the court of

heaven. "By the multitude of thy merchandise they have filled the midst of thee with violence, and THOU HAST SINNED; therefore I will cast thee as profane OUT OF THE MOUNTAIN OF GOD; and I will destroy thee, O covering Cherub, from the midst of the stones of fire" (Ezek. 28:16).

If God could afford to loose so important a character as this from his heavenly staff, how small and insignificant ought it make those to feel who think they do God a favor by joining his church.

In conclusion then, sin disturbed the peace of heaven, alienated an angel from God; dismantled a Cherub of power and glory; made a liar of God's most trusted servant (John 8:34), and took away his fitness for heavenly work.

The second result of sin we see in the garden of God, that beautiful spot called Eden. Eden was sinless, peaceful and harmonious when man was created. In the cool of the morning God walked in the garden and talked with his new creation. What a blessed privilege. Here he was walking and talking with God in reality. This was man's first standing with God. But SIN destroyed man's standing with God. God told Adam and Eve that the result of sin was death. But the serpent said, "Ye shall not surely die." This, as far as the records show, was the first lie, a direct denial of God's Word. By persuading Eve to accept and believe it, Satan led our first parents to commit sin; and, as the wages of sin is death, by it, also, he caused their death, and so became, in reality, the first murderer. A lie therefore is a twin brother to murder, one of the most hateful things in the sight of God, the God of truth.

This was the end of man's fellowship with God, that is to say, his direct fellowship with God. With the loss of fellowship came also the loss of innocence. "And the eyes of both were opened and they knew they were naked, and they sewed fig leaves together, and made themselves aprons. And the Lord God called unto Adam and said unto him, Where art thou? and he said, I heard thy voice in the garden and I was afraid because I was naked; and I hid myself." What a blessing it would be if some of the twentieth century flappers could hear God speak and be afraid. "And he said, Who told thee that thou wast naked? Has thou eaten of the tree, whereof I told thee that thou shouldst not eat?" Human mentality cannot fathom the depth of degradation found in the maelstrom of sin that came as a result of lost innocence.

Sin removed Godly support and made man responsible for his own life. "Thou shalt eat the herbs of the field; in the sweat of thy brow shalt thou eat bread." Sin brought a curse on God's perfect creation. "For dust thou art and to dust thou shalt return."

The third result was felt by the earth and its inhabitants. By it a beautiful, delightful and peaceful nature was changed to a struggling survival of the fittest. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee." From the day that these words were spoken man has never ceased to grapple with the cruel, hard forces of nature in his effort to dig from the ground a livelihood. Stones, weeds, and unproductive soil together with drought and flood, have joined against



man in his efforts to subdue the cursed ground. We may well believe that earth eruptions and thundering tempests have played their part in fulfilling this curse.

To fully understand the radical change this curse made in the realm of animal life, we have to look at the ideal or restored picture of what is yet to be when the curse is removed by the Son of power. "The wolf and the lamb shall feed together and the lion shall eat straw like the bullock. The dust shall be the serpent's meat. They shall not hurt nor destroy in all my Holy mountain, saith the Lord." Thank God, then, that war is a part of the curse and it with the rest will be removed from the hearts of men.

The fourth result was on the social order. It changed the ideal (the wish of one the well being of all) to one of selfish aggrandizement. Just as Lucifer sought preeminence over his Creator, so man have borne in their hearts a desire to have preeminence in the social order and to lord it over one another. Because of this, life has become cheap,—not cheap in the eyes of God, for he values one soul more than the whole world; but it is cheap in the eyes of man. Certainly we need to hear again the words of the fiery prophet of old, "What mean ye that you grind the face of the poor?"

Sin changed the Divinely instituted social relationship to one wherein the lust of the flesh predominated, and the sex passion played a prominent part. Immorality was a word unknown until sin entered the heart in the garden of Eden. What a cesspool of stench and rottenness it has created to besmirch the history of the human race! As a direct by-product of this we have the poorhouse, the feeble-minded institution, the orphanage, the insane asylum and the penitentiary. There may be some exceptions, but that "the sins of the parents shall be visited on the third and fourth generations" is all too evident. War, murder and man-made laws are direct results of a distorted social order.

Sin substituted for a divinely ordained innocence a conscience NOT void of offence. The final result or fruit of sin is, "his sin when it is finished bringeth forth death" (Jas. 1:15). "For the wages of sin is death" (Rom. 6:23).

Masontown, Pennsylvania.

## Rejoice in the Lord. Philippians 4:4

By Miss Lucille Guiley

Philippians has often been called the book of Christian joy; its one word is "Rejoice." It was written by the apostle Paul to the Christians at Philippi. Paul was in prison at Rome at the time of this writing and the Philippian Christians had sent him a gift by the hand of their messenger, Epaphroditus. It is a letter of thanksgiving to these people, so therefore we should not expect it to be particularly doctrinal or theological and yet we find brief statements of many of the great Christian doctrines. I wish to call your attention to the fact that the word "sin" is not found once in this book but the word "joy" in some form is found at least fourteen times.

In this brief study it will be necessary to hurry through the book, dwelling only on the especially helpful verses. In chapter I, we see Christ as the believer's life. The inward look exists, we might say. The first few verses are introductory, telling us the name of the author, the persons addressed, and then following with Paul's thanksgiving for these people and their thoughtfulness for him. But let us go on to verse 6: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Notice, he is addressing Christians, real Christians, in whom a new work has begun. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). But notice also those verbs, "hath begun" and "will perform." This good work is merely begun in the believer and day by day he is perfecting it; he is evermore putting his finishing touches to it, and will continue to do so until the day of Jesus Christ, the day of his promised return, and of our glorification with him. We often have heard it said, "He is not perfect," or "She is not perfect and we must overlook her mistakes." How true that is that none of us are perfect and yet so many are just more than ready to criticize the first little flaw they can find in a fellow Christian. We look at a diamond that is just fresh from the mines; it has not yet been chopped and chiseled, and filed and polished. Do we criticize it? Do we say it will never be beautiful and valuable and useful? No, we look upon it as an unfinished piece of work and in spite of its roughness it is beautiful to our eyes because we look into the future and visualize the finished product in all its radiance and beauty. Oh, that we could do likewise with our fellow Christians. Look upon them as an unfinished work of God, being daily molded and polished in his hands; being made perfect because he never turns out less than a perfect product, and above all remember that you yourself are still in an imperfect state. What a difference such an attitude would make in our churches today and in the daily lives of many Christians. As Christians we are all members of the same body and shall receive glorified bodies like unto his own glorified body. He is not partial. He loved us all with the same love and we in turn should endeavor to love the other members of this body with the love of Christ.

Going on now to verses 9 and 10 we read: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." I wish to call special attention to that word "sincere." It has been better translated "sun-tested" or from the Latin it means "without wax." Did you ever see the sun come shining through a window or through a knot-hole in some old building, at just such an angle that in this ray of light you could see the particles of dust and dirt as they floated through the air? Yes, sun-tested! The sun, often to our sorrow, too well tests the dyes and qualities of garments. In Paul's day, earthen vessels of all kinds were in common use. If a vase became cracked or a piece was broken off it was easily fixed with melted wax. To the natural eye the vase was perfect and could be sold in the markets for such, but if held up to the sun oh, how that patch, that mended place would show up! Sun-tested—that ye might be sun-tested! Are you willing to let your heart be tested in even a greater, stronger light than this? Will you let it be tested by the Son of Righteousness? Remember, all the black spots no matter how small, will be brought to view in this Light.

From this Paul goes on to speak of his imprisonment. We would say, "What a great calamity, what a disaster that such a man as Paul should be so treated and the work of God so hindered" but just a minute! Remember Romans 8:28—"And we know that all things work together for good to them that love God." What, this working for good? How? Paul says, "Rejoice." "Why just think of the soldiers and guards and many others in the palace and prison who are hearing the Gospel of Christ from Paul who would have heard it in no other



way. And not only that, but many babes in Christ who always felt that Paul could do so much more and so much better than they could and so let many things up to him are now growing confident, are gaining courage and are going out and preaching Christ. They are growing in grace and still others are hearing of Christ. Here is fruit ten-fold or even maybe one hundred-fold. But there is one drawback to this. Some who are merely professors are preaching Christ thinking that they will add sorrow to my bondage. It is a sad thing that some for revenge, or out of jealous hearts will do this but then what can I do about it? Should I sit here and worry about it? Shall I give way to the trial of this and lose patience and peace? Must I? Need I? Nay, what matters it? Is not the fiery arrow quenched in Christ for me? After all it brings a gain; it spreads the Gospel so much further. Only, in every way, fair or foul, Christ is being preached; and in this I rejoice, aye, and rejoice I shall." Friend, have you such peace in times of trial?

We might illustrate this with a little diagram. Draw a large circle and let it represent Jesus Christ in whom there is neither beginning nor ending. In the center place a dot and let it represent yourself if you are a Christian, if you are really found in him. The poisonous darts from the enemy may come from all sides and angles but notice, it cannot reach you until it has first passed through him. And think how much of the swiftness of that arrow is checked as it passes through that first Stronghold, how much of the poison is removed! Truly as Paul says, "Is not the fiery arrow quenched in Christ for me?" "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13). Remember this, dear friend, in times of temptation and trial. When that sharp, angry word or that unkind act wounds and hurts your heart just remember that it went through him first and that he is bearing the heaviest part of it for you.

In the twenty-first verse we find the key to this book and to Paul's life. "For me to live is Christ and to die is gain." Next to Christ, Christianity owes more to Paul than any other man. Another way to state this verse is: "Whatever I live, I live Christ." Can you say that? I live only to serve Christ. Christ occupies the whole of my life. I have no secrets apart from him. I have no locked doors to keep him out of any part of my life. Christ has full possession of myself. Paul leads a surrendered life and finds the utmost peace and power in it. It is a victorious life in the truest sense of the word. Mere existence is not real life for Paul. He is not just marking time. Christ covers the entire horizon for him, the whole circumference of his interests. Christ fills all of Paul's eye, he has no part, however small for just a glimpse of the world. Christ is his all and in all. But then what about death? "To die is gain." All that death can do for Paul is to give him more of Christ. It will be like cashing in the principal and the interest. Then he will gain all of Christ. He feels like an eagle in a cage. Death will be his liberation from the limitations of the flesh. He looks upon death as a friend in disguise, the door to complete and glorious union with Christ. So Paul is ready for death but is not dissatisfied with life here. He has a desire to depart and be with Christ but realizes that it is more needful that he remain here for awhile.

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (verse 29). According to that the believer should expect

to suffer. His life though a happy one in Christ is not a bed of roses. Are you willing to suffer for his sake? Will you do it willingly?

(To be continued)

## The Election and the Church

By William T. Ellis

Staggering significance must be attached to the recent American Presidential election. All sorts of grave meanings are being seen in it by the secular press. But for the Christian Church there is one outstanding import of it all: an overwhelming majority of the people are seeking a better way of life. Their number is far greater than Governor Roosevelt's impressive majority. Even the least thoughtful person cannot escape the truth that the American mood is one of desire for change. The nation is profoundly dissatisfied with things as they are—and that discontent embraces the whole post-war scheme of life.

Such open-mindedness and unrest as the election revealed are a clear call to the Church. The people have said, in effect, "We are not satisfied. We want a better way of life. Perhaps a change of administrations will help. Anyway, we'll try it; for we are ready to follow any path that seems to be a way out."

At the best, as Governor Roosevelt would be the first to declare, political remedies can go only part of the way in effecting a new national order. The deeper remedies lie within the minds and hearts of the people. Here the Church and the school must take up the task.

Not since the war has the Church been given such an opportunity. Open-minded, unsatisfied, questioning, the people are plainly ready to take any steps that will lead them toward the New Day.

If the Church is wise and courageous and **prompt**, those steps will be toward the houses of worship, where the essential Way of Life is set forth, Sunday after Sunday.

I am not here proposing any new "movement" or organization: we are too heavily encumbered with such already. True, there should be swift action in the emergency by official religious leadership; but more important, and more effective, will be the measures taken by individual pastors and local church boards. These last should sit immediately in special deliberation upon measures to be taken in their own parishes to meet this magnificent opportunity.

What are some of these measures? Well, doubtless a few of the more alert and outspoken bodies will take time to rebuke the religious "leaders" who acted as political campaigners, and diverted many channels of religious expression, and some national Christian organizations, to partisan purposes. Their impotency, as shown by the vote, should be a chastening experience. David should have had more sense than to try to wear the armor of Saul. The Church's weapons must ever be spiritual, and not carnal.

That for an important aside. Most urgently, the local church officials should give themselves to a consideration of measures for getting the people to attend church services. That is the first step; for only so can the old Message that is the sure word for the new times ever reach the ears of the people. A concerted activity to promote church-going should sweep the land. All emphasis upon other more general interests, such as have too greatly engrossed the ministry of late, should be sidetracked to

make way for the special express train called "Go to Church."

Methods are many, and may be left to local devising and to interchange of experience. Probably no method will ever be an improvement upon the old one of personal invitation by church members themselves. Is it too optimistic to envisage a nation-wide "Go to Church" canvass, locally inspired and directed?

But what will the people find if they do go to church? Will they be welcomed to warm Christian hospitality and fellowship? Will there be reality and vitality in the worship? May they be sure of hearing words of life from the pulpit—a clear presentation of the Gospel of comfort and counsel and joy, and of God's great love? Discourses about books and about politics and about international affairs and about the Mooney case, and such like, make poor pabulum for hungry and weary spirits. What men and women eagerly desire today is inspiring truth about God, and what he may mean to their lives. The Good News which transformed the early Christians is what this present seeking world most desires.

We have had, in the election, a spectacular and Providential revelation of a nation's new mood. It all spells "Opportunity" for the Church. Is the Church wise enough, great enough, interested enough, to enter this open door?

Swarthmore, Pennsylvania.

## SIGNIFICANT NEWS AND VIEWS

### PROPOSE UNITING SEMINARIES

A merger of the 13 seminaries of the United Lutheran church was proposed at the recent 8th biennial convention held in Philadelphia and referred to the synods. Now the full-time professors range in number from 2 to 8, of students from 9 to 109; of cost per student from \$507 to \$2,625, with an average cost per student of \$706. Last year there were altogether 396 resident theologues. It has been recommended that Hartwick, Gettysburg, Susquehanna, and Philadelphia seminaries be merged into one eastern seminary, Hamma and Chicago into one middle western, Western, Martin Luther and Northwestern into one between the Mississippi and the Rockies, and the Southern seminary at Columbia, S. C. be kept and developed, with the students from the Pacific coast being sent to the western seminary, with transportation paid for by the board of education. Because of the present surplus of ministers the appropriation was reduced to theologues and to college students in preparation for the ministry.—Christian Century.

### NUMERICAL GROWTH AND FINANCIAL WASTE

The Southern Baptist Handbook for 1932, says the New York Times, declares that Southern Baptists are "still wasting money in riotous living" and reports "a tragic falling off in contributions," but, on the other hand, the largest annual membership gain since 1923. "The great losses and 'hard times' which have come upon Southern Baptists by reason of the present prolonged depression have not stopped them from wasting their substance in riotous living," the book says. "Southern Baptists waste sufficient money, along five or six lines of extravagant living, every year, to finance the whole program of the Southern Baptist work." They spend, according to this book, more than \$40,000,000 a year on tobacco, from \$25,000,000 to \$40,000,000 on moving pictures, more than \$21,000,000 on once-a-week automobile outings, \$35,000,000 for soft drinks and chewing gum, and \$43,000,000 for cosmetics and beauty parlor bills. (These Southern Baptists must be some spenders, and it looks like they have something to spend.) Gifts for all church work purposes are declared to have been \$32,618,125, a per capita average of \$8.27. The total was smaller than that for 1930 by \$4,870,892, or a decrease of 12.99 per cent. The membership gain, the largest annual one reported since 1923, was 94,288, bringing the total membership up to 3,944,566. There were 211,253 baptisms,

the largest number since 1925, and gains were reported in the number of churches and Sunday schools, 75 for the former and 325 for the latter. The Southern Baptist Church is active and militant.—The Methodist-Protestant-Recorder.

### PEACE PROSPECTS

In a recent address before the council of the Methodist Episcopal Church of the Pittsburgh area, Secretary Stimson called attention to the fact that the political demagogue who thinks it more worth while to declaim against the expected, or suspected, machinations of foreign debtors is always with us. On the other hand, goodwill is to be achieved only as we are ready to do our share in avoiding provocation, banishing unfounded suspicions and seeking justice. Remarking that "the first step towards law and order is to get hold of the pistols," he expressed the conviction that the stand which the United States had taken on the performance of the Briand-Kellogg pact, instead of looking the other way when the trouble broke out in Manchuria, had helped to solidify world opinion in support of that view. It is believed that this is true, but it has to be admitted that the war prophet is still with us. There is a great deal of publicity as to possible or probable war between the United States and Japan which is morally reprehensible though not legally criminal.—The Presbyterian Advance.

### ON TRIAL FOR BLASPHEMY

Because Rev. T. Grabinski, Methodist preacher at Dereczyn, in Poland, stated that while Mary, the mother of Jesus, was a good woman, she was not divine, and therefore one should not pray to her he has been taken in charge by the Polish authorities and is now awaiting his trial for blasphemy. "And yet," says Rev. Edmund Chambers, superintendent of the Eastern District of the Polish Mission, "one can hardly blame the Polish authorities for adopting a suspicious attitude toward what is to them a new and unknown doctrine. This whole section has been flooded with Communistic agents and propaganda, and any new movement is suspected by the authorities as being a part of this. This makes it doubly difficult for us. While Brother Grabinski is awaiting trial, we have secured a new hall and another young preacher to take over the work, and we are going ahead."—Christian Advocate (Nashville).

### RUSSIA'S BAN ON GOD

God must be out of Russia in five years. The decree has been signed by Stalin and others who have such matters in charge.

The expulsion is the ultimate objective of a "five-year plan of atheism," reported by a special correspondent of the London Morning Post. As the correspondent quotes the decree, it runs:

"On May 1, 1937, there must not remain on the territory of the U. S. S. R. a single house of prayer to God, and the very conception 'God' will be banished from the boundaries of the Soviet Union, as a survival of the Middle Ages which has served as an instrument for the oppression of the working masses."

The Soviet Government has been struggling against God for some years, and has destroyed unnumbered churches and made bonfires of symbols and icons. Apparently the battle is far from won.

In the first year of the fresh campaign, the correspondent tells us, it is proposed to suppress all religious schools and to deprive all the "servitors of religious cults" of their allowances of food and the necessities of life. In the capitals of the Soviet Union all the churches and prayer-houses of all religious communities are to be closed by May 1, 1934.

A "shock campaign" will be launched in the second year against "religious centers" in family life and the officially registered "communes of the faithful" (the former monasteries). Special attention will be devoted to the inculcation of "reasonable unbelief" among the masses.

The second half of the plan will be devoted to the consolidation of the results achieved by the "activation of the anti-God units," and to the conversion of former churches into clubs, picture-houses, and other places of "reasonable recreation."—Literary Digest.

### FIFTY-FOUR YEARS AT A TASK

The Watchman-Examiner mentions a gentleman, by name, Fred D. Meek, of Denver, Colorado, who recently retired after serving fifty-four years as usher in his church. In all that long period he

rarely missed a church service morning or evening. We think Mr. Meek deserves mention and commendation. To be a good usher is a task of no small importance, and it requires high qualities to fulfill it. We incline to think that the usher contributes as much to the attractive or repellant impression of a church upon the first-time visitor as any one in any place. We have known good ushers, and some not so good. That alert man, not busy gossiping around the entrance, but watching every person who enters, giving kindly, yet not effusive greeting, catering to the fussy little whims which a few regulars always have, and giving the stranger an impression of coming among friends, will do much for the cause of Christ. Think of such service for fifty-four years! We honor Mr. Meek.—The Presbyterian.

#### JESUIT PROPERTY FOR SOCIAL WELFARE

The Spanish Cortez (Parliament) has passed a bill ordering the distribution of more than \$30,000,000 for "social welfare." The fund was obtained by the confiscation of the property of the Jesuits whose order was dissolved last January. Spain prior to the revolution dethroning King Alfonso was most cordial to Catholic monastic orders, some of which found refuge there, when neighboring nations became unfriendly to their institutions. The founder of the Jesuits was Ignatius Loyola, of Spanish birth, whose military career was interrupted and who then became a soldier of Jesus. The order was formally incorporated in 1540 by the pope.—The Lutheran.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Micah

"The word of Jehovah that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem." (R. V.)

These are the introductory words of the book which bears the name of the prophet Micah. He lived at Moresheth-gath (Mic. 1:14), a town possibly of Judah, not far from Gath which was for a time a dependency of the war-like Philistine city. During the reigns of Jotham, Ahaz, and Hezekiah, he prophesied. Isaiah and Hosea, his contemporaries, began their prophetic activity prior to that of their colleague.

#### The Prophetic Testimony

It is interesting to observe that the major and minor prophets, speaking to their day and generation, using their natural style of speech, appearing at unexpected times and in unusual circumstances, testify unitedly to the God-inspired Scriptures. To them "the Scripture, cannot be broken." They all speak of God's mind, God's purpose, and God's Christ in days long before the advent of the Son. All this, mark you, in spite of an abundant variety of subjects and human viewpoints. Prophecy is a supernatural gift. The prophets are the only true seers.

#### Micah's Prophecy

Who instructed Micah as to the birth of the Lord Jesus in Bethlehem? Let the sages answer that! They will be strangely silent after they read the opening chapters of Matthew and Luke. Like the Magi, profoundly intelligent men, they will bear their works of knowledge to the feet of the Christ "whose wisdom ever waketh." "The prophecy contained in chapter 5:1-5" says Dr. Hales, "is, perhaps, the most important single prophecy in the Old Testament, and the most comprehensive respecting the personal character of the Messiah, and his successive manifestations to the world. It crowns the whole chain of predictions descriptive of the several limitations of the blessed Seed of the woman to the line of Shem, to the family of Abraham, Isaac, and Jacob, to the tribe of Judah, and to the Royal house of David, here terminating in his birth at Bethlehem, 'the city of David.' It carefully distinguishes his human nativity from his eternal generation; foretells the rejection of the Israelites and Jews for a season; their final restoration, and the

universal peace destined to prevail throughout the earth in the Regeneration."

#### I THE HISTORY OF THE BOOK

1. Author. Micah, the Morasthite, Mic. 1:1.
2. To Whom Written? To Samaria, Jerusalem, Jews, and Gentiles.
3. When Written? 750-700 B. C.
4. Why Written? To warn and comfort the people.
5. Authenticity. The book is a genuine product, entirely trustworthy.

#### II THE OUTLINE OF THE BOOK

1. The Prophecy to the Nation: Judging. Mic. 1-2.
2. The Prophecy to the Rulers: Condemning. Mic. 3-5.
3. The Prophecy to the People: Comforting. Mic. 6-7.

#### III THE FEATURES OF THE BOOK

The book of Micah is outstanding for these reasons:

1. Its style is simple, elegant, but not rugged.
2. It contains a marvelous prophecy concerning Jerusalem. (3)
3. It depicts the future glory of the City of David. (4)
4. It selects the birthplace of the Savior (5)
5. It presents spiritual religion at its best. (6:6-8)
6. It specializes in Messianic prophecy.

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Controversy. "Hear."
2. Key Verses. 6:8; 6:2; 7:18.
3. Key Chapters. 4 and 5.
4. Key Ideas. Witnessing, Consoling, Pleading, Pardoning.

#### V THE VALUE OF THE BOOK

The book of Micah is an invaluable indictment of the social and spiritual conditions of the seventh century B. C. It contrasts the authority of rulers with that of the Great Coming Ruler. It evinces three fundamental things:

1. God's hatred of injustice.
2. God's hatred of ritualism.
3. God's delight in pardoning.

Micah "foretells, in clear terms, the invasions of Shalmaneser and Sennacherib; the dispersion of Israel; the cessation of prophecy; the utter destruction of Jerusalem; nor less clearly, the deliverance of Israel; the destruction of Assyria, and of the enemies Assyria represents; the birthplace of Christ, and his Divine nature, for his goings forth are "from everlasting;" the promulgation of his gospel from Mount Zion, and its results, and the exaltation of his kingdom over all nations."

#### VI THE CHRIST OF THE BOOK

Jesus is observed in Micah's writing as One whose "goings forth are from of old." He is to be the Man who shall be "our peace." Surely none other is good enough to rule Israel, set up an everlasting kingdom, usher in universal peace, except the glorious Eternal Babe of Bethlehem's crib. Mohammed, Confucius, Buddha, and their ilk, are not worthy to stand where the Savior stood,—silent, majestic, alone. They are but unworthy figures of time, bespeckled and bedaubed with the trials and tribulations of time, but our Christ is luminous with light, life, and love.

One strangely comforting fact awaits the Christian daily. It is the fact of his coming. He will come to complete the work of the Father in the Kingdom, and then we shall witness perfect government. perfect rule, perfect authority minus inhuman oppressors, worthless priests, and insincere preachers of righteousness. May the hour of God's great clock soon strike is the writer's prayer. Let us so live that his coming may not startle, alarm, or shock us. When the Christ comes we shall be able to greet him as the Unseen Guest who always had a place at our tables, in our studies, and, most of all, in our actual daily living.

#### VII THE LESSONS OF THE BOOK

1. The chief sins such as idolatry, false prophecy, cruelty, injustice, etc., will always be punished.
2. The chief punishments were measured out by Jehovah by refusing help, by bringing on desolation, and by establishing the captivity.
3. The chief promises pertained to a return from captivity; a Ruler of Jehovah in Zion; a Bethlehemite of Jacob's household, who would conquer his enemies and rule righteously.
4. The chief virtues such as kindness, humility, and justice are extolled.

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## The Rational Basis of the New Birth

By Leander S. Keyser, D. D.

(Address Delivered at the Summer School of the Bible Institute of Los Angeles)

(Continued from last week)

### III. The Necessity of the New Birth

#### 1. Our Lord's Positive Language.

On the need of the birth from above our Lord spoke in a most positive tone. He preceded each statement by his solemn and impressive, "Verily, verily, I say unto thee." Then he added: "Marvel not that I say unto thee, Ye must be born again."

#### 2. A categorical imperative.

One might put it briefly in this way: We must be born again because we must! Why must we breathe the air and eat nutritious food in order to live? Because we must! That regimen lies in the very structure of things. There are many categorical imperatives in this world besides Immanuel Kant's categorical moral imperative. That is there are many musts.

It is not necessary, however, to state the matter in so dogmatic a way. In the moral and spiritual realm there is always a rational basis for any imperative regimen. A noted unbeliever of the preceding century was wont to become hilarious in this way: "These Christian people," he said, "with all their preachers and theologians, are a crude lot: they declare that we have been born all wrong the first time, and so must be born all over again!" And this speech was regarded as an occasion for laughter!

But it certainly was a superficial criticism. Cannot everybody see that there is something radically wrong with human nature? Why all the wickedness in the world if human nature is all right in its natural state? Why the recent World War? Why all the departures from the moral standard? And, most of all, why this awful pall of spiritual indifference the world over? To attribute it to environment is simply to raise the question, Why is the environment invariably bad? The trouble lies deeper. Man is not born a tabula rasa. He has resting upon him in his natural birth the terrible entail of depravity.

The Psalmist was a better analyst of human nature than was the scoffing infidel, for the Psalmist said: "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51:5). Paul proved himself better versed in anthropology, for he wrote: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them; for they are spiritually discerned" (1 Cor. 2:14). Again he scored deeply: "The natural mind is enmity against God, and is not subject to the law of God; neither indeed can be" (Rom. 8:7). Our Lord, in his interview with Nicodemus, told the whole sad story: "That which is born of the flesh is flesh; that which is born of the Spirit is spirit" (John 3:6).

#### 3. The Law of Biogenesis.

Here, then, the secret is revealed; the rid-

dle is unraveled. Men must be born again because they are not born right the first time. Having been conceived and born in sin, and therefore born with the unspiritual mind, how can they be made spiritually minded except by a new birth—except the Holy Spirit implant in them something which they do not possess by natural generation? At this point the scientific law of biogenesis enters in with its categorical imperative: Life comes only from antecedent life—a law that is recognized by all biologists who stay by the facts. Omne vivum ex vivo. So the unspiritual mind cannot evolve, by its own resident powers, into a spiritual state and experience, because the "resident powers" are not there. Nothing can come from nothing. Hence we must recognize and submit to the imperative of our Lord when he says, "Ye must be born again."

#### 4. Individual Certification Needed.

There is still another element in the rationale of the new birth. Since, as has been previously shown, a special revelation was needed, and therefore God gave it, and saw to it that it was recorded in the Bible, and thus given to the world in general, it is reasonable to believe that God would institute a method by which each person might receive an inner certification for himself that this professed revelation is true. Any other way would certainly be incomplete and non-consequential; in fact, it would be absurd.

Now, the new birth is bestowed for the very purpose of giving to the individual the personal assurance of salvation and truth. Thus we see how perfectly the various parts of the Christian system integrate. It is charged with rationality. It is a complete philosophy.

#### IV. The Divine Agent in Regeneration

There is also a notable consistency in the fact that it is the Holy Spirit who begets this good and gracious work in the human soul. Several reasons for this may be assigned.

#### 1. The Cause Not Subjective.

The Spiritual life, being a new given power, cannot arise from the content of the human mind in itself. It cannot spring up from the content of the so-called "sub-conscious mind." Such content is not there; if there is anything there, it is man's legacy of depravity from the fall of Adam. No one who has been converted in the Christian way has ever attributed his experience to any force within himself. The chief element in the content of Christian experience is that it comes into the soul from a power outside of itself.

#### 2. The Agent Divine.

There is still this additional element in such an experience—that it is begotten of

God. No converted person ever ascribes it to any other source. It is known to be a divine operation by the subject himself. And this is true, no matter how unspiritual and agnostical, or even atheistic, the person may have been prior to his conversion. Therefore, the Holy Spirit being one of the persons of the Triune God, imparts the divine element in this experience. Thus, and only thus, can it be adequately explained.

#### 3. The Specific Work of the Holy Spirit.

There is also rational congruity in the fact that it is the special function of the Third Person of the Holy Trinity to perform this work of grace in the human soul. Each divine person performs his specific share in the plan of redemption, just as if it were all purposely arranged in logical order. The Father sends the Son into the world, and sustains him during his period of voluntary self-renunciation; the Son comes into the world, becomes incarnate, and takes the burdens of mankind upon himself on the cross, thus making expiation for sin; now the Holy Spirit's office is to apply the objective redemption thus wrought by the Son to the individual soul, bringing to it a subjective experience of its truth and saving power.

Not only so, but the Holy Spirit is the innermost psychical element or person in the Holy Trinity; He is that person who unites Father and Son in a blessed union of self-consciousness and fellowship; therefore, it is in harmony with the nature of a psychical and spiritual experience that the Holy Spirit should perform the innermost work within the soul, that of regeneration. There is a remarkable Pauline statement which seems to indicate this deep, searching work of the Holy Spirit. Speaking of the things which "eye hath not seen, nor ear heard," etc., Paul adds: "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God; for what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:10, 11). The most subjective Person of the Trinity logically performs the subjective office in us.

#### V. The Means Employed

The Holy Spirit employs means in accomplishing the work of Grace within men's souls. He does not come down in any kind of a way out of the blue. The chief divinely appointed instrumentality he uses is the Word of God. He does not work an evangelical experience except through the Law and the Gospel as given in the Bible. If we did not have the Bible, we would not even know of Christ and the redemption he wrought for us. We would not know that God will pardon, justify and save us on the condition of our accepting Christ as our Lord and Savior.

But this valuable safeguarding truth is known, not through human wisdom but through the special revelation given in the Scriptures; for while they teach that we are "born of God," and "born of the Spirit," they also teach that we are "born by (through) the Word of God, which liveth and abideth forever" (1 Pet. 1:23). Paul agrees with this: "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:14-17).

Here again let us reflect upon the rationale of this divinely appointed process. We have already discussed the rational basis of a special divine revelation and God's normal

## WEDNESDAY

## A Joyful Feast. Lev. 23:39-44

The Feast of Tabernacles was, of course, a religious feast. It centered the thoughts first of all on God and his goodness. In addition, there was the joy and pleasure that came from the opportunity to meet with old friends and to renew old acquaintances and fellowships. Our modern life seems to afford so little time for being neighborly and friendly—which is one of the best of recreations, adding much to the sum of the world's joy, subtracting much from its sorrows. May we keep our minds fixed on him who teaches us to be neighbors!

## THURSDAY

## The Children Playing. Zech 8:1-8

In this future day to which the prophet looks, there shall be more leisure for the elderly, as well as for the children. Perhaps even parents may not be too busy to give more time to play with their children. Such wholesome recreation would be of inestimable benefit not only to the children, but also to the parents. In planning our program of Christian activities, let us not forget to give some time to the children.

## FRIDAY

## Dangerous Leisure. Luke 22:54-62

The great warning here is that if the Christian so far forgets himself as to seek his pleasure with the wrong people, and in the wrong places, he may come to the same state as Peter, who blasphemed and denied the Lord he loved. In fact, our very pres-

ence in such surroundings is a tacit denial of our Lord, even if our mouths have not yet spoken it. Pray that our God may protect us against dangerous leisure!

## SATURDAY

## Mindful of the Weaker Ones. 1 Cor. 10:23-33

This is a doctrine that the world simply cannot understand—even too few Christians seem to understand. "What'll you have gentlemen?" one of a group asked a newcomer, simulating the bar tender whose return some seem to crave. "Ginger ale," was the reply. The mock bar tender, an ardent wet, immediately launched into an argument proving that ginger ale was very harmful to the human system, much more so than beer, or light wine. "Very well, then," was the reply. "I had no idea it was so harmful, but if what you say is true, I am quite willing to do without it rather than injure my fellow-man because of it." Taken aback for once, the "bar tender" was silent. The principle applies to many things other than ginger ale. May God help us to appreciate its full application!

## SUNDAY

## Choosing the Best. Phil. 4:4-9

"The world is so full of a number of things," sang the poet. There are many good things in life, and we cannot hope to enjoy them all; therefore, we will surely not want to waste time on worthless things. Even among the good things, life is so short that we must pray for wisdom to prove all things and choose only the best, that we may render a good report to him who has called us.

## VI. The Mystery of the New Birth

There is no need to stumble over the mys-

(Continued on page 15)

## STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
With  
Thoburn C. Lyon

## THE CHRISTIAN'S USE OF LEISURE

(Lesson for December 11).

Lesson Text: Neh. 8:10-17; Mark 6:30-32;

Golden Text: 1 Cor. 10:31

Daily Readings and Suggestions

## MONDAY

## Enjoying the Good. Neh. 8:9-18

This feast of the booths, or tabernacles, was a sort of Independence Day and Thanksgiving Day in one. The Israelites were first to gather in the fruit of the land, and then to dwell in rude "booths," woven from the boughs of trees, for seven days commemorating their rude dwellings on the journey from bondage to the Promised Land. As they thought on God's goodness, their hearts were made tender, and they were brought closer to him. During the long captivity the Jews had forgotten all this, and when they again read of it on their return, it seemed especially precious. They took this time of leisure (although undoubtedly many other duties were pressing them), to joy in the Lord. May we, too, learn that our greatest joy is in him!

## TUESDAY

## Rest and Recreation. Mark 6:30-34

There are many Christians who, it seems, scarcely need to rest from their labors for God. However, let us not forget that those who are being poured out in the Lord's service DO need a rest, even from that. Like Jesus and the disciples we need to come apart and rest awhile. This does not mean engaging in questionable amusement and recreation: the disciples spent their rest period in the presence of the Lord. May we find our rest in him!

E. M. RIDDLE,  
President  
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Waterloo, Iowa  
F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



C. D. WHITMER, 217 E. Duhal Ave., South Bend, Ind.

GLADYS M. SPIFF,  
General Secretary  
and  
Treasurer  
2301 13th St., N. E.,  
Canton, Ohio

## Useful Books in a Christian Endeavor Library

The following suggestions are being made because of inquiries lately received relative to books for Christian Endeavor Libraries. There are many other good books which some societies will want to add, but this list will assist some of those planning such a library:

Bible Autobiographies.  
The Child's Quiet Hour.  
C. E. Manuals.  
Expert Endeavor.  
Intermediate Manual.  
Learn to Live.  
The Inner Life.  
The Living Bible.  
Missionary Manual.  
Prayer Meeting Methods.  
Progressive Endeavor.  
Religious Vocations.  
The Upward Look.  
What Men Need Most.  
Why We Believe the Bible.  
Picnic and Outdoor Games.

These books and many others can be secured at the offices of the United Society of Christian Endeavor, either through the Chicago office at 17 N. Wabash Avenue, or Boston, Massachusetts, 41 Mount Vernon

Streets. I am not quoting prices, as they are subject to change.

E. M. RIDDLE, President.

## Age-Limits in the Junior Society

By Stanley B. Vandersol, Editor, Junior C. E. World

It is difficult, of course, to make rules which apply in every situation, especially in so flexible an institution as a Junior Christian Endeavor society. Here and now, however, we make bold to assert that the societies which do the most effective work are those which are most careful about the qualifications of the members, especially with regard to age.

When the first Junior Christian Endeavor societies were organized, there were many reasons for a wide range of ages. Religious work with children was not very far advanced, and there was no substantial grading even in the Sunday school. Primary and Junior classes were not carefully distinguished, and there was much reason to include boys and girls of six or seven in the same society with their older brothers and sisters. Until the Intermediate society came along to claim the teen-age youngsters, they too found a place in the Junior society until they were fourteen or fifteen.

Even now there are some churches where it is said to be impossible to care for the boys and girls in Christian Endeavor unless it be in one society. While the handicaps of such a situation are acknowledged by the leaders, the actual steps toward changing it are often slow in coming.

The ideal ages for a Junior Christian Endeavor society are the years nine, ten, and eleven, with twelve as somewhat open to either the Junior or Intermediate society, depending on circumstances. If the younger children can be led to look forward to their ninth birthday, or to the first entrance-time after that, their appreciation of the Junior society is large from the start. But when there is laxity in the lower age-limit, and some children of eight or even seven are allowed to join, the result is seen not only in the quality of work done, but also in the loss of esteem in which membership is held.

The painstaking training-work of the Junior superintendent must always be distinguished by at least three elements. She must see to it that the younger members who are new in the society are properly assimilated. She must place a fair share of responsibility on those who have had one year's experience. And she must continually cultivate the older ones so that they will see the advancement which is coming to them when they are old enough to join the Intermediate society. This is one of the hard tasks for the superintendent.

She should make her work so thorough and so distinctive that the Intermediate superintendent can say, "I can always count on the Intermediates who have come out of the Junior society."

With too wide a range of ages the Junior superintendent can not get this accomplishment. If the younger members are below nine, it is next to impossible to assimilate them into the work of a society which has as its leaders those who are twelve or over. And if the older ones are more than twelve, they either do more than their share of the work or they gradually disappear from the society, without the beneficial results of a promotion service.

Experience teaches that the Juniors should leave the society when interest is at its height. Of course, there must be an older society into which they can go, and the assimilation process begins again, although on a different basis, for these new Intermediates already know Christian Endeavor. Only with such planning can Christian Endeavor occupy a year-after-year position in the church and do its best work for the boys and girls.

There are many other reasons for limited ages in the society which pertain to the nature of the work. Concentration and real training are possible only among those whose day-by-day experiences and mental and spiritual attainment are practically equal.—Junior C. E. World.

to see the world as a part of his training for life. The World War came on and he was drafted into service and accompanied the British forces in the Cameroon campaign. On his return he came to Ibi, the field headquarters of the Sudan United Mission. Here he heard the gospel preached, and here he became very friendly with one of the Christian young men who was attending the mission school. He became much interested in the Word of God as he heard it read by his friend. He decided to learn to read it for himself. His training in the Moslem school stood him in good stead. In a few weeks he began reading. He made rapid progress. He spent many hours daily poring over this wonderful Word. The Spirit of God began to work in his heart and finally led him into the truth as it is in Christ. Very soon he saw an opportunity for service among the Moslems. He decided to learn the Arabic that he might read to them the Bible in their sacred language. After months of faithful study he was able to read. He was a fine penman. He began writing out selected Scripture passages for the Mohammedan teachers. He would take his Arabic Bible and go into the homes of these men and read to them by the hour and interpret as best he could. He had a fine memory and he committed large portions of the Scripture to memory. He became a fine preacher. The people would gather to hear him at the market place. Through his message many became interested. After more than two years of probation it was my privilege to baptize him and receive him into church membership. Then he decided that he would go out and preach Christ, looking to him to supply his needs. It was my privilege to visit many of the places where he had preached. Many souls became interested in the gospel message through him. Many Moslems purchased from him the Gospel of John in Arabic. Thus he has gone up and down the land sowing the precious seed. Only eternity will reveal the lives he has touched for God. Christ was triumphant in the heart of this Moslem convert.

During the second year of our effort in Wurkum land we spent some months at Kerum, erecting temporary quarters for an out-station. Among those who first became interested were two young men, Maigandi and Ammadu. They helped us with the building, they attended the services and when we opened school they were among the first to enroll. They accompanied me on itinerating tours among the villages, sometimes interpreting in the Pia language for me. We returned to Bambar. They struggled on with their studies. When I visited the outstation for one week end of each month, they would come morning, afternoon and evening for help. They got on well and soon were able to read the primer and the simple Gospel stories. Some months later when I was away attending a conference, these two young men came to Mrs. Guinter asking what they must do to be saved. She pointed out to them the way and asked them to give themselves to Christ. They did so as best they understood. They went back to let their light shine in the home town. As occasion presented itself we gave them teaching. They began to teach others to read, and to interest them in their Christ. They made substantial progress and after more than two years of probation they were baptized by Rev. McBride. They are developing into splendid workers. Maigandi is a good speaker and Ammadu is mighty

Send Foreign Mission Funds to  
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Home Missionary Secretary  
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## Pen Sketches from Africa

By Rev. C. W. Guinter, Northumberland, Pennsylvania

In the town of Takum there lived a widow, Pa'ana by name, formerly a Jukun slave. She was now well past middle life. She lived alone and made her living by cultivating her garden and trading in the local market. The missionaries came to her town and preached in the market place. Here she first heard the gospel message. Later an out-station was opened in the town and a native evangelist stationed there. Pa'ana became vitally interested and enrolled as an enquirer. She attended the services faithfully. She was always faithful in personal testimony among the people of the town. She suffered not a little persecution for the name of Christ. In due time she received Christian baptism. Her growth in grace was very phenomenal. She devoted much time to prayer until she became known as "the daughter of prayer." From her meager earnings she always brought her tithe and frequently her free will offering. One Christmas eve she came to greet the missionary. Before taking her leave she said, "I have brought my Christmas gift for my Lord." It was a fine sheep. Only God knows the sacrifice she made to bring this offering to him whom she had learned to love and whom she served. What a fine living testimony to the power of Christ, in a redeemed, saved, slave woman.

Lakan was one of the leading witch doctors in the Yergum tribe. He was much more feared than the native chief. He was consulted by the people from far and near.

He did not hesitate to use poison when it served his purpose. Some years ago one of his friends became a Christian. There came into his life such a complete transformation that Lakan was deeply impressed by it, and he confessed to him that he had discovered a medicine that he knew nothing about. This gave him an opportunity to tell of his Christ and what he had done for him. Lakan became deeply interested. After some time he expressed a desire to become a Christian. He took his charms, his medicines and all his paraphernalia to the mission station and burned them, and beside their ashes he gave himself to Christ. He went out to live a new life. He was placed under instruction and after a long period of probation he was baptized and received into the church. As in the past he had been a mighty worker of evil now he became a power for God through divine grace. His devotion, his earnestness, his zeal, made him one of the most influential men of the district. As an office bearer in the church he was loving in counsel, strict in discipline, making for a high standard of Christian living in the local church. His example and his message have given courage to many another to turn from the powerful pagan fetish worship to the Lord Jesus Christ. Christ has gloriously triumphed in this life.

A young man, Mohamma, by name, was born of Moslem parents in the city of Kano. In his childhood he received training in the Koranic school. As a young man he set out



in prayer. When there is no missionary resident at the out-station, they carry on the evangelistic and school work. Periodically they go on preaching tours in the villages. The growing interest in Kerum is

largely due to the fine Christian living and the faithful Christian service of these two young men. Thus Christ is coming into his own in the dark Sudan.—The Evangelical-Messenger.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### VANDERGRIFT, PENNSYLVANIA

Noting a spiritual awakening among us I called to council our working group Sunday morning and suggested a few special week day services. Accordingly, for the two weeks just closed; we held two special revival services each week. As a result we baptized three precious souls last evening. Two of them being after baptism were confirmed and received into fellowship with the church, the other one wishing to unite with the Free Methodist church.

Our work in this place is in a flourishing condition. The Sunday school enrollment stands at one hundred and sixty four and our attendance averages close to eighty per cent. The church attendance is also on the increase as to numbers and interest; we are expecting other accessions in the near future.

Our esteemed Brother Schaffer of Cone-maugh asked that I should give an address at the Christian Endeavor session of our district conference to tell of the work of our "Young People's Prayer Group." But owing to lack of finances I was unable to be present at conference. So if our editor will give it room here I will give an account of it now.

Our local Christian Endeavor had gotten low in interest and attendance and was not functioning very satisfactorily, so a number of our young folks organized what they call a "Prayer Group." They meet ordinarily once each week on Monday evening in the church homes of the community. It is primarily, as its name implies, a "young people's prayer group." I as their pastor do not meet with them often: twice at their special invitation, and possibly only two other times, and then once they met in our home. But I can say sincerely, it is a real benediction to any home they visit. A really alive and happy group of young folks imbued with a consciousness of fellowship of the Holy Spirit.

The spirituality of any group of folks is manifest by its interests. The interests of this group are (a) Personal experience (b) Missions (c) The Church (d) The Sunday school (e) The inspiration of their pastor. And when they stand together in their prayer circle, for almost exclusively this is their method—with hands clasped in a prayer circle. The prayer of each individual voices sentiments as follows:

That I may experience Christ as my personal Savior and friend.

That our group may constantly expand by the addition of new members.

That our church may grow in numbers and in conscious fellowship with its acknowledged Leader and Head.

That our Sunday school and all its officers, teachers, classes and pupils may be inspired by a conscientious service to Christ.

That our pastor may be inspired with

just the message God in Christ would have us receive.

I had this group for a number of weeks conduct the devotions for our regular Sunday evening service with good results. The interest thus aroused tided us over the usual summer slump with increased rather than decreased attendance.

Blessed indeed is any church, pastor or community that has such devoted SPIRIT-filled group of young folks.

Our church will hold its semi-annual Communion service Sunday evening, November 20. We ask the prayers of the brotherhood.

"Now unto HIM that is able to do Exceeding abundantly above all that we ask or think, according to the Power that worketh in us, Unto HIM be glory in the Church by CHRIST JESUS." Now, just now the joy, the glory of a great RENAISSANCE.

SAMUEL H. BUZARD.

## Young Folks' Books

### Books for All Young Folks

Selected by "The Congregationalist"

Welcome Christmas! By Eleanor Graham. (Dutton. \$2.00.)

A book of stories, legends, carols, games, riddles, etc., all associated with Christmas, collected by the author, who had wide experience during her years in charge of the Children's Book Department in a London bookshop.

A Rabbit Advises the Clock. By J. W. G. Ward. (Abingdon. \$1.50.)

Dr. Ward, formerly of the First Congregational church in Detroit and now minister of the First Presbyterian church, Oak Park, Ill., presents in this book twenty-eight stories for Juniors. They are in the realm of imagination and romance, and while they are intended for little folks to read for themselves, they have also the additional purpose of providing material that may be used for bed-time stories by teachers and preachers in the instilling of good lessons and in the enrichment of character.

Outline of World History for Boys and Girls. By H. C. Knapp-Fisher. (Dutton. \$3.00.)

Every child ought to be given, as early as he can appreciate it, a sort of perspective of the world in which he lives, and the human race to which he belongs. He can fill in the details as he grows older, but he ought to have something corresponding to the stamp album of young stamp collectors, suggesting the extent of the spaces that there are to fill in, and also the nature of much that is to be put there. This book will be found very good for the purpose. Its author is free from any strong bias that would render the picture narrow or dis-

torted; and while what ought to be put in and what ought to be left out of such a book must be a matter subject to wide variety of judgment, he has shown skill in his selection of significant events and persons. The author appreciates the historical significance of Jesus and Christianity, and he writes of both with a sincere effort simply to state the essential historic facts. The New Testament states them somewhat better, but as a whole the Outline is well proportioned and exceedingly well done. Some portions might call for a little help in exposition on the part of an older reader—especially in relation to younger readers of the group of from nine to fifteen years, for whom the book is intended.

Two Little Confederates. By Thomas Nelson Page. (Scribners. \$2.50.)

This beautiful edition of a story written nearly half a century ago will be welcomed by old, and new, readers. Its distinction, apart from the interest of the story and its general attractiveness as a book, lies in the many illustrations by Captain John W. Thomason, illustrations that are full of zest and entirely in the atmosphere and spirit of the story.

Van Loon's Geography. By Hendrik Willem van Loon. (Simon and Shuster. \$3.75.)

For Mr. van Loon this earth is not simply a mass of material disposed in mountains and plains, rivers and seas; it is a habitable globe, with relationships to the masses of people who live upon it. As in his books interpreting history, Mr. van Loon has unique and graphic methods of making geography both human and vivid. His book is packed with information but it is not in the form of tables and statistics. A wonderful attractive book for both old and young.

Experimental Television. By A. Frederick Collins. (Lothrop, Lee & Shepard. \$2.50.)

Mr. Collins, who, in addition to his distinction as inventor of the wireless telephone in 1899, has written much in the interpretation of science for young people, presents in this book for those of all ages an account of television, with a series of simple experiments and instructions for making a complete home television transmitter and receiver. The book is illustrated with 185 illustrations and diagrams.

Lone Cowboy. By Will James. (Scribners. \$2.50.)

In the same series of Illustrated Classics is Will James' life story, first published in 1930. In addition to the black and white drawings which have made the "lone cowboy" as famous as his writing, the book is now richly illustrated in color, with a most alluring colored cover.

Air Travelers. By Laura A. Large. (Lothrop, Lee & Shepard. \$1.50.)

The story of aviation from its earliest beginnings to recent achievements told in a relatively brief and interesting narrative, and illustrated with a number of photographs of much historic value and effectiveness.

Children's Hour. Station Y. E. F., By Yvonne Elizabeth Frank (Macaulay. \$1.50.)

Yvonne found that all the children's books are written by grownups, who, she thinks, are apt to forget how children really feel and talk. She decided to set up her own make-believe radio station and broadcast the sort of stories she makes up for her dog, Zip. The stories show much originality, the fairy stories being particularly good and well told.

**The Little Shepherd of Kingdom Come.** By John Fox, Jr. (Scribners. \$2.50.)

This famous story, first published in 1903, has been given a worthy and beautiful setting in this charming edition, with fourteen full-page color illustrations by N. C. Wyeth. **Uncle Bill.** By Will James. (Scribners. \$2.00.)

This "tale of two kids and a cowboy" has all the charm and authority, of Mr. James' stories of Western life, with the very important attraction of his vigorous drawings. Kip and his sister Scootie were city youngsters, but they learned a great deal in their summer on their uncle's ranch.

**Distant Worlds.** The Story of a Voyage to the Planets. By Friedrich Mader. Translated from the German by Max Shachtman. (Scribners. \$2.00.)

Mader is described as the modern Jules Verne. He has written many books for boys founded upon some scientific idea or invention. **Distant Worlds**, which has had wide circulation in Germany, is the first of his books to be translated into English. By a reversal of gravitation, Lord Filmore's World-Ship is able to visit the planets. Terrible experiences befall them until they ultimately come to a planet paradise inhabited by a higher order than those of our own earth.

**When You Grow Up to Vote.** By Mrs. Franklin D. Roosevelt. (Houghton Mifflin. \$1.50.)

The children whom Mrs. Roosevelt instructs in the mechanism and art of citizenship will be too young ever to vote for or against her husband, but she has done her part for young America in writing this very graphic book. It is really unique in its conception and in the way in which, with the important help of Manning de V. Lee, the illustrator, she puts her lessons across.

**The Little Wise One.** By Frank Worthington. (Houghton Mifflin. \$1.75.)

Mr. Worthington records the simple and delightful animal stories, handed down by word of mouth from generation to generation, that he heard during his twenty-two years in Africa. The book is intended for readers of from seven to ten, but it will appeal to older young folks and adults. The author's own illustrations give added interest.

**Made in England.** By Susan Smith. (Nelson. \$2.00.)

A gift edition of a book telling the story of English decorative art. It is beautifully illustrated, and offers a great deal of information concerning such artists or skilled workers in various fields as Sir Christopher Wren, Josiah Wedgwood, Thomas Chippendale, and many others. It is for all readers, young and old.

**Romany Road.** By Irving Brown. (Harrison Smith & Robert Haas. \$2.50.)

A story for young people of from ten to sixteen years of the adventures, amusing and tragic, of a fourteen-year-old American boy who runs away from home and is adopted by a Gypsy family. The book presents a picture of the life of what is said to be "the wildest, least known, and most colorful of the various kinds of Romanies, the Nomad Coppersmiths." The author of the book is an authority on this subject and has written three books about these Gypsies.

**And That's Why.** By W. Maxwell Reed. (Harcourt, Brace. \$1.25.)

The author of **The Earth for Sam** has written a most interesting "why" book. It tells the "why" of clouds, frost, mountains,

thunderstorms, lightning, fire, etc., describes what happens when we have a thunderstorm, and explains many other things about which children of ages six to ten wish to know. It is illustrated by Karl Moseley.

**Words to the Wise.** A Book of Proverbs for Boys and Girls. By Helen Sewell. (Dodd, Mead. \$1.25.)

The proverbs selected are illustrated by the author, with drawings done in red, and the proverb itself in green lettering.

**Romantic Rebel.** By Hildegard Hawthorne. (Century. \$2.50.)

Older boys and girls, as well as adults, will find very fascinating this romantic story of Nathaniel Hawthorne, written by his grand-daughter. It is not a critical biography of a great literary artist, but is an intimate and delightful account of a gentle and generous man whose own life, character, and relationships were an inherent part of his achievement. To every lover of Hawthorne's books this colorful biography will bring added joy.

**The Ruth Brooks Cross-Word Puzzle Book.** By Ruth Brooks. (Lothrop, Lee & Shepard. \$1.35.)

The Ruth Brooks puzzles are in the aristocracy of cross-word enigmas. If you can't solve them there is a key in the back of the book.

#### "THE FIGHT AGAINST ALCOHOL GAINS" DECLARES CAPTAIN GASTON, LONDON, IN A NEW YORK INTERVIEW WITH VIVIAN BURNETT

New York Special. — "World advance against alcohol and the liquor traffic is rapidly gaining despite wet claims to the contrary," Captain Edward Page Gaston, F.R.G.S., of London, England, founder and special commissioner of the World Prohibition Federation, in an interview here today with Vivian Burnett, New York business representative of the American Business Men's Prohibition Foundation.

Captain Gaston has just arrived in New York after conferences with friends of the dry cause in Toronto, Chicago, Washington and Baltimore.

"The fight against the liquor traffic in America under the Eighteenth Amendment of the Federal Constitution, has proved an inspiration of world-wide importance to the temperance cause," said Captain Gaston. "The battle for sobriety in England and Europe generally, has been at a great disadvantage for years, due to the solid political and industrial entrenchments of the drink traffic there. In the British Isles particularly, the brewers are in the saddle to an extent that Americans can hardly imagine, their brewery stock being held by parliamentary and even by some church leaders; their advertising dominating the newspaper landscape and their influence affecting all public consideration of the question.

"One of the startling evidences of this influence is the widespread propaganda which fairly drenches the English newspapers with misrepresentation of prohibition in America. What I have seen with my own eyes in the past few weeks in a large number of your great cities emphatically explodes the wet claims in our London press, that prohibition is a nullity and is non-enforceable in the United States.

"As an American citizen who has never lost his love for his native land, although the necessities of business affiliations have

compelled me to reside abroad for some years, I am frank to admit, as I compare liquor conditions in the old license days in Chicago and other American centers, with present facts as I have found them, even the surface benefits of prohibition are amazing.

"In the drunkenness and dissipation which were everywhere manifest in the old days, there is no resemblance whatever to the busy crowds of sober but happy citizens with whom I have mingled on your streets and in your places of business during the past few days.

"Just as prohibition America has proved a factor of great encouragement to the forces fighting the liquor traffic in other lands, so the record of temperance progress around the world should hearten and strengthen the defense of your national prohibition legislation here in America," continued Captain Gaston.

"Despite many handicaps which have to be overcome in non-prohibition lands, there is a steady gain in the registering of scientific and industrial condemnation of beverage alcohol.

"Leading scientists of England, France, Germany and other European countries have stripped alcoholic liquor of its every camouflage and an increasing number of the new generation in these lands are espousing abstinence principles, and developing real hostility to the continued domination of the liquor interests.

"This is especially true in England and Germany, while Russia is attacking the liquor problem and the alcohol habit in the boldest of educational propaganda.

"The widely heralded defeat of prohibition in Finland was not a defeat for prohibition as it is known in America, as previous legislation permitted the sale of alcoholic beer and the biggest fight of that little country has been with a cordon of liquor smugglers across her border.

"But the most startling evidence of liquor's active propaganda against America is seen in the efforts of the liquor interests of Europe to lend their aid and support to the wet interests fighting for repeal here in America.

"One of the clearest proofs of the success of prohibition in America is found in the eagerness with which our Scotch whiskey makers, the wine growers of France and the brewers of noted German beers are following and applauding every news item which seems to favor, as they hope, a re-opening American market through modification or repeal of the Eighteenth Amendment.

"As a matter of fact, the activity of the liquor interests abroad in misleading England and Europe's public regarding American conditions, should fairly stir the resentment of the American people and I believe the time has come for them to protest against the intolerable effrontery from which America has suffered for a dozen years."—The Christian-Evangelist.

Be captain of your soul, but remember there is an officer superior to a captain.—Religious Telescope.

But to all who are sorry for their sin, who love the Lord Jesus Christ, who desire to have their faith strengthened, their lives more Godly, their sins forgiven. To all such the infinitely compassionate Redeemer saith: "Come unto me all ye that labor and are heavy-laden and I will give you rest."

If you purpose in your heart to continue in wilful sin, to ignore the Word of God, and the preaching thereof, to "pass by on the other side" as regards the Missionary Commandment of Christ and the work of the Lord in general, then we warn and admonish you do not come to the table of the Lord.

### Publication of Proclamation Delayed

(Continued from page 2)

New York the third day of October in the year of our Lord 1789.

"George Washington."

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington the third day of November, in the year of our Lord 1932, and of the independence of the United States of America the 157th.

Herbert Hoover.

## OUR LITTLE READERS

### A GOOD JOB

By Maud Wilcox Neidermeyer

"Russel, Russel, wake up!"

Russell knew the voice, and he yawned and stretched and then sat up straight in bed.

"This is Saturday, and there are some extra jobs for you to do," continued his mother, closing the bedroom window.

"Yes, mother, but I wanted to go nutting with Arthur," objected Russel.

"I'm sorry, son, but the lawn in front of the house needs raking. I want you to go right out there after breakfast and clean it up."

Russel dressed rather soberly. It was a shame a boy couldn't have one day a week to himself! It would be awful to have to see Arthur go off alone hunting nuts. But maybe, after breakfast he would feel better, especially if there were pancakes.

But there weren't any pancakes. Everybody seemed to be in a great hurry. Katie was already at her baking, and the kitchen had a delicious cinnamon smell.

"The rake is in the tool shed, Russel. Now, let me see what a good job you can make of the lawn," mother said.

Russel went slowly out to the shed. He sent many anxious glances toward the house next door, for that was where Arthur lived. Art knew all the best places to find nuts. It was a shame that—He pulled the rake around the front of the house. Suddenly a familiar voice called to him.

"Lo, Rus, you got a job, too?" It was Arthur, and he was raking furiously away at his own front lawn.

"Lo, Art," responded Russel. "Say you're way ahead of me. You're about half finished already."

Before Arthur could reply his mother came out on the steps and waved a warning dust cloth at him. "Arthur Clark!" she exclaimed, "that's no way to rake a lawn. Where you've gone over it, it looks about as bad as the rest. I want it raked clean."

Poor Arthur! He had to start all over again at the path that ran around the house

and rake up all those helter-skelter leaves.

Russel thought to himself, "Art may get through ahead of me, but I'm going to have the best looking lawn. I'm going to rake it so clean that you couldn't find a leaf anywhere."

It was rather slow work to rake as carefully as all that, but Russel stuck to it. He glanced over at Arthur now and then, and saw that he was making fast progress. But his lawn was not neat looking.

Arthur finished his job and disappeared. Russel took a good look at the lawn next door.

"He needn't have raked it at all, if he couldn't do better than that," said Russel to himself. Then he glanced at his own lawn, leafless and clean, and went to work harder than ever.

He had just finished carrying the last basketful of dead leaves to the barn, when an automobile drove up and stopped. Two boys and a girl got out. Russel rushed to meet them.

"We're going on a picnic!" cried Joan, his little cousin. "Is your mother ready?"

A picnic! Russel suddenly remembered the cinnamon smell in the kitchen. Katie must have been getting ready for a picnic. Hurrah!

"Say, Russel, this is the best looking lawn around here," said his uncle, getting out of the car.

"I like the way you have worked," added his aunt. "That's a good job of raking."

Russel felt very proud. It was worth it to do your job a little bit better than it had ever been done before.

"After the picnic we are going nutting," said Harold.

Russel felt as though he wanted to shout. He threw his cap in the air, and then ran into the house to help his mother bring out the picnic things.

### The Rational Basis of the New Birth

(Continued from page 11)

tery of the spiritual process known as regeneration. Jesus wisely said to his interlocutor: "Marvel not that I said unto thee, Ye must be born again." Then as an analogy he referred to "the wind which bloweth where it listeth," but is understood by no one.

There are people who do not want to accept what they cannot understand; but in view of all the mysteries with which we are surrounded, that is not a reasonable attitude to assume. No one knows what matter and mind are, nor how they are correlated in the human brain to produce self-conscious thought, emotion and volition. Who can get a clear conception of force, electricity, magnetism, time, space, eternity, infinity? These are all inexplicable mysteries. Yet we do not on that account deny their reality.

So with regard to the operation of the Holy Spirit within our psychology; we do not need to understand it; we need only to experience it; then we shall know it to be a reality. While this experience is an inner psychical one, it makes its impact upon the same center of self-consciousness as do our sense impressions, and so it is just as clearly attested.

VII. Unity and Diversity in the New Birth

The truth of the above sub-head will be clarified in a Pauline statement: "There are

diversities of operations, but it is the same God who worketh all in all" (1 Cor. 12:6). In every case of true spiritual regeneration, it is wrought by the Holy Spirit through the medium of the Word of God. Here is a sacred unity in all Christian experience. But the Spirit comes to different individuals in various ways. Herein lies a beautiful diversity. Diversity of condition, circumstance and temperament result in diversity in the manner in which the experience comes.

At this place our Lord's imagery is most apropos. He illustrated his thesis by the wind blowing where it listeth. The wind does not always blow in the same way. Sometimes it blows a hurricane or a cyclone. Some people's experience of conversion comes in that way: it is sudden and revolutionary, resulting in great clarity as to time, place, main content, and other details. Such was the experience of Paul, Augustine, John Newton, Rowland Hill, John Bunyan, Jerry McAuley, and many others.

However, the wind does not always, nor even usually, blow with violence. Often it blows a gentle breeze or zephyr and softly fans your cheek. No doubt there are many conversions of the zephyr-like description. The Holy Spirit breathes upon some persons in a more gentle way. This is apt to be the case in children's conversions. Some of the best Christians we have ever known have described their experience in practically this way: "We cannot recall the exact time and place when we were converted, for we cannot remember the time when we did not trust and love the Lord Jesus Christ."

No doubt such persons were converted in their childhood, perhaps at their mother's knee, and have never lost their faith in their Lord. The experience of it came to them more gradually and gently than would the experience of an adult person who was somewhat suddenly convicted and converted after following a course of sin.

Paul, although he himself had the more revolutionary experience, recognized the genuineness of Timothy's more childlike experience, for he wrote thus to Timothy: "But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from (Greek, a babe) thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3: 14, 15).

To sum up, the Christian system is coherent, complete and effectual. Man was created in the divine image, and therefore

### THE BRETHREN'S HOME EMERGENCY CORNER

#### A NEW EMERGENCY

A crisis has come to us, in that the Lafayette Land Bank insists upon the payment of \$181.44 and a small addition of interest, on or before December 1, this being the amount now past due on the loan against the 80 acre farm, located near the Home. The matter is urgent, as every reader will agree. Who will come to our rescue? Send money immediately to

HENRY RINEHART, Treasurer,  
Flora, Indiana.

in a state of moral and spiritual integrity; through the abuse of his freedom, he sinned and thus lost the divine image, rendering himself an alien from the life of God; in the fulness of time God sent his Son to redeem his fallen creatures, thus removing all the judicial obstacles in the way of his salvation; then the Holy Spirit came to apply the objective redemption wrought by the active and passive obedience of the incarnate Son of God, to regenerate man, to create saving faith in his soul, restore the divine image in him, to give him inner certification of truth and salvation, and thus bring him back into the holy and happy fellowship with his Creator. Is not that a complete system and a rational philosophy? If it were generally accepted, and were permitted to be an energizing moral and spiritual force in men's lives, human hearts would be stabilized and comforted, and the race would advance rapidly in true civilization. Then, too, the perplexed minds of men would experience the divine solution of their fundamental problems.

Nor would such peace of mind in any way or measure curtail men's activities and researches, but would turn them into other and more fruitful channels, because then men's souls would be at peace, "in tune with the infinite." And so for every one the great and satisfying experience of the apostle would be realized: "Godliness with contentment is great gain."—The King's Business.

## ANNOUNCEMENTS

### HAVE YOU PLACED YOUR ORDER?

Dr. Florence N. Gribble's book, "UNDAUNTED HOPE," is now in the hands of the publishers, and promised to be off the press shortly after November 15th. This book tells the fascinating story of the founding of the Mission Oubangui-Chari in the heart of French Equatorial Africa by our pioneer missionary, James S. Gribble. The first 1000 copies will be sold at cost—\$1.65 postpaid to any address in the United States. After this first edition is exhausted, the price of the book will be materially advanced. Get in on the first 1000 orders by sending us your name and address by return mail, accompanied by check or money order for \$1.65.

THE FOREIGN MISSIONARY SOCIETY  
OF THE BRETHREN CHURCH, 1925  
East Fifth Street, Long Beach, California.

## THE TIE THAT BINDS

GUTKNECHT-OTT—Virgil R. Gutknecht, of Morrill, Kansas, and Charlotte E. Ott of Sabetha, Kansas, were united in marriage at the Brethren parsonage, Morrill, Kansas, September 15, 1932. The groom is a member of the Brethren church at Morrill, in which town they will reside. Their many friends wish them much happiness and success on the journey of life. Ceremony by the writer.

L. A. MYERS.

DIENSTRIER-HESELTYNE—Frederick H. Dienstbier, of Sabetha, Kansas and Kathryn I. Heseltyne also of

Sabetha, were united in marriage at the Brethren parsonage, Morrill, Kansas, November 3, 1932. The happy couple will make their home in the vicinity of Sabetha on a farm. Their many friends join in wishing them much joy and success over the highway of life. Ceremony by the writer.

L. A. MYERS.

## IN THE SHADOW

WILCOX—Edward Wilcox was born in Philadelphia, Pennsylvania, on August 31, 1857, and departed this life at the family home in Fort Scott, Kansas, June 3rd, 1932, at the age of 74 years, 9 months and 2 days.

Mr. Wilcox was married to Miss Mary Elizabeth Fuller in Fort Scott, Kansas, November 6th, 1880. He is survived by the wife and the following children: George Ellsworth Wilcox, Fred Wilcox, Seattle Washington; Mrs. Anna King, Miss Jennie Wilcox, Tulsa, Oklahoma; Mrs. Blanch Redding and Mrs. Mary Ellen Jennings and five grandchildren. He was a good Christian man, a good husband and father, and neighbor and will be missed by a large circle of friends. Funeral by the writer from the Church of God, of Fort Scott, Kansas, assisted by the pastor, Rev. T. M. Tucker. Many beautiful flowers were an evidence of esteem from many friends and groups. Burial was made in the family lot in Oak Grove cemetery.

L. G. WOOD.

STRAUB—Lydia Ann Straub passed to her reward, August 16, 1932, at Pawnee City, Nebraska. Her illness was of a prolonged nature and her care was provided by her relatives at the Pawnee City Hospital. She was 72 years, 7 months and 14 days old. Her church membership was in the Hamlin church and the funeral services were held from that church by the writer.

L. A. MYERS.

KIDWELL—Lois Babcock Kidwell was called home, Saturday morning, September 30, 1932, at the age of 70 years, 3 months and 20 days. She was living with her son-in-law, Adolph Kennel at the time of her illness. She was a member of the Brethren church at Hamlin, Kansas. The funeral services were held from that church by the writer.

L. A. MYERS.

BERKLEY—Cyrus W. Berkley departed this life August 20, 1932, at the age of 81 years, 6 months and 13 days. He was a member of the Brethren church at Hamlin, Kansas. The funeral services were held in the Hamlin church and interment in the Hamlin Cemetery. Services were conducted by the writer.

L. A. MYERS.

# Is there ever a time when a Christian should not GIVE THANKS TO GOD?

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# THE BRETHREN EVANGELIST



## In Memoriam--A Communion Thought

"This do in remembrance of me." I have rambled into the old graveyard in the city of Boston where its first citizens were buried. I tried to read the inscriptions on the old tombstones. Some of them were worn away. Some that were readable were ludicrous. They were all meant to preserve the memory of those buried there. I stood at the Egyptian obelisk in Central Park of New York City and noted that the ancient inscriptions carved in stone were being erased by the wear of the centuries, and the very stone itself was wearing away. I have plodded in many of the out-of-the-way places where once a devoted people buried their dead, and found the old graveyard littered with fallen tombstones, many of them broken or sunken in the earth, uncared for and forgotten. And my heart has been saddened at the obvious futility of human effort to preserve the memory of men. The names of some few have come down to us in the literature of the nations, and many of these I think would rather have been forgotten. The teeming millions who have walked the earth since first the flight of time began have lived and wrought, each in his little span of life, and vanished in the world's forgetfulness. But when the rocks have crumbled and the books have molded there will still be multitudes in the everlasting Kingdom of earth who will break their bread, though the ages roll, in loving memory of the Man of Galilee.—Rev. E. E. Smith.

## Why I am for Prohibiting the Sale of Liquor

By Rose E. Upton Bascom

In 1881 and 1882 I taught the village school in the lumbering town of Hungerford Michigan, going back and forth by train from my home in Big Rapids, which was the end of the line. When the time came to start, the bell would ring long and loud and often as many as twenty "lumberjacks" would file out of the back door of Mike Collins' saloon, take the train and before Hungerford, seven miles out, was reached, most would be drunk and dead to the world.

Hungerford boasted a depot, several small houses for the section hands, and one large mill close by the depot. Farther up the track and 'round that sharp curve of the road where two poor drunks asleep on the tracks were beheaded, was the one dirty general store, whose proprietor was generally drunk, the other mill houses for the mill hands, and Fred Hodges' saloon, the only pretentious building in town. One of the lumber manufacturers once said to me: "Miss Upton, I pay out \$1,500 a month. If I could give Fred Hodges half of that and keep the men away from his saloon they would have more at the end of the month than they have now." (Show me the company today who can say that.)

Not a child in my school had comfortable clothing. I recall one family's lunch consisted of slices of bread with thick slices of cold fat boiled pork in between, week after week. How those little wolves used to watch my lunch, and how they snapped up what I could never refuse to give them. One little girl watched as I ate an orange unshared. The last piece was just disappearing. Her last chance was at hand. "Teacher, do you like oranges?" I have always felt sorry she spoke too late.

That child's father was the best paid man in town—the filer of saws. Death claimed the son in that home and "teacher" must furnish the music for that sad occasion. The house was absolutely bare of comforts or conveniences. I had to stand through the simple service conducted by a layman, because of so few chairs. Together in the coming dusk of a misty, cold November afternoon we walked ankle-deep through the sandy road to the graveyard, well named, merely an opening in the "slashings" surrounded by tall, dead pines, accompanied by the father, too drunk to walk straight. Then the mother and the four little ones and that drunken father went back to that forlorn home, the mother to again take up the struggle to provide for the children by washing, and Fred Hodges, just across the track, getting a fat bank account from that man's pay check.

Christmas had few if any pleasures for any of the children, so supplied with popcorn to pop materials for molasses candy and my hook for pulling it, oranges and peanuts. I gave them the only treat they would have. The filer's daughter was the jolliest child there. Late in the afternoon, with her dinner pail which "teacher" had filled with a treat for the little ones at home, she started down the hill a happy child. Going to the depot to take the train home, on the depot platform I ran onto a man sitting there with his coat torn clear to the collar, hair disheveled and face bathed in blood, the result of a drunken brawl. Jessie's father. Such a sight after

that happy afternoon at school, and Christmas eve.

One spring the "drive" broke up at Newaygo, down the line, and the crew, thirty or forty lumberjacks, wild with drink abundant on every hand, were on the train I was to take. The conductor, seeming to consider discretion the better part of valor, came into our car, locking the door, leaving them to settle their own differences. Search the whole country and our possessions with a fine-tooth comb and where will you find anything like that? Michigan was not on the outskirts of civilization, by any means. These were only everyday occurrences. These women of wealth bemoaning the "horrors of prohibition" are pinning the label on the wrong party. Where is the vicinity that would tolerate such conditions if such a town with its saloons could be transplanted into their midst?

What has made the change? Prohibiting the sale and manufacture of liquor. Prohibition wiped out 177,000 saloons and their product—the conditions I found in Hungerford. Then call it a failure.

Repeal the Eighteenth Amendment? Never! Prohibition is only twelve years old. Give it a chance.—The American Issue.

## Effects of the Depression on Child Employment

National Child Labor Day, the annual observance of which occurs on January 28-30, 1933, under the auspices of the National Child Labor Committee, takes on a new significance with the prolongation of the depression. The total number of children employed has been greatly reduced, at least for the time being. The United States Census places the number of working children, 10 to 15 years of age, inclusive, at 667,118 in 1930 as compared with 1,060,858 in 1920, a reduction of 37 per cent.

Many of the children now at work, however, have been driven prematurely into industry by long continued unemployment of adult relatives. Some of the less scrupulous small concerns take advantage of the situation to work young girls excessive hours, at starvation wages. Beginners earning \$3 a week or less in textile and clothing manufacture have been reported from Connecticut, Massachusetts, New Jersey, and Pennsylvania. In South Carolina and Georgia, where the longest working hours are allowed, the Census of 1930 showed an actual increase in the number of children under 16 employed in manufacturing. The greatest care should be given at this juncture therefore to enforcing child labor laws improving lax laws, and maintaining established standards of minimum age, physical fitness, and working hours.

No less important is the education and welfare of the boys and girls for whom no jobs are available. But the schools, which ought to be offering increased facilities, are faced in many sections of the country with reduced appropriations. School terms are being shortened, the teaching force curtailed, attendance work reduced, vocational training and guidance programs suspended, and building plans cancelled. Handicapped as they are, educational systems have been unable to hold or to recall a large percent-

age of the boys and girls for whom industry no longer has room.

The Federal Children's Bureau estimates that there are upwards of half a million boys and young men under 21 years of age drifting about the country on foot or jumping freight trains in a fruitless search for work. Most cities, with local relief agencies already taxed by community needs, move these boys on with no more than a night's lodging and a meager meal or two, and without any real attempt to solve the problem of their reabsorption into the social fabric.

A numerical reduction therefore in the number of child laborers is not sufficient, without alternative provision for constructive training. Never has the need for the strengthening of our educational structure been more urgent than now. Including those of 16 and 17 years, more than 2,000,000 boys and girls are reported by the 1930 Census as gainfully employed; but more than 3,000,000 are not attending school. The opportunity exists for keeping thousands of young people in school and preparing them to find greater satisfaction, usefulness, security and development in what their hands and minds find to do. The amount and kind of education given to adolescent youth in the next few years will largely determine the contribution of the coming generation to the solution of the problem of unemployment, economic instability, and international relationships which are troubling the world today.

Churches, schools and clubs wishing to plan a program for National Child Labor Day are invited to send to the National Child Labor Committee, 331 Fourth Avenue, New York City, for free material, including an outline of the status of child labor and education in any specified State.

"Those who eat and drink unworthily (without repentance for sin in their hearts) eat and drink judgment to themselves.—The Word of God.

The promises of God form a great check-book. Every one is endorsed by the mediator, and his word and honor are pledged to their fulfillment. To make his Yea into Amen you must sign your name upon the back of the promise, and then personally appropriate it.—A. B. Simpson.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## The Church my Fellowship

(Reprint of Chapter written by the Editor in "The Way of Life")

### The Church Defined

Our study deals with the visible or actual church, which we may define briefly as the organized body of Christian disciples. It may be helpful to say further that the Greek word in the New Testament which is translated "church" means "the called out ones." Hence the church is composed of those who have heard the Gospel call to separate themselves from the evil world to a life of righteousness in Christ Jesus (2 Cor. 6:17). Our English word "church" is derived ultimately from another Greek word which means "belonging to the Lord," which implies that the church is a society of people "belonging to the Lord."

The church is not to be confused with the Kingdom of God, or Kingdom of heaven, which terms refers to the reign of righteousness which Christ set up, and which is destined to prevail more and more until it shall be completed. The church is not the Kingdom, but is the agency for bringing about its completion.

### Its Foundation.

The church is built upon faith in Jesus Christ as the Son of God, and he himself is the builder. Peter was called the rock-man when he professed faith in the divine Sonship of Christ because his life was established on a rock foundation (Matt. 16:18). And it was upon that foundation, namely, faith in his deity, that our Lord declared, "I will build my church." We find Philip demanding of the Ethiopian eunuch just such faith in Jesus Christ as a requisite to baptism (Acts 8:37). And Paul declared "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). Moreover John emphatically states that he who denies that Jesus is the Christ ("the anointed") is a liar and an antichrist, and he admonishes his readers to let the faith which they had received from the beginning abide in them (1 John 2:22-24.)

### The Mission of the Church

The mission of the church is three-fold:

(1) To proclaim the Gospel of saving grace to those who know it not (Matt. 28:19; Mark 16:15).

(2) To culture the spiritual lives of its membership (Matt. 28:21—"Teaching them to observe all things;" John 21:15-17—"Feed my sheep;" Acts 20:28; 1 Peter 5:2).

(3) To minister to those in distress, i. e., heal the sick, succor the needy, cast out demons, etc. (Matt. 26:34-46; Mark 16:17, 18; Luke 9:6; 10:9, 27—"Love thy neighbor as thyself", 30-37).

### Its Creed

The creed of the church is the written word of God, which was given unto us through his Son (Heb. 1:1), and was written that we might "believe" (John 20:31). It has been the historic position of the Brethren fraternity that the Bible is the only creed that the church needs or may rightfully possess. "Faith cometh by hearing and hearing by the word of God" (Rom. 10:14, 17), and that word is the sufficient rule and unfailing source of faith. If we believe the Bible to be the record of "holy men of God who spake as they were moved by the Holy Spirit" (2 Peter 1:21), and not the "words which man's wisdom teacheth" (1 Cor. 2:13), we have no need of any man-written creed, for the inspired word of God is all-sufficient (2 Tim. 3:16).

### Rule of Conduct

"By baptism the Christian died to the world, and so the negative, prohibitive, sphere of law had no longer any meaning for him (Rom. 6:3; Col. 3:5-12). His life was consecrated to Christ (Rom. 12:1-2), who is its goal (Rom. 14:8; Phil. 1:21), its example, (Phil. 2:5; 1 Peter 2:21-24), and the source of its strength (John 6:48; 2 Cor. 12:9; Eph. 4:16). His body is the sacred temple of the Holy Ghost (1 Cor. 6:19), a member of Christ (1 Cor. 6:15), and therefore personal holiness and purity are his natural condition" (Hast-

ings, Dictionary of the Bible). In every way, Christian conduct is to be above question, and even in applying the principles of Christian liberty, the utmost care is to be taken to avoid occasions of offense (Matt. 8:6; Luke 17:1, 2; Rom. 14:13, 21; 1 Cor. 8:12, 13; 10:31, 32).

### Its Authority and Discipline

The authority which the church possesses rests not in any apostle or church official, but in the inspired word, which is declared to be sufficient for reproof and correction in righteousness (2 Tim. 3:16). And such authority as was originally exercised by bishops or elders was committed to them through inspired utterances embodied in the Word (2 Tim. 4:1, 2; Titus 2:15), and was local in its sphere. There was no central government extending over the churches and no officers possessing authority over them all. It was recognized that the visible church, composed as it was of imperfect human beings, could not exist without discipline, and the form was provided by the Founder of the church himself (Matt. 18:15-20). It is the gentlest discipline that could possibly be administered, and yet the wisdom of the ages has not been able to devise anything more effective.

### Conditions of Membership

There are three conditions to membership set forth clearly and repeatedly:

(1) Faith in Jesus Christ as the Son of God (Mark 16:16; John 3:14-16; Acts 8:37; 16:31).

(2) Repentance of sins (Acts 2:38; 3:19; 17:30; 26:20).

(3) Baptism (Matt. 28:19; Mark 16:16; John 3:5; Acts 2:28; 22:16).

### Importance of Church Membership

The church is Christ's agency for saving the world and every saved person ought to be a part of it. It is difficult to see how any one can claim to be a disciple of Christ and refuse to identify himself with his church. In the times of the Apostles those who were being saved day by day were added unto the church (Acts 2:47).

Since the church is Christ's own possession and he himself is the builder (Matt. 16:18), every saved person ought to submit himself to be as a stone in the building which he would erect.

The church is the body of Christ (1 Cor. 12:27; Eph. 1:10, 23; 5:30). How can one possess the life of Christ and not be a member of that body?

The church is the bride of Christ (Eph. 5:25; Rev. 21:2, 9). How can one enjoy the blessedness of that intimate relation and remain apart from the church?

The church actual and militant is destined by the grace and power of God to become the church ideal and triumphant (Eph. 5:25-27). How can one share the glory of that triumph, who has not identified himself with the church in the earth and shared its conflicts and trials?

## What the Word of God Will Do

In many pulpits Bible Sunday is being observed the first Sunday in December. This is not to imply that the Bible is not, or should not be, given prominence on other Sundays. The Bible ought to be the meat of every service in the whole round year. But through the advocacy of certain Bible societies this Sunday is being urged as a time for taking account in a special way of the influence of the Bible upon the life of the world, and for stressing the great need of men for a more vital and intimate knowledge of its precious truth.

No one needs to be told that the Bible has wielded a profound influence upon the world. It has indeed been as a bright and shining light. By its very nature it was bound to be so, for it is

the Word of God and God's words are always light. In the beginning God spoke and "There was light." Again God spoke and his Son came forth as "the light of the world." The experience of men has borne witness to the light-giving power of the word of God. The psalmist declared: "Thy word is a lamp unto my feet, and a light unto my path (Psa. 119:105)." Again he says: "The entrance of thy words giveth light (Psa. 119:130)." The Apostle Peter recognized and valued this characteristic of the word and said, "whereunto ye do well to take heed, as unto a light that shineth in a dark place" (2 Pet. 1:19). And Paul tells us "they were written for our admonition" (1 Cor. 10:11), and that they are profitable for many things, particularly "for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

But consider more specifically what the word of God does for mankind, or stands ready to do.

The primary purpose of the written word is that men might have eternal life. That is John's testimony: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). From Jesus' own lips we have the statement: "The words that I speak unto you, they are spirit, and they are life." And a moment later when Jesus asked the disciples if they too would go away as the crowd was doing, Peter replied: "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:63, 68). And James declares, "Of his own will begat he us with the word of truth" (Jas. 1:18).

And from the example and statement of the Lord Jesus in the midst of his temptation in the wilderness, we learn that men are not merely begotten, or made partakers of eternal life through his word, but that we are also to live by it. "It is written," he replies to Satan, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

God's word has a cleansing power upon the lives of men. Here are the words of Jesus to that effect: "Now ye are clean through the word which I have spoken unto you" (John 15:3).

The word has sanctifying power, as we learn from Jesus' high priestly prayer: "Sanctify them through thy truth: thy word is truth" (John 17:17).

The word of God is to be desired as a means of spiritual growth, for Peter gives the admonition: "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Pet. 2:2).

The word is to give patience and comfort and to enliven our hope. Hear Paul: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

And finally (Not that we have exhausted the subject, but it is final for our present consideration) we are told that the word of God is able to build us up in the spiritual life and make us partakers of that inheritance we have in Christ Jesus, if we make much of it. "And now, brethren," says Paul, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

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## EDITORIAL REVIEW

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Brother W. C. Benschoff reports a three weeks' revival effort at Limestone, Tennessee, where Brother and Sister Hill Maconaghy are the efficient leaders. The evangelist speaks highly of these young, consecrated workers, who are doing a splendid work, not merely in the Limestone church but are seeking to extend the borders of the whole Gospel in a new community nearby. Brother Benschoff says the people here, though isolated from other churches of our faith, are truly Brethren.

Ohio Conference churches and Sunday schools are urged to make payments on their district mission apportionments as promptly as possible. The secretary-treasurer, Brother R. A. Hazen of Ashland, Ohio, says his checking account is getting low. We must not allow our obligations to our state mission pastors to go unmet. Our policy is to meet every payment as we go, and we hope our churches will not compel us to change that policy after all these

years of promptness. Send in the back amounts, or as much as possible, NOW.

Brother Freeman Ankrum, pastor of the church at Flora, Indiana, writes in the "Brethren's Home Emergency Corner" this week and says the aged people who reside in the Home are supplied with spiritual services in the home and are also privileged to worship in the Brethren church at that place. It will be remembered, as per announcement in last week's paper, that the Home has a new emergency to meet in the payment of a note to the bank, a small amount it seems, and yet quite large when the treasury is empty.

A revival at Jones Mills in Pennsylvania, conducted by the pastor, Brother William Gray, was a real success, twenty-one souls confessing Christ and seventeen being added to the church. Naturally the church has taken on new life and the pastor is held in high regard for his faithful service. Brother J. L. Gingrich recently conducted a week of highly appreciated Bible lectures at this church. At the Mount Pleasant church of which Brother Gray is also pastor, the Lord has added sixteen souls to the church since March the first, and the Sunday school is growing.

Dr. Gribble's book is ready for mailing. Send your money with order, if it has not already been sent, to Dr. Louis S. Bauman, 1925 East Fifth Street, Long Beach, California. The price is \$1.65, instead of the \$2.50 when the book was first proposed. It has been printed by our own publishing house and each book will be mailed carefully packed in separate carton. This is a splendid Christmas gift suggestion. You could give your friend no finer remembrance. A friend said to us the other day, "I am ordering three copies—one for my son, one for our public library and one for my own home." How many are you ordering? And when?

Dr. C. F. Yoder writes from Argentina that the Lord's work is taking on new interest there with the return of spring. Our readers, of course, bear in mind that Argentina is in the southern hemisphere and that the seasons are reversed there from what they are in North America. The people there seem to be very much like people are here, however, in that weather conditions have not a little to do with their religious activity. But it would seem that they are more justified in being responsive to weather conditions than are we. Brother Farre, the one mentioned as being baptized, will be remembered for his splendid article written, and translated by Miss Nielsen, for the Evangelist a few months ago.

Brother Claud Studebaker, pastor of the church at Pittsburgh, Pennsylvania, writes of the splendid evangelistic campaign conducted in his church under the leadership of Dr. W. H. Beachler. The church was strengthened by the addition of four men, one of which was reclaimed after forty years of wandering away from God. It was two zealous souls together in the meetings and they are to be together yet again in the return meeting in Brother Beachler's field at Gratis. The pastor speaks highly of the evangelist's ministry in his midst. Three other new members had been added to the church just prior to the meetings. All departments of the work at Pittsburgh are going strong with special emphasis on the Sunday school.

Dr. R. R. Teeter, our business manager, writes this week, and two things in particular are the burden of his message—payments for Sunday school supplies and subscribers to the Evangelist. We are in a position to know that there is reason for his concern about these matters. We are hoping that our people everywhere will do their very best. We believe they desire to do their best by the Lord's work as a whole, insofar as they understand its needs. But we sometimes fear that vast numbers of them do not realize the place of strategic importance that their publication interests hold. Speaking particularly of the church paper, we are convinced that even in a time of depression, when sacrifice is necessary all along the line, nothing is more important to the continued success of the whole work of the church than that this organ should be kept in the homes of all our people, or in as large a number of them as possible. To give encouragement to this end we are offering special rates for new subscribers, and to renewals as well. We are praying, for the good of the church at large, that some one in every congregation will be found to cooperate with the pastor in an effort to enlarge the circulation of *The Evangelist* in the parish. Let's all work together and we'll all grow together.

## Moderator's Address

Delivered by Rev. F. C. Vanator, at the Indiana District Conference at Flora

In District Conference the Moderator's address has come to be a strange mixture of soothing syrup and quinine and usually is filled with praise and scolding so combined to make the average congregation feel kindly toward the speaker and yet to set forth the failures and the shortcomings of the District in such a manner that the application of the lotion thus concocted may work for the betterment of both the individual delegates and the entire territory under discussion. The Moderator becomes the physician for the moment and lays his hand on the sore spots, striving while he is so doing to so manipulate his course of action that even when the application hurts, the patient realizes it is for the good of the work of the entire body. I do not want to be classed with the dentist who saw a nail sticking out of one of the tires of his automobile and with a pair of pincers prepared to grasp the offending piece of metal and extract it. Summoning his best office manner he said, in what was aimed to be a quiet, soothing voice, "Now get a grasp on yourself, for this is going to hurt a little." You can imagine the result when he pulled the nail.

I want to speak very plainly, and at the same time kindly as I can on important issues that confront the District and the Brotherhood.

When we go to a physician we want to be told what the ailment is so we may use the proper medicine to heal and the necessary precaution to prevent the return of the disease. We expect him to put his fingers on the sore spots and diagnose the matter from the very source. For we realize that unless the source is reached there is no chance of permanent cure.

Now I do not set myself up as a specialist or an expert; neither do I want to be classed as a "quack." I hope to take the temperature of the situation and feel the pulse of the District and then let common sense prescribe the remedy.

I take it that those who attend District Conference are most vitally interested in the work of the church else they would not take time and energy to do so. I am aware of the fact that under ordinary circumstances they are not struck with the sickness that we are attempting to diagnose and that needs the remedy. But it is through them that the dose of medicine, sometimes bitter in taste, must be disseminated to the whole body.

One of the most modern ways of diagnosing a case is by means of the X-Ray. It sees right through us. Nothing is hidden. Especially do the affected parts stand out in the picture made. This morning I want that we may stand our district up before the most powerful X-Ray machine the world has ever known—the Word of our Lord and Savior, Jesus Christ.

The photograph that we see thus before us contains the framework of our salvation; stewardship, sacrifice, sanctification, Scriptural injunction and steadfastness. These are the parts that are affected.

First of all we look at

### I. Stewardship

The Word of God has a very straight-to-the-point illustration from the lips of Jesus: "And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him and said unto him, How is it that I hear this of thee? give an account of thy stewardship." Now I am not interested in the attitude

of this particular steward and the manner in which he seemingly evaded the issue. I am interested in the Word of our Lord which says, "Give an account of thy stewardship." I am also interested in the conclusion to which he finally comes. Listen to it: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters." Now one of the most neglected parts of the service of God is that of STEWARDSHIP. We forget that the Master went away and committed unto us his goods and said "occupy till I come." With proper occupation the churches of our district should never for one moment be ceasing to be operative. There is no such a thing as "depression" with God. Given his proper portion of our "world's goods" and the churches would have money to do very aggressive work besides supporting every possible phase of the local work. Let me illustrate.

I do not happen to have at my command as I write, the figures of the District Statistician for Indiana for the past year, but basing the problem on the report of 1931 for the whole brotherhood I find that there were reported 28,140 members. Using a conservative estimate I would say that this would represent at least 10,000 families. Again being conservative in the estimate of the incomes of these families we would put it at \$400.00 per year. The gross income on this basis would be \$4,000,000 per year. Using the proper stewardship method the Lord's part of this would amount to the tidy sum of \$400,000.00. The report of 1931 showed that the gross expenditures of the Brotherhood for all phases of the work, both foreign and at home to be \$248,929.99. This would mean that the sum of \$151,070.01 (and we will throw off the one cent and make it even money), was withheld from the work of the Lord. Now I want you to note that I have used the very lowest conservative estimate of incomes and not the real income of the brotherhood. Were we to have positive figures, the surplus thus accumulated would amount to several times the amount of \$150,000. What a work could be accomplished should the membership of the churches get a real vision of genuine stewardship. We forget that the Lord said, "Give an account of thy stewardship."

This thought leads us logically to the second of our affected parts, namely,

### II. Sacrifice

Again the Word of God speaks in Romans 12:1: "I beseech you, brethren, by the mercies of God to present your bodies a LIVING SACRIFICE, holy, acceptable unto God, which is your reasonable service." H-O-L-Y means W-H-O-L-E-L-Y. All together. Without reservation. Brethren, we have not even learned the A. B. C.s of sacrifice. I challenge one of you here today to rise and say (and I include myself), "I have spent a year of sacrifice that the work of the Lord might continue." Well—I am waiting! None? No, not one of us has sacrificed in even a small way to forward this cause. It truly is a hard saying, but out of "our abundance" we have given a little to the Lord. According to statistics each member of the Brethren Church has given the magnificent average of \$8.90 a year

to keep the work of the Lord going. That is less than 2½ cents per day per member, covering every phase of our work at home and abroad. I am sure in this year of so-called depression the amount would figure much less. Truly we ought to be ashamed of ourselves.

Hurt???? Sure it does!!! Yet I am simply putting my fingers on the affected parts.

But I hear someone say, "We are sacrificing. We are closing the doors of our church in order to save expense. We are cutting the corners." That's just it. We are sacrificing, not ourselves but our work. Let me quote from the Moderator's address of our last General Conference. That moderator is a member of our District and of our District Mission Board. He was looking ahead to what might happen. Listen to his words: He entitles it, "A Warning." I quote: "Would you bear with me while I make use of this opportunity to give a warning that many of you, I am sure, have recognized the need of in these times? It is a warning to the churches against the temptation to sacrifice preaching in the interest of economy. I know that economy must needs be done, but let us be wise in our economizing. We had better enter upon a program of sacrificing, to be entered into by both pastor and people, than to close our pulpits for the purpose of saving money. Moreover, let our sacrificing make its largest demands on our personal programs rather than on the program of the church. It is neither wise nor consistent to begin our enforced economy by cutting down on our support to the church and Kingdom interests. Such action proceeds on the assumption that the affairs of God are subordinate or incidental and that the interests of self should be regarded as life's major concern. From a purely business standpoint, it is stupid to decide to remain without a pastor for a time, to save money. Dissipation and disintegration will set in and the church will soon find that it has lost more, even in a financial way, than it has saved." Here ends the quotation.

The X-Ray shows lack of sacrifice and the Great Physician prescribes: "Present your bodies a LIVING SACRIFICE—which is your reasonable service."

Again we turn our eyes to the photograph. We see an affected

## II. Sanctification

How we fear that word. Two words that have lost their original intent in the language of today are "Saint" and "Sanctification." "Saint" is derived from the Greek word meaning "Holy." Sanctify means "set apart." We say we cannot be holy, yet the Word enjoins us, "Be ye holy." We fight shy of the word "sanctify," yet being a part of the body of Christ we must be sanctified. Listen to the reading of Ephesians 5:25-27: "Christ also loved the church and gave himself for it; (he said in another place, 'I sanctify myself'), that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be HOLY and without blemish." What the church VISIBLE today needs is the essentials of the church INVISIBLE being manifest in her fruitage. We need to be reminded that the Word says, "Ye are bought with a price; ye are not your own." We need to realize that we are set apart, (sanctified) for a peculiar task, the task of spreading the Gospel to all the world. There is no other excuse for the existence of a church except that it become the medium through which men and women, boys and girls are introduced to Jesus Christ, its Head. It is no mere social organization to simply form a place of meeting for friends. It is the place of the manifestation of the power of God

to save and to keep. Its services becomes the Bread and Water of eternal life. It is the living body of Christ walking to and fro in the midst of a perverse generation. Yet we hear from many corners, (not of course, in Brethren churches in Indiana, but in other denominations), "We can't afford to have a revival this year. It takes too much for light and coal. We will just get along somehow or other without it this year." And in the meantime souls of incalculable value in the sight of Almighty God are being lost for the want of an opportunity to confess him. They are literally starving for the Bread of Life. Do we wonder that the element of sanctification in the church has suffered a setback and shows a shrinking in the light of the X-Ray of the Word?

And what has caused that shrinkage? Many things might be found, but chiefest among the causes is a failure of the gland of

## IV. Scriptural Injunction

to be permitted to function. We need a good old course of genuine Bible instruction. Many and varied have been the attempts on the part of pastors and consecrated laymen to lead the church in general to a course of Bible Study. How rarely they succeed in touching more than the very innermost circle of the membership. Yet one of the most striking sentences from the lips of Jesus is found in John 5:39, 40, and reads as follows: "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me, and ye will not come to me that ye might have life." Until our district comes to the realization that the Word of God is the TEXTBOOK of the church and not mere reference material, there can be no such thing as a definite trend toward genuine progress in Christian living. Until the Bible, the great source Book of Christianity is deemed authoritative in the matter of practice as well as doctrine, there can be no decisive upward trend in the realm of morality and purity of living. Sad as it is to say, many members of the visible church are laying aside the cloak of purity and donning the garb, of, if not impurity, its sister impropriety, hiding under the misrepresentation that the Word of God is not fitted to govern life in this day and age and consoling themselves that they are "getting by" with it before the world. Well, they may be,—but there is an X-Ray eye that sees through and through them. If an intimate knowledge of the injunctions of the Scriptures were theirs, brought about by a "searching of the Word," they would know that there is nothing in common between such attitudes and a Holy and Righteous God. They might even be described as "surging waves of the sea" and "rolling clouds of the sky." There is oftentimes lacking the constancy that builds up strong, stalwart, earnest, consistent followers of the Lord. Such an attitude brings about a strained appearance of the backbone in the picture and we wonder what is the matter with our

## V. Stedfastness?

"Therefore," says Paul, in I Corinthians 15:58, "my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Why should we lose the oldfashioned grip on the things that are eternal and everlasting? Our beloved church is built around a loyalty to the fundamental principles of service to and love for the Master. Anything less than the very best of our lives is not worthy to offer to him. When we know that "our labor" is not in vain when performed with his help, how it should drive us to an ever increasing consecration to the task. Brethren, there is but one

## VI. Solution

to our problems. That is a very concentrated dose of the only cure for the ills of any spiritual organism, namely, an infilling of the love of Christ and the love for Christ and a deep determination to push the work of his church to the place where it will have its rightful due. Did he not say, "Even the gates of Hell shall not prevail against it?"

Will God's work be frustrated because of our inability or lack of desire to accomplish it? Heaven forbid. Is God dead? Has he lost his power to bring the weak things into power? No, a thousand times no! All he wants is the lives of his church members through which

Let us be the eye that sees,  
The hand that lifts the load;  
The feet that tread the narrow path  
On life's eternal road.  
Steadfast, earnest Christians  
Who follow where he leads;  
The helpers of our Savior,  
The fulfillers of his needs.

Brethren, the body of Christ must be a functioning body, else the Head will use the only wise, common-sense method of dealing with it and the offending member will be "cut off or out" as the case may be. If the X-Ray of God's Word shows disease, let us apply the remedy, no matter how much it hurts, for left to itself, the malady will, in time, creep over the entire body and the only result will be—Death.

Peru, Indiana.

## Rejoice in the Lord. Philippians 4:4

By Miss Lucille Guiley

(Continued from last week)

Let us proceed to chapter II. Here we see Christ as the pattern or example of life. The backward look exists. In chapter I we looked inward and saw our own condition as it would appear in the searching light of the Son of Righteousness. Now we will take a backward look, way way back through the years and what do we see?

"Since there be therefore any consolation in Christ, since any comfort of love, since any fellowship of the Spirit, since any compassion, Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." Notice those four springs: consolation, comfort, fellowship and compassion, which issue into the four streams: likemindedness, having the same love, being of one accord, of one mind. If you through Christ possess those four springs there should flow out from your life those four streams. Do they?

Beginning with verse 5 is one of the most wonderful passages in the whole Bible. Read verses 5 to 11, then read it again, slowly and meditate on it. Try to picture if you can the glory, the power, the wealth, the love, the holiness, perfection, exalted position, and many other things that were his and surrounded him while he was there with his Father. Try to imagine the sacrifice he made apart from his death in leaving all that to dwell for awhile on this filthy, vile, unholy earth. When you think you have fathomed just that in some small measure then think of his cruel death, the agony, the pain, the desolation, the heart-breaking. "He became obedient unto death even the death of the Cross." In connection with this look at Isaiah 50:6—"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." As we think of the crucifixion and preceding events we see him as he was led

to Pilate, we see the stones that were hurled at him, bruising his body till it was black and blue, we see the sneers, the repulsive sputum as it was spat on his face, we hear the mocking and jeering and then we see those cruel nails as they are pounded through the very nerve centers of his hands and feet, that crown of thorns pressed down upon his brow until the blood trickles down his cheeks, and then we see that sword as it pierces his very heart and the water and blood gush forth. Yes, in meditating on this wonderful story all these things pass before our mental vision, but did you ever think of what Isaiah tells us? They plucked off his hair. They grabbed the hair of his beard and jerked it from his cheeks and chin. Oh, how painful! We sometimes fret if a few hairs be plucked from our heads but imagine the tender skin of the cheeks suffering so. My friend, he did it all in love for you. And more than that. Turn to Isaiah 52:14—"His visage was so marred more than any man, and his form more than the sons of men." Dr. C. I. Scofield in his footnotes on this passage says, "The literal rendering is terrible: 'So marred from the form of man was his aspect that his appearance was not that of a son of man' i. e., not human—the effect of the brutalities described in the Gospels." His visage was so marred that to look upon him you would not recognize him as a human being. Can you imagine such a death? And perhaps there may be more. It maybe was not all written, so terrible would it be to describe. Such a depth of love, for me? Wonderful, wonderful Jesus! How can I help but love him? But oh, I am so glad for those glorious verses following. God hath highly exalted him and given him the name which is above every name, the name at which all things and beings shall bow either now or hereafter. Praise God for that! He that humbleth himself shall be exalted. I'm so glad that my Jesus is now highly exalted, my wonderful, matchless Savior.

I wish to call just one thing to your attention in verse 12. Paul says "Work out your own salvation." Critics and faultfinders like to use this passage as an example that the Bible contradicts itself. At first thought and without study it would seem to contradict Eph. 2:8-9 but just remember this: you cannot work out something that is not already in. Water does not come forth from a dry spring. You cannot work out a mathematical problem unless you first have the problem and then not only must you have it on paper but in your mind as well. So we see that we cannot work out a salvation into practical everyday Christianity unless we first have that salvation in our hearts. Paul does not say "Work for your own salvation" for which I am very glad because I'm afraid I could never gain salvation by any good work that I have done.

It is necessary to hurry on to chapter III at this time. This chapter presents Christ, the goal of life, or the onward look. We've seen the Cross and we've accepted its work now what is ahead of us? "Rejoice in the Lord" Paul says. He then warns us of false teachers. Beginning with the fourth verse he warns us against trusting in our own righteousness and tells us what he might trust in if he were to trust in the flesh. There was not a thing legally that could be brought against Paul. He was an Israelite and of the favored tribe of Benjamin, a Hebrew of Hebrews and a Pharisee, he had zeal and was righteous in the sight of the law. But Paul says these things are all counted loss, he throws them away as refuse that he might know Christ better and be found in him blameless. God has said that all our righteousness are as filthy rags in his sight and Paul realized this. The Christian life might be considered a race. Verses 7 to 9 show us the



start of the race. A person, if he expects to win, does not start out running without some preparation. He practices and gets his body in a fit condition and builds up those muscles that will be most used. Then before starting out he discards his common garments, a man does not try to run a race with heavy walking shoes on his feet. What swiftness could he gain that way? He does not wear a heavy coat and all such things which would retard rather than aid his progress. So in this Christian race we must be properly clothed and we see in verse 9 that we are to discard our own self-righteousness (those filthy rags) and put on the righteousness which is of God by faith. You wouldn't attempt to run a race with a load of bricks on your back. Why then hang on to these vile, filthy, tattered garments which will be so much in your way and will hinder your speed?

Now we are properly clothed and already to run. See verses 10 to 19. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." So that is why we are running—that we may know him. Well, don't we know him now? Didn't we come to know him back there at the cross? Yes, we did, in a measure; in one phase of his work for us, but we can go on learning to know him day by day and still never come to a full knowledge of all he is. "And the power of his resurrection." What power? Did his resurrection show power? Yes, indeed, power and victory over death and the grave. What could he do for us if he was not a living Christ today? But praise God, he is living, living today and can do all things for me. Oh, that we might come to realize more the power of his resurrection, what it has done for us and what it would mean in our lives to appropriate it unto ourselves. "And the fellowship of his sufferings." Must that be? Is it necessary that we suffer in order to know him? Reader, consider a minute. Who is your best, most confidential earthly friend? How did you come to love and trust that one so intimately? I believe that nine times in ten you will find that it was through mutual suffering that you were drawn together. You wish to know Christ better, don't you? Then be willing to suffer for his namesake. It is sorrow, pain, heartaches that drive us more often to our knees and it is there on our knees that we learn to know him and trust him as we commune as friend to Friend. "Being made conformable unto his death." Are you willing to die a death similar to his? Would you sacrifice all for an ignorant, unworthy sinner? Though you hate sin in any form can you yet love the sinner enough to die a cruel martyr's death for him?

## SIGNIFICANT NEWS AND VIEWS

### THE HOUSE THE NEGRO LIVES IN

"In common with the immigrant group, the Negro suffers from poor housing. Yet for the farmer there is always the possibility of escape, at least in the second generation, to a better neighborhood. In the case of the Negro the factor of race and definite racial attitudes creates difficulties for the breaking of the physical restrictions in residence areas. The level of Negro income points him to the section of low-priced dwellings where real estate operators find it impracticable to build new homes. These run-down neighborhoods become less and less desirable, few repairs are made, while the chances for improvements are exceedingly rare. In spite of the rapid growth of Negro urban population, little corresponding expansion of Negro neighborhoods has taken place. In addition there is evidence that in virtually every city of the North, Negro tenants pay not merely excessive rentals for the properties provided, but a considerably higher amount than was paid by the white families who preceded them or who are living in similar quarters.

It is well known that Negro death rates are nearly twice as high as the white, and that they are higher in the cities than in the country. Tuberculosis is six times as high among Negro boys and girls as among white boys and girls. The Negro is required to spend a larger proportion of his income for rent than other groups because he must pay more for the same type of housing than others do. His actual scale of comfort is likely to be as high as that of the people with whom he comes in contact, while his chances for advancement do not encourage thrift." From "Negro Housing," in the Southern Workman.

### CRISIS CONTINUED

Sixty journalists of many nations were gathered in the lobby of the Disarmament building adjoining the League of Nations at Geneva, Switzerland. There was the usual journalistic uproar. Typewriters, in the near-by press room, roared and clattered. At one o'clock a young woman appeared at a desk at one end of the lobby. The correspondents immediately surrounded her. And one by one the copies of the Lytton report on Manchuria were passed out. As the story is told in the New York "Times," a silence at once settled over the place. "It was silence born of something deep in every man that told him here was something profoundly grave. Here was a thing not simply of life and death, but of lives and deaths; not merely of peace between the Chinese and the Japanese but peace and war for every man in every dispute. It was a silence born of awe."

Geneva's journalists were convinced that the future of the world's efforts to keep the peace was bound up in this document. And to that observers of world affairs generally agreed. If the Lytton report had compromised, side-stepped, evaded, then the League, the Pact to Outlaw War, the whole peace structure, doubtless, would have collapsed. But the report did not evade. It placed squarely upon Japan responsibility for offensive action in Manchuria, declared that the grievances of the Japanese were insufficient cause for the drastic occupation of the whole country, bluntly asserted that the new regime is pure Japanese in all important matters. It recommended: first, that China suspend her government-encouraged boycott of Japan; second, that Japan withdraw her troops from Manchuria; third, that Japan's special economic interests in Manchuria likewise be recognized and that, to insure these two things, the territory be placed under international jurisdiction until such time as China can take it over in her own right.

Japan's Militarist leaders promptly repudiated the report. The League of Nations, however, is not likely to repudiate it. The question remains as to how much further the Japanese will dare to defy the public opinion of the world, and what measures the world may take against Japan should that defiance continue.—Christian Herald.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

Nahum

"Woe to the City of Blood,  
All of her guile, robbery-full, ceaseless rapine!  
"Hark the whip,  
And the rumbling of wheels!  
Horses at the gallop,  
And the rattling dance of the chariot!  
Cavalry at the charge,  
Flash of sabres, and lightning of lances!"

Here are lines which depict the awful catastrophe which overcame the ancient city of Nineveh. Our twentieth century civilization ought to read them seriously, soberly, slowly, remembering that the God of the Nations still is a God of vengeance and wrath, holy and just, full of mercy and love, the Founder of grace and truth.

### Vengeance and Wrath

When we read the vigorous words of Nahum we are apt to receive a wrong impression of the prophet and his divinely spon-



sored revelation. Who, for instance, relishes a God Whose actions can be described with the famous seven-fold words of the Elko-shite? Here they are: "Jealous, Vengeance, Wrath, Anger, Indignation, Fierceness, Fury." Nobody likes these words except the man who understands them.

Has it ever occurred to you, to sample two of the most flagrant terms in the above list,—vengeance and wrath—that man conceives these words in the light of his earthly existence, while God thinks of them in the light of eternal wisdom. With man vengeance carries the idea of retaliation in punishment, but with God punishment is always retribution. There is a vast difference between the two.

In the case of **wrath**, let us never forget, man is governed by a passion which becomes his master and drives him, but in Jehovah's case he is always master of his wrath—develops it, guides it, uses it, not to his own undoing, but to man's. So when you read, "Jehovah taketh vengeance on his adversaries, and he re-serveeth his wrath for his enemies," in Nahum's prophecy, you will understand. Likewise, when you read the words, "Jealous, Anger, Indignation, Fierceness, Fury," you will be careful enough to remember that Nahum understands them in the language of heaven and not the language of the earth. "Let him that thinketh he standeth take heed lest he fall."

#### Nineveh

Nahum's prophecy is God's pre-revelation and pre-announcement of the impending doom and utter annihilation of Nineveh. Yes, Nineveh, with its material splendor, with its wealth of philology, of astronomy and astrology, of gods and goddesses, of science, of literature, of history and chronology, of commerce, and of letters. Truly Nineveh was cultured, as archaeological discoveries reveal, but crass, crude, and cunning in her ways. In addition she reeked with vice, reveled and reeled in drunkenness, and rotted within and without. She was civilized and educated, but Godless and depraved. Her learning did not save her; she failed to consider repentance as her citizens once did under the preaching of Jonah; she perished like so many helpless cattle in the roaring flood of her own iniquity. Where are her kings and her conquered territories now?

#### I. THE HISTORY OF THE BOOK

1. Author. Nahum, the Elkoshite, a Palestinian.
2. When and Where Written? Between 706 and 606 B. C. in Palestine.
3. To Whom Written? To Israel.
4. Purpose. To comfort Israel and announce Nineveh's destruction.
5. Authenticity. This is a reliable prophecy: it has been fulfilled in a most remarkable way.

#### II. THE OUTLINE OF THE BOOK

1. The Judge of Nineveh. (Jehovah) Chap. 1.
  - (1). Holiness.
  - (2). Vengeance.
2. The Judgment of Nineveh. (Jehovah's) Chaps. 2-3.
  - (1). The Siege.
  - (2). The Storm.
  - (3). The Spoiling.

#### III. THE NATURE OF THE BOOK

Some scholars think the book of Nahum has neither theme nor noticeable order. That is a faulty observation. The very first chapter is built around the letters and sounds of the Hebrew alphabet. The writer examined that matter closely before he took up his pen today and knows that it is an alphabetical poem. The remaining two odes, representing chapters two and three, are a poetic drama of the perishing Nineveh. In ode one, the theme is the vengeance of the Lord; in odes two and three, it is the siege and fall of the city. The moral theme is: God's holiness will cause him to deal with sin.

#### IV. THE CHARACTERISTICS OF THE BOOK

1. Key Words. Nineveh. Consolation. Comforter.
2. Key Verses. 1:15; 2:13; 3:7; 1:8, 9.
3. Key Chapters. 1 and 3.
4. Key Ideas. Holiness and Judgment; Comfort and Warning.

#### V. THE VALUE OF THE BOOK

1. The doctrinal value of the writing of Nahum is noteworthy. The book opens with a declaration of the Person and Nature of

God, giving "a sublime and powerful statement of those attributes of God which constitute the basis of all his actions towards the children of men."

2. "Nahum forms a beautiful, vivid, pictorial poem on the grandeur, power, and justice of God, and on the conflict between this cruel and defiant world empire of Nineveh," so one author writes.

Another student of the prophetic writings concludes: "None of the minor prophets seem to equal Nahum in boldness, ardor, and sublimity."

#### VI. THE CHRIST OF THE BOOK

Certainly he is a dull student who cannot find the Christ of Nahum's writings. Jesus is revealed as the Peace Bringer in the midst of judgment. Look for your own instruction at Nahum 1:15: "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace." Whose feet are these? First, those of the prophet-preacher, and second, those of the Christ. Read Isa. 52:7; Rom. 10:15.

Cyrus, Alexander, Caesar, Napoleon, Kaiser Wilhelm, Mussolini, or Stalin would hardly be accused of wearing the sandals of peace or of being harbingers of the Gospel of love, truth and grace. These are they who bring tribulation and trial, not rest and peace. Only Christ is the Prince of Peace.

#### VII. THE MESSAGE OF THE BOOK

Permit me to quote from the writings of Dr. Moorehead:

"The destruction and utter desolation of Nineveh is described by Nahum with magnificent eloquence and with marvelous detail.

"1. It was predicted that 'with an overrunning flood he will make an utter end of the place,' 1:8. The allusion is to an invading army, no doubt that of the Medes and Babylonians who attacked Nineveh and completely demolished it.

"2. The Tigris was to assist in its overthrow, 2:6. This was fulfilled. The ancient historian, Diodorus Siculus, mentions an old prophecy that Nineveh should not be taken until the river (Tigris) should become its enemy. He adds that when the assailants attacked it the river burst its banks and washed away the wall for twenty stadia.

"3. It was to be destroyed partly by fire, 3:13, 15. This, too, was literally fulfilled. In the excavations which have been made on the site it is discovered that one of the gates, and most of the buildings had been burnt.

"4. The population was to be surprised when unprepared, 'while they are drunk as drunkards they shall be devoured as stubble fully dry,' 1:10. Diodorus states that the last and fatal assault was made when they were overcome with wine. In the remains that have been exhumed carousing scenes are represented, in which the king, his courtiers, and even the queen, reclining on couches or seated on thrones and attended by musicians, appear to be pledging each other in bowls of wine.

"5. It was to be despoiled of its idols, 1:14; and of its silver and gold, 2:9. This prediction likewise was amply fulfilled. The images of Nineveh were swept away, either destroyed or carried off by the conquerors. Enormous amounts of gold and silver were conveyed to Ecbatana by the victorious Medes. Very little of the precious metals have been found in the excavations of recent times.

"6. The captivity of the inhabitants and their removal to distant provinces were announced, 2:7; 3:18. The place was depopulated and the proud city sank into a mass of ruins and rubbish.

"7. It was to disappear and to become a perpetual desolation, 1:14; 3:19. For centuries its site has been an arid waste of yellow sand. Every trace of its existence disappeared for ages. Two hundred years after its capture Xenophon, in the retreat of the ten thousand, passed near it, saw the ruins, but knew not what they were, and did not so much as learn the name of Nineveh. Even 'garrulous Herodotus,' who visited the spot, had no more to say of it than this: 'The Tigris was the river upon which Nineveh formerly stood.' For centuries the only sound heard in its vicinity was the lonely cry of the jackal, and hoarse growl of the hyena. God had said by the mouth of his servant the prophet, 'I will make thy grave.' He did. Wide and deep he did dig it; low and deep he buried Nineveh, never more to rise again, save to be gazed at with curious eyes amid the torchlight by the archaeologist, whose pick and spade have confirmed the Lord's predictions."

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# The Challenge of Missions to Christian Youth

By Robert H. Glover

No conceivable challenge to Christian youth could be a louder one than that which the world-wide missionary enterprise presents. There are many aspects of this challenge which we may not consider at this time, but there are a few aspects about which I invite you to think with me.

## 1. The Challenge of Loyalty to Christ.

The Christian missionary enterprise is Christ's own enterprise. The Great Commission, "Go ye into all the world, and preach the gospel to every creature," is his personal commission. It is the statement of his will, the expression of his desire. But it is more. It is his clear, explicit, imperative command. Nor was this command qualified by any conditions of ease, convenience or safety. It was simply the preeminent "Go." Nor has it ever been revoked. It concerns this group of Christ's followers gathered here today not one whit less than that group of disciples who heard the words from the Master's own lips. How, then, can any one of us confess him as Savior and acknowledge him as Master, and yet fail to recognize and respond to the personal implications of his Great Missionary Commission?

As I read the New Testament record I am impressed by the fact that the one thing which engaged Christ's thought and filled his heart, the only thing of which he spoke, so far as we know, in those last days with his disciples before his ascension, was the carrying of his gospel to all the world. The very last recorded words which fell from his lips were, "Ye shall be my witnesses . . . unto the uttermost part of the earth."

That Great Commission was the charter upon which Jesus Christ founded his church. It constituted the church's marching orders, its one supreme aim, its all-engrossing task. And yet we face the tragic fact that in this year of our Lord, 1931, hundreds of millions throughout the world are still living and dying in as utter ignorance of the Savior as though he had never been born, or had never died as their Redeemer. How can you and I love Christ, and be loyal to him, and not pledge him our utmost help in carrying out his last wish and greatest command?

## 2. The Challenge of the Greatest Service to Our Fellow-Men.

The highest aim in life is service to others. The truest estimate of our lives is not what we get, but what we give. The words of Jesus "Whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it," were not a mere arbitrary dictum but the expression of an eternal principle and law of the spiritual kingdom.

"Not in having, or receiving, but in giving is there bliss;  
He who has no other pleasure ever may rejoice in this.

Be it wealth, or be it leisure, be it skill we have to give,  
Still, in spending life for others, Christians only truly live."

I am thinking just now of the great heathen world as I have myself seen it. There is its material aspect, its dire poverty, its abject misery, its wretched hovels that pass for homes its dull drudgery of unremitting toil, its gross intellectual darkness, its unrelieved physical disease and suffering, its utter lack of a thousand features which gladden and bless our lives and make them worth living.

Then there is the moral aspect, and I think of how those lands reek with abominable and filthy habits, with brutal crime and cruelty, with every form of unmentionable moral vice and pollution. There still exist the open sores of slavery and witchcraft in Africa, blighting caste and suffering widowhood and child-wifehood in India, the ravages of the opium curse in China, the tragedy of polygamy everywhere. These open sores cry to heaven for healing, these awful evils for correction.

Lastly, there is the spiritual aspect, darkest of all because it relates to time not only, but eternity. I think of multiplied millions with the same human susceptibilities and the same eternity of destiny as we, yet never given one vestige of knowledge of that only Savior to Whom we owe everything we are and have, "having no hope, and without God in the world," sunk in dark despair, perishing for the bread of life.

Then, over against this terrible picture, I think of what the gospel has done to heal and change it all wherever it has been given a chance to exert its influence. I think of the vilest cannibals and savages turned into saints, and witnesses, and even martyrs for Christ, of the countless lives lifted from abysmal depths of pagan superstition and degradation to lofty heights of purity, integrity and spiritual experience, of the wonderful transformations wrought in individuals, in homes, in entire tribes and communities, by the power of the gospel.

When now I bring together these two pictures upon which we have looked—the picture of all this appalling temporal, moral and spiritual need, and the picture of how this need may be met by the message and power of the gospel—and when I go on to reflect that to me his blood-bought follower, Christ has given in trust this potential remedy for all earth's misery and wrong, this means of leading these lost souls out of darkness and death into a new and blessed life for time and eternity, I am compelled to the conclusion that unless I am a base ingrate, an embodiment of heartless selfishness, I must throw my life, with all its powers and resources, into this enterprise for the salvage of the souls and bodies of my fellow-men.

## 3. The Challenge of a Rugged Task.

I should scorn to lower the missionary ap-

peal by representing the task of the missionary as an easy, safe and comfortable one. I am speaking to young men who, if I estimate them rightly, are not content to fill the soft seat of a spectator of the game, but prefer a place in the game itself, with all that this involves of hard training, self-denial and severe exertion, young men who are not afraid of the tackle, the scrimmage, the stiff contest. In every sphere of life it is the hard task that makes men and women of us, and that produces God's heroes and heroines.

When Scott, the famous Arctic explorer, appealed for men for his perilous expedition, literally thousands responded. Men pressed for a place, without conditions or reservations. Some even offered to meet all their own expenses. And for what? For an undertaking that promised certain hardship and suffering, and the likelihood of death itself.

I think of the words of Garibaldi, the great Italian patriot and liberator. Said he: "I am going out of Rome. I offer neither pay, nor quarters, nor provisions. I offer hunger, thirst, forced marches, battles, death. Let him who loves his country in his heart, and not with his lips only, follow me." And they followed him!

But it is an infinitely greater than Scott, or Garibaldi, or any human being that ever spoke, who here today challenges us with the words, "If any man will come after me, let him deny himself, and take up his cross, and follow me." His missionary enterprise has always been marked by discomfort, privation, hardship and danger, and to seek to eliminate these features would be to rob it of that which is its very essence and gives to its highest value. Sacrifice has always been the soul of missions.

The imagination of youth is ever stirred by the accounts of the noble daring of a David Livingstone, a John G. Paton, a Hudson Taylor, or some other missionary hero of an earlier generation. Let me assure you that there is still plenty of room for the heroic in missions today, for the display of high courage and daring, for the employ of the highest gifts and attainments. And particularly is this true in such a Forward Movement as the China Inland Mission is at present seeking to carry out to the remotest confines of China, or in penetrating the great unevangelized regions which lie at the heart of the continents of Asia, Africa and South America. I cannot understand how the soul of Christian youth is not filled with a consuming passion to have a part in pushing back the frontiers of Christ's kingdom in these distant lands, and planting his standard in "the regions beyond," where his name has never yet been heard. After all, how every worldly adventurer of our day, whether the quest for the North and South Poles, the scaling of Mt. Everest, or the conquest of the air, pales into insignificance before the sublime aim and goal of Christian Missions!

## 4. The Challenge of Incomparably Rich Returns.

I grant that the highest motive in missionary service is not the reward it brings to the worker. And yet such reward is in the very nature of things inseparable from such service. There is of necessity sacrifice in missionary life and labor, as I have already pointed out. But let me add that it is altogether swallowed up by the abounding compensations.

We still hear echoes today of that old

ally talk about missionaries "throwing their lives away" by "burying themselves" in some foreign mission field. But let me tell you that even the material compensations attaching to missionary work—its foreign travel, its international contacts, its opportunities for wide observations and comparison, and much besides—make it a liberal education in itself, immeasurably enlarging and enriching to those engaged in it.

But these are the least of the missionary's compensations. Tell me what other joy and satisfaction can equal that of bringing healing to afflicted bodies and illumination to dark minds, lifting individuals, homes and communities from depths of defilement and misery to higher, purer levels, and, above all, leading men through the knowledge of a Savior into the joyous liberty of the sons of God, and putting into their hearts the rapturous hope of eternal bliss?

Wrote a missionary from Japan: "I think there can be no other joy on earth quite like the joy of being with Jesus when he (Continued on page 14)

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
with  
Thoburn C. Lyon

### LIVING WITH PEOPLE OF OTHER RACES

(Lesson for December 4)

Lesson Text: John 4:5-10; Acts 10:30-35;

Golden Text: Acts 10:34

Daily Readings and Suggestions

### MONDAY

Jesus and the Samaritan Woman. John 4:5-10

Uzefovich and Bartoshevitch from Russia; Bayer from Austria; Bessemer from Germany, Lavicka and Utradovec from Poland; Castro from Mexico—these are only a few of the men who worked with me in the office in Chicago. Even in staid old Washington the roster of names is not greatly different, either in the office or in our home communities. In America we are living with people of other races, and we cannot adopt the attitude of the Samaritan woman without great loss to ourselves—to say nothing of personal duty. We need to remember that other races have produced great men, even if their names were unpronounceable; some, such as von Steuben and Lafayette, have proved themselves national heroes. May we realize that these people of other races have much they can contribute, and may we help them to that end.

### TUESDAY

Peter and Cornelius. Acts 10:30-35

It took a special revelation from God to make Peter realize that God loved people other than the Jews and had a place for them in his plan. Many of us still need the same revelation. The stories that come to us from our mission fields in Africa and South America should be enough to shame many of us; as we read of the wonderful way in which God has saved them from sin and shame, and of their devotion and sacrifice for their new-found faith, we should realize anew that God is no respecter of race

or person. Let us pray that we may be as faithful to him and his work.

### WEDNESDAY

The Foreigner Included. 1 Kings 9:37-43

We sometimes think that there was no provision for the stranger and alien until New Testament times, but the law of Moses made ample provision for them too. Read Lev. 19:17, 18; Ex. 12:49; Prov. 25:21. 22. May we have more of the vision of Solomon, and have more interest in bringing the strangers into fuller communion with our Father in heaven.

### THURSDAY

The Unity of the Nations. Acts 17:22-28

In the beginning God created the heaven and the earth, and all that in them is. All men are descended from Adam, the first man, and later through Noah and his family, and are thus of one blood. God is creator of them all, and for them ALL Christ died. Remember the many "whatsoevers" of the gospel. In the Revelation of Jesus Christ to John, John visioned a "great multitude, of all nations, and kindreds, and people, and tongues," redeemed to God and made one in him by the blood of the Lamb. Let us praise him for the unity with one another and with him, which we have in Christ Jesus.

### FRIDAY

An Impartial Father. Matt. 5:43-48

Not only on the people of all races, but on the just and unjust of every nation God showers his manifold blessings. This is not

because any of us have deserved such blessings, for at best we are "unprofitable servants." But the goodness of God is to lead us to repentance, and to a closer walk with him. Pray that this may be so.

### SATURDAY


All Belong to God. Ps. 24:1-10

Ye are not your own. For ye are bought with a price (1 Cor. 6:19, 20). Whether we live therefore, or die, we are the Lord's (Rom. 14:7). Our last two lessons were on stewardship: do not forget that here, too, we must be faithful stewards of that which belongs to him. Let us therefore glorify God in our bodies, and in our spirits, which are God's.

### SUNDAY

Who is my Neighbor? Luke 10:30-37

Jesus, of course, did not mean to teach merely that the Jews and Samaritans were neighbors, and should act like it: the lesson was broader. The Samaritan proved himself a neighbor by ministering to the needs of the wounded man; he also considered the wounded man a neighbor because of his great need. Had not the Samaritan happened by in time, the wounded man would probably have perished. Remember that there are thousands of thousands in the world in just this situation: shall we prove ourselves neighbors? Or shall we leave them to perish in their sin and misery? May God give us the spirit of Christ, that we may be neighbors to those in need throughout all the world.

<p>E. M. RIDDLE, President 117 Randolph St., Waterloo, Iowa F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>C. D. WHITMER, 217 E. DuBall Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## "Faith"

By Vivian Adler, a South Bend Endeavorer

Through all the days that you shall live  
Be patient, kind and willing to give.  
God is our help as you should know,  
Whate'er you do, where'er you go.

Don't lose faith when things go wrong,  
For life on earth is not so long.  
God's promise to men is eternal life—  
No more trouble, pain or strife.

Oh, faithless one, understand  
The willing guidance of God's hand!  
Cling to him and you shall see  
How happy you can really be.

Now can't you see, my dear good friend,  
That a Christ-like life has no end?  
If you want joy and happiness,  
Your faith in Christ you must confess.

whose name they have written did, or give just one reason why they like the characters they have chosen. In doing this ask the Juniors not to use the names of the characters, but simply the word "he" or "she." Collect the papers, and have one of the older Juniors read them one by one, but without giving the names of the characters. As the papers are read, the Juniors will guess the names of the characters.

### Missionary Travelogues For Missionary Committees

For a month or two, with the help of the superintendent, the missionary committee may conduct a missionary period in each meeting, giving from ten to fifteen minutes to it. Take a missionary text-book, and present one chapter each week. This may be read, or the contents of the chapter may be told. The superintendent or a Junior may ask questions on the previous week's lesson. The Juniors may bring to the meeting curios from missionary lands.

### A Birthday Scrap-Book For Birthday Committees

The birthday committee should get as many picture post-cards as the birthday guest is years old, and tie the cards together with ribbon at each end, so as to form a little book. Or one may get double the number of cards and paste them together back to back, each two cards thus forming one leaf or two pages in the picture-book. This makes it possible to use old

## Plans for the Junior Committees

### A Bible-Character Drill for Prayer Meeting Committees

For this drill give to each member a piece of paper and a pencil. Then ask each Junior to write in one corner of his paper the name of a Bible character, but not to show it to any one. When this is done, ask them to write down one thing that the character

cards. Let a member of the committee write a birthday greeting on the first card, and let as many other members of the society as possible sign their names on the cards. At the meeting the book should be presented to the guest Junior by the chairman of the committee, who expresses the good wishes of the society.

#### A Junior Choir For Music Committees

The music committee, with the help of the superintendent, or, better still, with the help of the song leader of the Young People's society, may well organize a Junior choir, which will lead the singing in the Junior meetings, and perhaps also sing for sick and shut in people in homes or institutions. Only those Juniors that behave well in the society should be allowed to belong to the choir, so that the list of the choir may be a sort of roll of honor. The members of the choir should learn a memory hymn each month.

#### What Shall We Play? For Social Committees

A week or two before the date of your next social ask the members to write on slips of paper the names of their favorite games, that is, games they would like to see played at the coming social. The games must, of course, be such as the whole com-

pany can play. The Sunday before the social the slips will be collected by the social committee, and the games that are suitable for the social will be selected in consultation with the superintendent. In the social the names of the selected games may be written on slips of paper, and the slips placed in a hat. One by one the slips may be drawn out and the games played. The Juniors will be interested in the games played, and the society will be sure of playing games that the Juniors want.

#### Walking the Ties, For Lookout Committees

On a rather long sheet of paper (or several sheets pasted together) draw the picture of a railroad station and rails running up to it, the ties showing. Prepare another similar sheet. Then divide the society into two groups for a contest, giving one point for attendance and one each for prayer or original talk. Slip-reading does not count. The contest is to see which side reaches the station first. Of course there must be the same number of ties on each picture. Every five or ten points, according to the size of the society, will count one point or tie, and progress will be written on the ties each week. The members of the lookout committee will keep the record. Individual records may also be kept, showing how each member helped his side to progress.

the midst of change. She is alive and not dead. She is growing and meeting the needs of new conditions. As education has widened women's sphere, the Church has met the enlarged situations. Chinese say: "If the Jesus religion will do so much for the foreign wife and mother, it is worth trying for Chinese women." The Mission hospital also has proved a blessing, which "Mr. Average Man of Hopo" can recognize.

Third—Because the Church shows power to change broken and wrecked lives, to reclaim and remold them into something fine and good. An example is found in Mr. Liu, a scholar but an opium smoker, who had fallen so low that his wife turned him out. He was reclaimed by the mission and joined the church. Then his wife also came and said, "I can't come to church much, but the Jesus religion has made my husband over, so that I too want to join and be baptized with him." This couple was not satisfied to keep to themselves what they had found in Christ. Three months later they had brought together their neighbors and had raised money to build a chapel in their own village.

Today Hopo Church has an ordained Chinese pastor and the people are making vigorous efforts to put over the five-year evangelistic program. Good results are already reported. No wonder "Mr. Average Man of Hopo" believes in the Christian Church!—Missionary Review of the World.

Send Foreign Mission Funds to  
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Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Secretary  
Berne, Indiana

### Argentina

Beautiful spring with bright new clothes has once more come to Argentina bringing gladness to all. The poor look forward to work in the different harvests and to something more from their gardens, although lettuce and onions and carrots and cabbage and such things are green here all winter long.

The Lord's work also takes on new interest in the spring time. As the houses are not heated it is harder for the poor to come to church in the winter, and also those in poor health can come better in the spring. Then too, the Christmas season is approaching and here as elsewhere there are many whose religious fervor is always greatest at Christmas time.

The Bible coach and tent have gone out under the leadership of Brother Juan Iztueta with Federico Sotola, Jr., as helper. It started on its long trip to Rosario October 19 and since then we have been having a "temporal" or protracted rain, but the coach arrived safely October 22 and is now in the midst of the campaign there.

Here in Almaguere we have had our first baptism in the new bastistry. Brother Luis Farre chose to come here for baptism in his new faith. On leaving the convent he spent only a few days in Rio Cuarto before going to Azul where he spent the year teaching and studying. The director of the Institute would like to continue him as a teacher there, but his studies have confirmed his faith in the Brethren doctrine, and while we might have him as our representative on the faculty there, we feel that we need him too badly in this district. He has recently contributed a valuable series of articles on the Lord's Prayer for our union paper.

We are preparing for the summer vacation Bible schools and look forward to great blessings again in the tent work. In all this we need the help of your prayers.

C. F. YODER.

### WHAT THE "MAN OF HOPO" THINKS OF THE CHRISTIAN CHURCH

The views of the "Average Man of Hopo" in regard to the Christian Church are given in Missions by Arthur S. Adams, an American Baptist Missionary in South China.

Thirty years ago the Chinese soldiers tried to prevent the Baptist Mission from building a Christian church in Hopo. The church won the case, however, and the building was erected. It became popular both as a church and as a day school. In the meantime the military post which opposed the building was abolished and the yamen was sold.

Later when the church school outgrew its quarters the use of a Confucian temple was granted to carry forward the work. Thus the missionary became guardian of the images. When the new Rhoda Roblee Barker School was built, the temple was returned in good condition to the Confucian elders. These caretakers were less careful of the property and today it is a wreck.

Why is "Mr. Average Man of Hopo" impressed with the Christian Church? asks Mr. Adams. The answers may be summarized as follows:

First—Because the Church of Christ stands unchanging in the midst of change. The yamen and temple are gone, but the Church abides.

Second—Because the Church changes in

### CHILDREN AS A POINT OF CONTACT

From a missionary of the United Church of Canada in India comes this account of a home that let its light shine by traveling: "The wife of an evangelistic missionary has a delightful opportunity for service as she tours with her husband, through the villages, during the cold season. Well do I remember my first season in tent with our little six-months-old son. It is quite true we had to take the cow along, but the baby flourished, and was a constant attraction to the people who flocked to our camps. As our children grew older they much enjoyed those four or five months under canvas, the singing, the lantern slides and the gramophone. Often they would have their little group of children, to whom they taught Indian hymns or Bible verses and stories, and led the singing with a mouth organ or violin. How they enjoyed the picnic lunches under a big tree, outside the village, and the bumpy rides in the two-wheeled cart over the rough country roads! The Indians loved and enjoyed the children and our Christian home was a moving picture spread before them. The death of our darling boy, after a short residence in a new station, was the means of breaking down the reserve and suspicion of the community, and many came to hear about the little laughing child they had enjoyed as we drove through the main street every day. Verily many have been led into the Master's presence through a little missionary child."—The Congregationalist.

He never made a more characteristic speech. Here you have the heart of the man talking. Look at that word "betrayed," and find the whole soul and purpose of Christ! To be betrayed was the agony, to be crucified was nothing to the man who would take such a view of betrayal. It was the sin he looked at, not the butchery.—Joseph Parker.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### PITTSBURGH, PENNSYLVANIA

I hope the editor will not be too greatly shocked at another report from Pittsburgh so short a time. The main subject in this report is our evangelistic meeting conducted by Rev. William H. Beachler, pastor of our church at Gratis, Ohio. Dr. Beachler came to Pittsburgh on Monday, November 7th, preaching on Monday night and continuing until Sunday night, November 20th. It seemed we just got well started when we closed. The confession of three fine young men on the last night was a victory and the coming forward for re-consecration of a man who had been a member of this church 30 years ago, but had wandered off into sin. He came evidently in true penitence calling on God for forgiveness. It stirred the entire congregation. May God give him strength to redeem the days that may yet be his. He came on the next to the last night of the meeting. We did not accomplish all that we had hoped but the meeting closed with a fine spirit. A neighboring Methodist church dismissed their service and came with their minister on the last Lord's day evening which added much to the fine spirit of unity and harmony. Rev. Beachler preached strong gospel sermons with a tremendous appeal to both saint and sinner. No one can sit and listen to his sermons without being impressed with his sincere faith in the Bible as the infallible Word of God, and Jesus Christ as God's only sacrifice for sin and the only hope for all men to become redeemed children of God. That is the gospel in all of its love and power. If we could have carried on for two more weeks no doubt the numerical result would have been much larger but our church felt that we had a good meeting. Rev. Beachler is very congenial company, he met a number of his former Meyersdale parishioner and long-time friend, all of which were pleasant experiences. All in all it was a mutually pleasant and helpful meeting to all concerned. We hope Rev. Beachler may come back again. According to the plan we are to hold a meeting for the Gratis church later in the season. We anticipate a pleasant visit.

The Pittsburgh church has many reasons to be encouraged. Our choir furnishes splendid music, which means somebody takes an interest. Our prayer and Bible study night is better attended, though we cannot compare in numbers with some reports which we are delighted to read. Our Women's work is increasing in interest. Our Christian Endeavor carries on a good substantial work. According to our last quarterly report the Sunday school had broken all attendance records that were available. Three fine young ladies were received into the church by baptism just before our meeting. Our Communion was more largely attended than at any service during our pastorate. Our finances have held up remarkably well considering the number of our people who are unemployed and the great losses our substantial men have sustained. We indeed have many things to be thankful for. I am hoping that our Thanksgiving

offering does reveal thankful hearts. Probably the surest guarantee of prosperity now, as in the olden time, would be to "bring all the tithes into the storehouse" in recognition of our dependence on the bounty of God. We again remind you—if you know of Brethren people in Pittsburgh who are not in our church and will send their name and address, we shall be glad to visit them.

CLAUD STUDEBAKER,

5002 Dearborn Street.  
Pittsburgh, Pennsylvania.

### VALLEY BRETHREN CHURCH, JONES MILLS, PENNSYLVANIA

It has been many months since we have given the Evangelist a report of our work. We are glad to report that the Lord is blessing our work here for him. We moved to Mount Pleasant from Highland, Pennsylvania on February 29th, and began our work here on March 1st.

The church here at Mount Pleasant is not so large in membership, but we have a group of good workers here. Our Sunday school is growing splendidly, and within the next few Sundays we expect to reach one hundred and twenty-five. The Lord has added to this church, since March 1st, sixteen souls. Our prayer meetings are well attended. The Brethren here can see Victory for their work not far away. We will have a revival here in January, for which we ask an interest in your prayers.

We have just closed a revival at the Jones Mills church. The results of this meeting will long be remembered. The number coming to Christ in this meeting was twenty-one. Seventeen were baptized, of this number, sixteen came into the church, and one member was received by letter, making a total of seventeen souls received in the church from this meeting. The church also seems to have taken on new life, and the community in general we feel has received a blessing from the Lord, because of this meeting.

On November the fourteenth Brother J. L. Gingrich of the Third Brethren church of Johnstown, Pennsylvania, came to the Jones Mills church for a week of Bible lectures. Brother Gingrich brought a series of lectures on the Book of Genesis. These lectures proved to be very interesting, and were true to the WORD. The Brethren church, with this type of message, is bound to have a bright future, and have the blessing of the Lord resting on her.

During this week of meetings, Brother Gingrich and the pastor, along with a number of the men of the church and the community, began making ready for a furnace under the church, and on Saturday night the furnace was in and in use. The church did not have money enough to pay for the furnace, but on Saturday night Brother Gingrich raised more than enough to pay for it. The Jones Mills brethren now have a good comfortable church to worship in; for which we are very thankful. We praise our God for the blessings that he has bestowed on these two churches. Pray that God's blessing may continue to rest on the work here. WILLIAM GRAY, Pastor.

### LIMESTONE, TENNESSEE

On Sunday evening, November 13, the writer closed a three weeks' revival effort at Limestone, Tennessee. We have here a church with a membership of about 125, having been organized some twenty years ago. Being a rural church the membership is scattered. But when weather conditions permitted they came, some from quite a distance, and the attendance throughout the time of the meeting was very good, the church being at times well filled. Our people here, though quite a distance from others of like faith, are truly Brethren. It did not take me long to discover that I was among Christian people who believe and practice the things which have made the Brethren church what it is. Here I found an atmosphere in which it was easy to preach the whole Gospel.

Brother Hill Maconaghy is the efficient and consecrated pastor of this church. This is his first pastorate but he is proving himself a workman that needeth not to be ashamed. Mention should be made of Sister Maconaghy who too has consecrated her talent and special training to the cause of Christ. These young people are being used of the Lord in the more firmly establishing of the faith in this needy community. They are seeking the leading of the Spirit in their desire to open a new work nearby. Let us pray they may be used to this end.

Entertainment during these three weeks was in the home of the pastor. Too much cannot be said in praise of this hospitality. The time spent in Christian fellowship in this home was positive preparation for the work which awaited us. Considerable time was spent in visiting and everywhere we were cordially welcomed. Many homes opened to us and the hospitality found among this people is unsurpassed. In cultivating the acquaintance of the people of this church, lasting friendships have been formed.

Many difficult situations were faced here. But the Lord is faithful who has promised, and with trust in him we carried on. Backed by the earnest efforts of God's people, the Word was preached. The results of this meeting were not immediate, but there is every reason to believe that a lasting good has been accomplished within the church.

W. C. BENSHOFF.

### REVIVAL IN JONES MILLS VALLEY BRETHREN CHURCH, JONES MILLS, PENNSYLVANIA

Sunday evening, October 9, Rev. William Gray, pastor of the charge, began a revival meeting in the Valley Brethren church at Jones Mills which continued three weeks, closing on October 30. Brother Gray was assisted by Mr. and Mrs. George Gearheart of Mt. Pleasant Brethren church, as song leaders.

Brother Gray preached wonderful sermons from night to night, which stirred the hearts of every man and woman. He tirelessly and fearlessly proclaimed God's truth both in the pulpit, in the home, in the field, on the highways, wherever he chanced to meet the soul outside the Master's fold.

However, of late years things have not gone so good with our congregation. Discouragement has been stalking through their midst, leaving its trail in many lives and homes.

Since the beginning of the revival the love and loyalty of the people to Jesus Christ and their interest in the Word of God have



been most refreshing. I cannot but remark on the splendid spirit and interest manifested on the part of the men and women of the church and of the entire community.

Brother and Sister Gearheart rendered special music from night to night. Special music was also furnished by other churches.

The revival was attended by delegations from Uniontown on several nights, these people traveling a distance of thirty-six miles each day. Brethren of Mount Pleasant and Berlin were also present.

In the services twenty-one souls gave their hearts to Christ, of which number seventeen were baptized in the Mount Pleasant church November 6. Confirmation services were held November 6, after which Communion services were observed. The services were largely attended.

Let us all pray for Brother Gray and his congregation at Jones Mills, so that his people may always continue to work with him and pray that the spirit of the revival may last forever.

May God's richest blessing abide with Brother Gray as he undertakes to bring many souls to our Lord and Savior Jesus Christ because of his steadfast witness of the truth.

MISS MARIE HARKCOM,  
Somerset, Pennsylvania.

### THE COMMUNION CUP

By Kelvin L. McCray

1 Cor. 11:25: "This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me."

It is said that a person can walk out on the beach, pick up a seashell and carry it far inland, place it to his ear and hear the roaring of the surf. This roaring of the sea can always be heard in the seashell. Whether this is really true or not is left for the reader to decide. Anyway, it suffices to illustrate a point in reference to the communion cup. As the devout worshiper lifts the cup to his lips, nineteen hundred years after that first communion service in the upper room he hears in it the surging of the great ocean of the Savior's agony; his voice pitched high, and his groans as they rose in the still night air in the moonlit Garden of Gethsemane, while bloody sweat oozed from his kneeling body. Then are heard those seven fitful cries from the cross.

This blessed cup of communion points two ways—to Calvary and to heaven. It sets before our minds the cross and then follows heaven. Through nineteen hundred years wars and tumults, upheavals and unrest, have reverberated from century to century until they echo in the cup of communion in the worshiper's hand these words: "This do in remembrance of me." The worshiper does not only hear, but he feels. He feels in this cup that intense love that passeth human understanding and drives out of his soul the spirit of indifference and vindictiveness.

If the use of the first personal pronoun will be pardoned in a sentence or two, I should like to say that recently I set before myself the cup of communion and silently meditated upon it as if I were listening to it. It seemed to me I could feel some great power in that cup that was blending two spirits together—Jesus' spirit and mine. I could feel in it the strong tie of divine love drawing my wayward soul into a deeper joy of an eternal fellowship. I felt that this was a loving cup if there was one. My name was not engraved on the outside of the cup together with an in-

scription telling of some particular achievement of mine, but I could not help but feel that my name was inscribed in the archives of glory in the crimson flow the cup before me symbolized, not for anything I had done other than yielding my life to him whom to know aright is life everlasting.

An eastern fable tells us that when Zachaeus was old he still dwelt at Jericho, humble and pious. Every morning at sunrise he went out for a walk and always came back calm and happy for his day's work. His wife one morning secretly followed him and watched to see what he would do. He went to the tree from which he first saw the Lord. He poured water about the roots, pulled the weeds and passed his hand fondly over the old trunk. Then he looked up at the place where he had sat that day when he first saw Jesus. Then with a smile of gratitude turned homeward. His quiet explanation was: "It was that tree which brought me to him whom my soul loveth." "There is no true life without its sacred memories of special blessing," says Dr. J. R. Miller.

We should keep these places fresh and green by grateful service. Communion, attendance upon the service of the Lord's supper, is a watering of the roots of the Christian life. It is a visit to the tree. It is a keeping of the place of spiritual blessing fresh and green. The Christian who is too indifferent to hear the silent message of the cup, too cold to feel its warm glow in his heart, too engrossed in worldly things to take the time to press the sacred memorial to his lips in a token of faith and love, is a slander on the Christian religion. This cup is the seal of the covenant of our salvation in Christ.—Methodist-Protestant-Recorder, Monongah, West Virginia.

### NINETY-EIGHT

By Fred A. Smart

In 1898 a college Senior whom I remember would have remonstrated at being called emotional and unintelligent. He thought he was doing all in his power to increase his intelligence. Early each morning he hastened to join the crowds around the newspaper bulletin boards, agast at the blowing up of the Maine, exuberant over Dewey's victory. He and his roommate, like others, set a flag in their dormitory window, even though the college daily said it would be better to join in purchasing a larger flag and pole for the entire college. He sent home for the Infantry Drill Regulations, which he had been required to use in his Freshman year, and appeared daily for drill in the manual of arms and marching, till he felt the futility of an afternoon spent in firing imaginary volleys and running back and forth at the state rifle range. He stood in silence with the crowds as a regiment started for the front, a river of men flowing between banks of spectators. He heard the college president praise Hobson's exploit and award diplomas to absent men of *Bellum Hispaniam*. He read of a war correspondent's suffering with a bullet in the spine and heard the account of a college mate's sensations when first wounded—like being stung by a bee! He thought not only reports about doubtful food, but even the "round robin" about dangerous camp conditions in Cuba only political talk. Not till he saw a gaunt, feeble group returning from the typhoid terrors of Chickamauga did he understand that war might be marked by disease as well as display; not till long

after did he feel that something could have been said for Spain; that perhaps the Spanish War might be questionable, as he had always thought the War of 1812 and the Mexican War questionable, or worse.

In contrast with these memories came the thrill with which he realized the truth in a protest against this same war. He did not discover the lines till years later, when he read them in *Love Triumphant*, a volume of verse by a young New Hampshire poet, Frederick Lawrence Knowles:

Son of the Puritans, can it be thou,  
Harnessed for slaughter with bayonet and blade?

Weeds in thy furrow, rust on thy plough,  
Death for thy trade?

Fruitless the sowing in War's black soil!

What do the red-handed harvestmen reap?

Cripples that languish, children that toil,  
Widows who weep!

Ah, these death-gleaners must learn as they mow

Darkest of secrets that History boards:  
Only a harvest of hatred can grow

From a sowing of swords!

—Selected.

### THE CHALLENGE OF MISSIONS TO CHRISTIAN YOUTH

(Continued from page 11)

brings in a lost sheep which has been wandering in the dense darkness of heathenism all its life." And out of glad personal experience I can confirm that testimony, for it has been my joy more than once to lead to the Savior a soul that never before had heard of him. As I look back over the thirty-six years of my own missionary career, with all the trials and difficulties it recalls, I am ready to say that if I had my life to live over again I should make the very same choice that I made as a young man. I submit to you that I have gotten out of this missionary investment infinitely more than I ever put into it. And so will any man or woman.

And now just a closing remark about that word "challenge" in our topic. I have used it not by chance but by choice. I frankly like the word in missionary appeal. It is a fighting term, it is an insistent word that compels an answer. A challenge is something you cannot ignore or evade, something you must face up to, and accept, or else show the white feather and back down.

The facts I have placed before you, even so imperfectly and incompletely, confront every one of you as a personal challenge. Not only from the heathen world but also from Jesus Christ, your Savior and Lord. How are you going to meet this challenge? You are going to meet it in one of two ways. Having looked these appalling and convicting facts in the face, you are going home from this Convention either to live for self, for pleasure, for personal ambition, for money, for the world, and then pass into Christ's presence empty-handed, having failed and disappointed him, having missed the best for your life; or else you are going to say with Paul, "We thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again", and then by yielding to him you are going to become his channels for the bringing of relief, and emancipation, and comfort, and joy, and eternal life to others, who



will some day stand by your side in his presence and hear him say to you, "Well done, thou good and faithful servant; ... enter thou into the joy of thy Lord." The momentous question is: Which of these two courses is going to be yours?

"Perhaps in heaven one day to me,

Some blessed soul will come and say,  
'All hail, beloved! but for thee,

My soul to death had been a prey.'

Ah, then, what sweetness in the thought,  
One soul to glory to have brought!"

The Evangelical Student.

## OUR LITTLE READERS

### TWO LITTLE GIRLS AND A DOLL

One little girl was the daughter of an Apache Indian chief. The other little girl was the daughter of a United States Army officer. The doll had rosy cheeks, blue eyes, and had traveled in a box all the way from "back East."

It all happened years ago, when the United States Government was trying to allot certain lands to the Indians. Some of the Apaches were not satisfied with their share, so they made ready for war and gathered from every direction to fight the white man.

"The Apaches are gathering for war," was the message sent to the Government. Immediately large numbers of soldiers were ordered to the nearest fort to keep constant watch on the Indians.

The first Apache captured by the soldiers was very small. She was a little girl, who strayed too far from her wigwam and could not find her way back. The Government soldiers found her, tired and frightened, and took her on to their own fort. They tried to show her that they wanted to be friends, but their strange white faces terrified her, and she cried and cried. One soldier after another tried to comfort her, but the more they tried the louder she wailed. The commanding officer did not know what to do next. He shook his head in despair. Then he said to his men, "Wait a minute; I have an idea."

He called his little daughter. "Here's a little girl who has come to visit you," he said, as he led the little lost Apache toward her. She walked shyly up to the little Indian girl, hugging in her arms her new doll, which had come in the box from friends in the East. As soon as the little Indian saw the doll she forgot to cry any more, and held out both arms for it.

At first it seemed there would be another war. The little girls were like their fathers. Both wanted the same doll, as their fathers wanted the same land.

"Won't you let your little friend play with your doll awhile?" asked the officer coaxingly.

Then he waited until his daughter politely handed her doll to the daughter of the Apache chief. After that they were friends. They sat down together, they ate together, and then went to sleep together. When the little Apache awoke, some of the soldiers took her back to her father's wigwam, marching under a flag of truce. She was delighted to be back home and ran around showing all her friends the doll which the little "paleface" had given her.

At the fort the soldiers waited for the attack of the Indians. Everything was very still, and soon the message came that the

various bands of Apaches were breaking up and going in peace to the land which the Government had set apart for them. The soldiers could not understand.

"Seems like the red men aren't going to fight us after all. What do you suppose has happened?"

"Do you suppose it could be the doll that has charmed 'em?"

The soldiers laughed, but this was exactly what had happened. The Apache chief was so pleased with the doll and the kindness of the white man to his little daughter, that he declared the war off.—Mrs. E. C. Cronk.

## IN THE SHADOW

**DELOZIER**—Austin B. DeLozier, father of the undersigned, was struck by an automobile on the evening of October 21 and died the following morning of injuries.

Age 66 years. 1 month and 5 days.  
On September 19th, 1889, he was united in marriage to Etta Mae States who survives. To this union 13 children were born, 9 of whom are living.

He deceased was a carpenter by trade and for many years a well-known contractor and builder. He was for a period of years a faithful member of the McKee Brethren church, but in recent years was not active in church work.

The funeral services were conducted at the McKee Brethren church, by the pastor, Rev. R. I. Humbard, who was assisted by Rev. G. B. Harmon of the Lutheran church of Duncansville where Mrs. DeLozier worships. The services were attended by a large assemblage of relatives and friends. Internment was made in the cemetery adjoining the McKee church.

This notice is written by the son of the deceased at the request of Rev. R. I. Humbard.

A. L. DELOZIER.

## ANNOUNCEMENTS

### TO THOSE WHO PRAYED

To the many, many dear friends who have been praying for Mrs. Lynn's recovery, we are happy to state that she has undergone successfully a very serious operation. Her condition is good. We are giving praise to the dear Lord Jesus Christ for his tender mercy. Thank you, Brethren, for your earnest prayers and Christian sympathy.

A. L. LYNN.

### BRETHREN TRACTS WANTED

As superintendent of the Tract Promotion department of the National Sunday School Association, I have made arrangements with the Editor of The Evangelist to run frequent reviews of tracts and comments concerning tracts that would be worthy of use among Brethren people. Thinking there may possibly be some tracts written by Brethren people that have not circulated among us, I am inviting Brethren ministers to send me samples of any tracts they may have written.

LESLIE E. LINDOWER,

908 E. Center Street, Warsaw, Indiana.

### HAVE YOU PLACED YOUR ORDER?

Dr. Florence N. Gribble's book, "UNDAUNTED HOPE," is now in the hands of the publishers, and promised to be off the press shortly after November 15th. This book tells the fascinating story of the founding of the Mission Oubangui-Chari in the heart of French Equatorial Africa by our pioneer missionary, James S. Gribble. The first 1000 copies will be sold at cost—\$1.65 postpaid to any address in the United States. After this first edition is exhausted, the price of the book will be materially advanced. Get in on the first 1000 orders by sending us your name and address by re-

turn mail, accompanied by check or money order for \$1.65.

THE FOREIGN MISSIONARY SOCIETY  
OF THE BRETHREN CHURCH, 1925  
East Fifth Street, Long Beach, California.

## Business Manager's Corner

### THINGS THAT ARE CAESAR'S

On one occasion Jesus was asked whether it was lawful or not to pay tribute to Caesar. To make the matter plain to his questioner he asked that a coin might be handed him, and also asked whose image and whose superscription appeared on the face of the coin. This was a simple question, easy of answer; and the reply was readily made that it was Caesar's.

This reply gave Jesus the opening he was seeking, and he instantly replied "Render to Caesar therefore the things that are Caesar's."

This statement from the lips of Jesus carries the thought that there are certain financial obligations that are to be met in a certain way, or that certain monies are to be used to meet particular obligations.

We do not want our critically minded interpreters of the Bible to say we are misinterpreting the words of Jesus when we make the application we are about to make of this passage of Scripture, as we are using it only to illustrate a point.

## THE BRETHREN'S HOME EMERGENCY CORNER

### THE BRETHREN'S HOME

There may arise questions in the minds of folks in the more distant parts of the brotherhood regarding the connection of the local church and the Brethren's Home. The Home while located at Flora is not an adjunct of the First Brethren church of this city. The members of the Home who are able are permitted to attend the services at the local church and ways are provided for such. The two Superintendents and Matrons who have been there since our becoming pastor here have been very kind in assisting the inmates to attend the services. While there is only one member of the Home a member of the Flora congregation, we consider all part of the flock and try to minister to them accordingly. We have tried for some time to see that they have a service there once each month. We feel that the Home as a whole has not been appreciated as it should be. It is not our intent to enter into any reason why, but the fact remains, THAT WE HAVE THE HOME. The Superintendent and Matron, Mr. and Mrs. Cyrus Meyer, seem to be very efficient and are making an effort to keep things going to the best possible advantage. Nevertheless they are limited and must depend upon the response of the brotherhood. While the present may be somewhat dark, I am convinced that there will be brighter days ahead for it and the support given at the present time will in future years not be a matter of regret.

FREEMAN ANKRUM,  
Pastor Flora Brethren Church.

### Sunday Schools and Their Bills

There are a number of Brethren Sunday schools that are pretty far behind with the payment for their Sunday school literature. We have talked this matter over in a general way with several of our ministers, and it was suggested by them that possibly some of these schools were diverting a portion of their Sunday school offerings to other purposes, so that they might meet other financial obligations.

We know that practically all churches are face to face with a real problem of finance as they strive to carry on their local work. The Business Manager understands this all too well, as he is unfortunate enough to be chairman of the finance committee of the Ashland church; but we should all remember that money contributed for specific purposes should be used for that purpose first of all. Then, should there be any thing left after this purpose has been met, what remains might legitimately be used for some other cause; but from the Sunday school offerings the literature used in the school should first be paid. This would be only "rendering to Caesar the things that are Caesar's."

Now Brethren, Is there anything wrong with this line of reasoning?

### The Evangelist Subscription Campaign

For a number of weeks emphasis has been placed on the campaign that has been launched for new subscriptions to The Brethren Evangelist in the columns of the

paper itself. Large and prominent space has been given to display advertising of the campaign, and some results have been attained; but to date nothing remarkable has been accomplished.

We know these are distressing times through which we are passing. Perhaps no other institution of the church knows it better or feels the effect any more than The Brethren Publishing Company.

We know it is not going to be an EASY task to increase the subscription list of the Brethren Evangelist, in fact it will not be an easy task to keep the list up to its present standing. This is the experience of all our exchanges, and there are many of them that come to our office.

Recently we received a form letter and a four page, handsomely printed, circular from one of our exchanges that has been published for more than one hundred years, and that is serving one of the large denominations of America. This circular offers a very special inducement to add new subscriptions to its list, and at the same time reported the success of this plan as it had been in operation for the past three years. The result of their 1929 Christmas campaign was 1,200 new subscribers; for 1930 it was 900 new subscribers, while for 1931 it was 700 new subscribers, and they are wondering what 1932 will do for their subscription list.

### Number of Subscribers as Compared to Church Membership

Another of our exchanges recently printed

on its first page a map showing the location and the number of members that constitute the territory and the constituency it serves. This is one of the old and well organized denominations with a very large membership.

The constituency served by this one publication numbers more than 228,000 souls. The number of subscriptions to their church paper is one subscription to twenty-two and eight tenths members.

At the present time the ratio of Evangelist subscriptions to the membership of the Brethren church is more than twice as large as that of the paper referred to above; but that does not justify us to remain content with the number we now have. Our subscription list should be doubled, and we feel sure it could be, if enough others could be made to feel the same way about it. But it will require hard work on the part of our already hard-worked pastors.

But our last Sunday's Sunday school lesson taught us that our Lord chooses hard-worked and busy men to do his most important tasks.

Let us all do our best to make this campaign a success. Tell others about it. Non-subscribers will not know anything about it unless some one tells them. Will that somebody be you? We only ask you to do your best; and remember, "He who does the best his circumstance allows, does well, acts nobly; angels could do no more."

T. R. TEETER, Business Manager.

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(Note—A new Subscriber is one not now getting the paper.)

VOL. LIV  
Number 48

December 10  
1932

# THE BRETHREN EVANGELIST



"SILENT NIGHT! HOLY NIGHT!  
ALL IS CALM, ALL IS BRIGHT."

Christmas is on the horizon and with its coming there will be the annual opportunity to contribute to the support of the National Sunday School Association and to give encouragement to the great work it is doing.

It is the time when we challenge ourselves to make in very truth

**WHITE GIFTS FOR THE KING**

**IS ANY GIFT OF LOVE AND SACRIFICE TOO GREAT FOR HIM?**

## Signs of the Times

by  
Alva-J. McClain

### THE Book by Dr. Gribble

I am glad to announce that the work of printing on the book is completed. We shall have the first copies from the press tomorrow (December 6th), and the mailing will begin immediately. Various factors have caused about three weeks' delay beyond the date originally announced.

Including introductory material, appendices, and index, the book contains about 450 pages. In addition there are seventeen pages of illustrative material and a specially drawn map showing our territory and stations. The printing is on excellent paper and the cover is attractive. Our Publishing Company is to be congratulated for their work. Such a book could not ordinarily be sold for less than four dollars. The price set for the first thousand copies is absolutely a cost price and was made possible only by the cooperation of our own printing establishment. You will not soon get another book-bargain like this for \$1.65.

The author, Doctor Gribble, deserves much credit for producing a work which not only has a high spiritual value but will be a source book of missionary material to the Brethren Church through the years.

The task of preparing the manuscript for the press, planning of its arrangement, reading of proof, has not been an easy one. We are especially thankful for the prayers of the Lord's people in answer to which the work was not at any time interrupted by illness.

And now this department of the Evangelist temporarily discontinued, will be resumed. The present times are full of interest to the student of the Word, and there is much to write about.

### THE Recent Election

The crushing defeat of President Hoover and the success of Governor Roosevelt was unquestionably the work of an electorate resentful on account of the distressing economic situation. Of course, Mr. Hoover did not cause this situation; neither can Mr. Roosevelt cure it. But it pleases "the people" to smash their gods of yesterday. Thus they preserve the pleasant fiction that their troubles are caused, not by themselves, but by their "leaders."

For the past decade this country has been plunging straight for moral and economic disaster. On the economic side I do not know of any class which can wholly disclaim responsibility. If any political leader of responsibility had really done anything to stem the tide, he would have been torn to pieces for hindering what men called "progress." And so the political leaders did what all such have been doing since the dawn of democracy—they rode with the tide. And now that ruin has come, the "people" condemn the leaders because they did not do what the people did not want done at the time.

We have come to a stage when to tell the truth about democracy sounds like cynicism. The trouble is, after all, not with the institution, but with the people who must operate it. They lack two very important

things: first wisdom; and second, the moral will to apply it in human affairs. Without Christ, personally present on earth and also enthroned in the hearts of a regenerated society, these two factors will always be missing in human government. And to that extent government will go on blundering.

### THE Eighteenth Amendment

Many of us can remember the time, ten to fifteen years ago, when prohibition was the popular thing politically. Today the situation seems rather strangely reversed. A man running for president on a straight repeal plank, with no qualifications, is elected by an astonishing majority. Gradually most of the dry politicians have been trimming their sails to take advantage of the new wind. They are now ready to carry out the "will of their constituents." And it begins to look, no matter what our personal convictions may be, as if the 18th Amendment is on the way to repeal. In taking stock of the situation several things should be said:

1. Belief that the 18th Amendment would succeed was evidently based on a too optimistic opinion of human nature. Some are finding out what they should have known, that you cannot permanently impose Christian conduct on a non-Christian democracy.

2. The Church needs to get back to the business of winning souls for Christ. When we get enough people who are born from above, then such reforms as prohibition will succeed. Thus we reach the paradox that when the Church devotes its attention too exclusively to the field of political reform, then it fails finally in that field; but when it sticks to its task of spiritual regeneration, then it succeeds in the field of political reform. Seek first the Kingdom of God and its righteousness, and all the other things will be added unto you. But seek the other things first, and you will find nothing but bitter disillusionment in the end.

3: There is but one sure foundation for social reform, and that foundation is Jesus Christ. No other foundation can any man lay. Too often in the past prohibition was based on a foundation of economics. The people were told that they would have more money without liquor. Today the argument has become a boomerang; we are now told that liquor will help end the depression. Of course, the argument is fallacious. But that does not affect the point I have in mind. To base a moral reform on dollars-and-cents is to invite disaster. For when the dollars disappear, the reform crashes. When we bring men to Christ, and they become advocates of righteousness for his Sake, then we get into the realm of something permanent. Apart from Christ there is neither any permanent standard of righteousness nor basis on which to establish it. The present day tendency to separate the matter of moral and political reform from the Son of God, advocated recently even by Christian leaders in their ignorance, is to establish civilization on a foundation of sand and will at last plunge it into irreparable catastrophe. You cannot build a stable world without God. AND THERE IS NO GOD APART FROM CHRIST.

### THE Shorter Week

President William Green of the American Federation of Labor at its recent convention declared for a five-day week with a six hour day, and said that if employers would

not listen to reason force would be used to bring in this reform.

A Board of Engineers report that if industry were properly managed, man would not need to work nearly as long as the Federation of Labor demands; perhaps four hours a day for only part of the week, with long vacations interspersed.

Some of us have wished at times that we could live at least an eight-hour day. But that has never seemed possible. And doubtless it is just as well. The really important matter, after all, is not how long we work, but WHAT WE DO. And also whether we enjoy what we are doing. Furthermore, the time is short; too short. We must work while it is day, for the night cometh when no man can work.

### RELIGION in Russia

Dr. Sims, head of the department of sociology at Oberlin College recently returned from Russia advocating the recognition of the Russian Government by this country. He reports that religion is dying in Russia, saying, "It is my firm conviction that there will not be a single vestige of religion left in the next generation."

The world, if wise, had better take cognizance of this approaching situation. It will be a new phenomenon in human history. Never before, so far as the record of history informs us, has the world ever seen a nation the size of Russia utterly abandon religion and gods. When the present worshippers in Russia, left-overs from the past generation, are dead, what will happen?

And what will happen if the Russians succeed in bringing in an economic millennium, which I am inclined to believe they will do temporarily. Will it not encourage other nations to adopt the same road of atheism? It is not impossible. Witness the present illogical perverseness in America where thousands of people connect prohibition with hard times. In like manner the Bolshevik connects belief in God with social inequalities.

And don't forget that in the end-time, when men have rejected the truth, God will permit them to believe a lie. Read 2 Thess. 2:11-12.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## The Healing Ministry of the Church

We are not accustomed to think much about this phase of the church's ministry. It is not so popular as it might be, and consequently is shunned or neglected in some quarters. One reason for this is that divine healing has come all too generally to be associated with certain religious cults, such as Eddyism, McPhersonism, and the like. This, of course, is largely the fault of the church. It has neglected in times past the Gospel teachings regarding the healing of the sick until they have been lifted out of their hiding places and presented to the public in distorted fashion by these healing cults. If the church had been faithful to proclaim the whole Gospel through all its history, there would never have been any occasion for the springing forth of these and many other vagarious movements. But it was not, and the world has scarcely any knowledge of divine healing except that which has come through the warped notions of John Alexander Dowie, or Mary Baker Eddy, or Aimee Semple McPherson. And the church must rescue the revealed truth on this subject from the disrepute into which it has fallen and recover its healing ministry. There is divine authority for such a ministry and it needs to be better understood by the church itself.

In the first place it should be understood that the church's healing ministry is not one that it set apart from, and in opposition to, medical practice. The church has recognized God's healing power exercised through the science of medicine and surgery and has given extensive encouragement to it and promoted it to the glory of God on foreign mission fields and in the homeland. But the particular phase of bodily healing that is commonly understood by the term "divine healing" and the kind that has a definitely religious significance and is the special and distinctive task of the church, is that which is sought through spiritual means—through prayer and faith.

### The Church Commissioned to Heal

When Jesus sent out the twelve two by two he "gave them power over unclean spirits, . . . and they cast out many devils, and anointed with oil many that were sick, and healed them" (Mark 6:7, 13). And if any is inclined to say that this was a temporary commission, it will be noticed following the final commission in Mark that the promise is to those who believe, "In my name shall they cast out devils", and "they shall lay hands on the sick, and they shall recover" (16:17, 18). That healing was understood to be practiced within the church is indicated by James (5:14), who says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

### The Source of Power

The healing is to be accomplished by the power of God. Jesus himself bore witness to that, saying he "cast out devils by the Spirit of God" (Matt. 12:28). There is no superstition, or magic, or human cunning connected with the church's healing ministry; it is a divine work, accomplished by the Spirit of God and the Son of God. Peter made that clear when he had healed the lame man at the temple gate: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us as though by our own power or holiness we had made this man to walk? . . . the God of our fathers hath glorified his Son Jesus" (Acts 3:12, 13). Peter told Aeneas whom he healed at Lydda: "Christ Jesus maketh thee whole" (Acts 9:34). And James says "The Lord shall raise him up" (5:15), in response to prayer.

### The Agents of Healing

God has chosen "the elders of the church" (5:14) as his agents through whom he will exercise his healing power. In them the power and grace of the Holy Spirit should appear in special measure. And they are to officiate as representatives of the church

and not as friends nor as interested individuals. Neander writes that James "regards the presbyters in the light of organs of the church, acting in its name." And "as the presbyters acted in the name of the whole church, and each one as a member of the body felt that he needed its sympathy and intercession, and might count upon it; individuals should therefore, in case of sickness, send for the presbyters of the church. They were to offer prayer in their behalf."

### The Means Employed

"Is any among you afflicted? let him pray." Having called for the elders, "let them pray over him, anointing him with oil" (13, 14). "Anointed them with oil" (Mark 6:13). "They laid hands on the sick" (Mark 16:18). From these references we find that the Lord used and uses as means of accomplishing his healing work: prayer, anointing and the laying-on-of-hands. When God decides, who are we that we should cavil?

### Conditions of Being Healed

Prayer of faith. Prayer is both a means and a condition of healing. It shall be both a prayer of faith and fervency (5:13, 15, 16; Mark 11:24; John 14:14).

Confession of faults and seeking forgiveness (5:16; 1 John 1:9; Eccles. 38:10).

### Benefits of Anointing

Healing—"prayer of faith shall save the sick, raise him up" (v. 15).

Sins forgiven—"if he have committed sins, they shall be forgiven him" (v. 15). And sins forgiven means a revival of confidence.

### Recovery Dependent on the Will of God

Pray, if it be the will of God, 1 John 5:14.

All prayer is limited by the will of God. Jesus himself limited his own prayer. Matt. 26:39. There are other conditions that naturally limit prayer, but always it should be offered "in Jesus name" (John 14:14). That is not a mere form of words; it means according to the will of, for the sake of, and to the honor of the Lord Jesus Christ. All things, for the Christian, in life or in death, must be according to the divine purpose (Rom. 8:28).

## EDITORIAL REVIEW

Our readers will be glad to see Prof. McClain back in his department after an absence of a few weeks due to the extra work required of him in preparing copy and reading proof for Dr. Gribble's book.

President E. E. Jacobs gives us an installment of Collège News in this issue and takes occasion to appeal to those who may be indebted to the college to meet their obligations as promptly as possible, so as to enable the college to make its payments promptly. This is a critical time for Ashland College financially, as it is for practically all the general interests of the church, and prayer and effort should be made by all loyal Brethren to the end that God may enable us to weather the stress of these times.

A note recently received from Brother Paul A. Davis, pastor at Center Chapel church, near Roann, Indiana, informs us that he began a revival meeting at that place on December 4th. He is hoping for the cooperation of nearby churches. He is encouraged with his people and says "fine work is going on at this church in spite of hardships," with an "increase in attendance and offerings from Sunday to Sunday." Brother Davis was among the Ashland young men in training for the ministry until recently and we are glad for this indication of success in these beginning days of his work.

The pastor of the church at Limestone, Tennessee, writes this week of the revival recently held under the leadership of Brother W. C. Benshoff, and who made report from the evangelist's viewpoint last week. Brother Hill Maconaghy says the meetings proved to be a real revival for the church and resulted in adding two to the membership. After the close of the meetings two others made the good confession and the revival spirit still continues. The communion service following the revival was largely attended.

Dr. W. H. Beachler writes of the fine fellowship he had with the Studebakers and the rest of the good people of the Pittsburgh church during the recent evangelistic campaign. According to Brother Studebaker's report last week the Christian love and enjoyment was a mutual experience, and God blessed their labors together for good. Brother Beachler pays a fine compliment, and we think well deserved to the work and influence of the pastor of the Pittsburgh church.

We have had partial reports before of Brethren Day held at Rocky Ridge, Maryland, but we are given the official report and also let in on how this event came to be celebrated. We congratulate the group on having elected such a capable secretary; she knows how to put up the kind of copy that delights an editor. It was a happy get-together, and we are not surprised that those who were in attendance made provisions for repeating the celebration next year. Other closely located congregations of Brethren people would do well to follow the example of these southeastern Brethren.

The first call for the White Gift offering is issued this week. The president and general secretary of the National Sunday School Association give you their message this week. In the next issue other members of the Sunday School Board will appear. Christmas is the time to lift White Gift offerings, and every school in the brotherhood is urged to take an offering and to do the best possible under the circumstances. Times are hard, but they never become too hard for those who love their Lord to make a White Gift to him on his birthday.

We call attention to Dr. Bame's announcement this week concerning the improved "Boys and Girls' Quarterly," and also the improved "Youth's Quarterly." When Brother Bame put a copy of the first named quarterly before us we were delighted at the greatly improved "dress", and you will like it too. And we were equally impressed with the improvement of the contents. The most approved pedagogical methods are followed in the preparation of the lesson material and pupil tests. We commend Dr. Bame on this achievement and bespeak the support of our Sunday school workers.

It will be of interest to Ohio pastors to know that the date for the annual Ohio Pastors' Convention has been set for January 30 to February 2, 1933, and the place of meeting is Columbus. The theme is "Evangelism—Vitalizing Life." Eight special committees will lead discussions on eight phases of evangelism. Among the outstanding speakers are Evangeline Booth, Dr. Charles E. Jefferson, Dr. Jesse M. Bader, Dr. G. Bromley Oxnam, Bishop H. Lester Smith, Bishop Henry Wise Hobson and Frederick B. Fisher. Then there will be the Dunker Preachers' Meeting and Luncheon, a get-together and frank discussion of ministers of both the Brethren and Church of the Brethren. It will be worth sacrificing to get there, if at all possible.

We have a report from the Brethren's Home matron at Flora, Indiana, recording financial and other gifts received since National Conference to November 11th. In a letter to Dr. J. Allen Miller, president of the Board, she tells how timely and important those gifts were. With regard to one in particular she said: "The first of October I did not know where the money was coming from to pay all my grocery bill, and then I received the \$13.95 from Smithville, Ohio. So I hope and trust that something like that will happen before December 1st." We are hoping her hopes were realized, but we have not yet had any report to that effect.

The church at Washington, D. C. has enjoyed a special season of refreshing from the Lord and has had the pleasure of seeing thirty-one persons step forward to confess Christ and renew fellowship with his church during a series of meetings, with the pastor, Brother Homer A. Kent, doing the preaching and Brother E. J. Rohart of Winchester, Virginia, leading the singing and assisting in personal work. The two weeks of preaching were preceded

by a week of intensive personal visitation, which enabled the church to get in touch with the unsaved people in larger number and to start off the meetings with a larger attendance than usual. This special effort on the part of the membership continued after the revival got under way and brought much blessing into their lives. Such interest on the part of the laity will add greatly to the efforts of any pastor and is in keeping with what the Lord expects of his followers, laymen as well as ministers.

While it is not our custom to take note of social events in general, yet the silver wedding celebration of one of our prominent pastors and his wife and the wedding of his daughter to a splendid young man of the congregation, are unusual and significant enough to merit attention in our church family paper. It was Rev. and Mrs. Fred C. Vanator of Peru, Indiana, who observed their twenty-fifth wedding anniversary on Thanksgiving Day, and on the same day, their daughter, Esther, was united in marriage to Mr. Carl E. Mohler, Brother Vanator himself officiating at the ceremony. We join the many friends of their congregation and community in congratulating Brother and Sister Vanator and wish them many more years of happy service together, and also congratulate the happy young couple and pray that the smile of God's countenance may be upon them all their days.

In a number of church calendars that have come to the Editor's desk, special notices have appeared concerning the Evangelist Subscription Campaign. We are grateful to these pastors for their leadership in behalf of an extended circulation of their church paper. We hope many others are cooperating in this effort. Never were better rates offered than now, and they are effective only till the close of January, 1933. Those whose time may not expire during these weeks may nevertheless take advantage of the rates by sending in cash renewals during the campaign and have their subscription extended one year from the date of its expiration. This is an especially good time for new subscriptions—a club of five for only \$1.25 each. Every church ought to be able to get at least five new subscribers at that rate. Those who wish to make a Christmas gift to a friend will find this a splendid opportunity—a subscription to a religious paper that preaches a whole Gospel. It will be appreciated, and nothing is more needed.

Brother M. L. Sands gives us a summary of the progress realized during his four years' pastorate at Muncie, Indiana, and tells of the blessing of God upon his beginning ministry in the Clayton, Ohio, church. There were seventy-five new members added to the Muncie church during his leadership there and a complete basement unit of their beautifully planned new church building was completed and dedicated free of debt. The Sunday school experienced a splendid growth. Another feature worthy of special note was the good work done by Sister Sands in the Junior Church. An average attendance of forty-four children at worship services is a record worthy of attention. We firmly believe in the worthwhileness of any pastor or other church leader to put forth special effort of one kind or another to build up the habit of church attendance and worship in the children and young people of the parish. At Clayton Brother Sands' work has gotten started under auspicious circumstances. He has for two weeks been engaged in a revival and at the time of the report four confessions and seventeen re-consecrations had been received.

#### WHAT OUR PREACHERS ARE PREACHING—

During the months of September and October Brother Dyoll Belote, pastor of the Brethren church of Ashland, Ohio, preached the following series to his Sunday evening congregations. The general theme of the series was "Glorious Names of Our Blessed Lord." He explained that the special names applied to our blessed Lord are many, but he selected the following with which to deal: "The Good Shepherd," "The Door," "The Lion of the Tribe of Judah," "The Christ," "The King," "The Bread of Life," "The Alpha and the Omega," "The Lamb of God."

The following revival sermon series was preached by Dr. W. S. Bell during his recent evangelistic campaign conducted in the Brethren church at Ashland, Ohio: "A Call to the Colors," "The Miracle of the Ages," "The Imperatives of Jesus," "Anchors of Safety," "The Devil in Heaven's Livery," "What is the Matter with the World?" "The World's next Great Event," "Is America Forgetting God?" "The Sins God Will not Forgive," "A Voice from the Dead."



## The White Gift for the New Year!

By W. I. Duker, President National Sunday School Association

We, who serve the mother Church in one capacity or another, often wonder just how we should approach our task of reminding the membership of the task that lies ahead. Just how we might bring to your mind your responsibility and arouse your enthusiasm and yet not cause you to feel that we are attempting to become arbitrary or dogmatic. This task is not an easy one. In our attempt to enthuse the brotherhood, we may overstate our case and do harm to the cause rather than good. In our anxiety lest the cause under our leadership, might fail, we are in danger of becoming a burden to some churches in our insistence that the White Gift be taken. All this we very greatly desire not to do. Our only desire is to do the task to which the Mother Church has called us. If we fail at the task, we do not wish it to be the result of our disregard or lack of interest.



Rev. W. I. Duker

We can not be led to believe that it would be profitable at this time to attempt to tell the brotherhood what it is all about. We have surely been sold on the WHITE GIFT all of these years. All that it stands for and all that it has stood for in the past, lies so close to the heart of a "BRETHREN" that the term itself is sufficient to plead its own case. Somehow it seems so close to the Savior himself, that White Gift and Savior seem to be interchangeable in certain associations.

Then too, there is the work taken up by your chosen Association. Do we need to defend it or to urge its acceptance? Not to real Brethren! All this was planned carefully and prayerfully and then presented to our Church in National Council, and there passed upon favorably. In fact we were instructed by this same Council to see to it that the work, there planned, was done. This is the Lord's work. We must be responsible to him for its satisfactory completion.

We are in the midst of the fight in our local churches. We are very well aware of the difficulty that faces them at present. We are not talking about a matter speculatively. The financial difficulty that faces our local churches is an everyday problem to us. We have made sacrifices and are ready to continue to do so, that these agencies of the church may go on. The saddest thing that I have noticed lately is where the pastor has taken a substantial reduction in his personal affairs and then the church makes the same reduction in the work of the church. It seems to me that the purpose of the reduction in salary which the pastor sustains is to make possible the continuance of the different activities of the Church. When these activities are curtailed and almost forgotten, then it is that any sacrifice which the pastor has made becomes a sacrifice without benefit.

We are led to believe that after all the matter of INTEREST is pretty largely at the bottom of much of our giving. A survey of our gifts last year, in comparison with all other benevolent gifts, indicated quite clearly that there was no more potent agency in the entire matter than INTEREST. If our heart is in the matter, somehow the Lord will lead a congregation into a gift commensurate with its ability. If we are not interested in the cause, then though the Lord has blessed us in a most magnificent manner, our gift will be found among the

smallest in the brotherhood.

It would be a pleasure were it possible for your Board to enter the congregations which, by their assistance, have made the work to continue, and thank each one for their splendid support. Last year, with conditions as they were, many fine contributions came in. These too, came in from those churches which might have had the greatest excuses for not paying at all. We wish we might without offending others tell you of some of these contributions. Certain churches where the Sunday school spirit runs high, came through with contributions that reminded one of those days when money was plenty. In fact were it possible to make a graph of contributions for this cause and then make another which had to do with interest in

Sunday school work, you would be surprised to see that the two graphs were nearly the same.

If you consult the budget adopted you will see that the Association was conscious of the depleted treasury. You will note that we have made the work as little as we dare and still maintain the dignity which you demand as coming from the Sunday school department of your Mother Church. We must do our share of the work of the Christian world. As you carry the cause of your beloved Church out into the path of the needy world, this department must be in keeping with other departments of the Church. That is, there is a standard which we must not forget, lest we all suffer. When you invite some friend, whose good opinion you desire, into your home and are telling him of your big business up town, you will be greatly embarrassed to have him see your wife in the kitchen preparing the family wash on the old washboard and then setting the table with not enough dishes and knives and forks to provide for each one at the table. Maybe the figure will not seem to be in keeping with your judgment of the matter under discussion, but to me, there is a very marked similarity. What we are saying is just this—The budget was trimmed until we must have this amount or we shall all suffer more than we can afford. This, Brethren, is not just a "reduced budget." It is a budget in its lowest terms. It reminds us of the sentence which if it suffers the loss of any other word will no longer make "complete sense." You may reduce a "friction" as Amos calls it, by changing its form but there comes a time in its reduction when you must attack its "value." Then it is no longer a reduction; it is a change of value.

All this has been said in the hope that the WHITE GIFT will not lose its appeal or value in your mind. In fact, we feel sure that if we can get the brotherhood to hold fast their regard for this work we shall have no further serious difficulty. The answers which we have received when we inquired relative to small return or no returns at all for White Gift, in every instance indicated small interest in the offering. We are not worried about the financial situation. We are concerned about the "interest" situation. We are not really worried about this, for we are assured of a splendid attitude on the part of our Brethren and await what they can do in the matter with hopeful hearts. When the Gift is in, we trust that we shall be conscious that you have "done what you

could," and the Lord will be pleased with your effort, we feel sure.

Now, if you are still following us, we have a request to make. Other Brethren will be writing relative to this matter from time to time. Will you please read each article carefully? We can do but little if you fail to read carefully what we have to offer. This request is made because I, too, receive the Evangelist and know just how easy it is to read awhile and then stop and say, "Well, that's that!" May we make this bargain with you? You read carefully our articles about our field of work and

then we will read your articles in the same manner. I read an article "once" by a splendid brother regarding the work and I felt sure, by his lack of cooperation in matters of the Church, that he had never read our articles. Let's cooperate. You help us and we will help you and together the Lord will be magnified! Working together! What a foretaste of things divine! Now watch for what my associates will have to say. What I have said just means—"How-do-you-Do?" Now you are ready for conversation.

Goshen, Indiana.

## Promotional Work

By Rev. N. V. Leatherman, General Secretary, National Sunday School Association

### Progression

There is developing among our Sunday school workers a real interest in progression. This, at the same time there is developing a better understanding and appreciation of our conservative theological position. Your National Sunday School Association wishes to encourage and culture both these lines of thought and attitude. For certainly if our conservative beliefs are right, and we believe they are, then those beliefs should make us more alert and ready for the tasks at hand. There are many instances which reveal that our people are ready and willing to follow true leadership in any aggressive movement to build up our Sunday schools and churches. Your Association allows \$250.00 in its budget for promotional work. That is a small sum indeed for all that is intended to be accomplished by it. Yet this enables your leaders in their endeavors to extend their efforts in a remarkable manner. In fact real progress has been made in recent years to the extent that the officers of your association feel encouraged to pursue these lines of promotional work to the fullest extent of their ability.



Rev. N. V. Leatherman

### Purpose

An interesting question might be asked as to just what we mean by promotional work in our Sunday schools? A number of answers might be given to this question. The most tangible answer your writer can give is this: Your association is working to help our Sunday schools meet the highest Standard of Excellence.

### Program

What has our association done to help our schools in this way?

1. We provide a Standard of Excellence for Brethren Sunday schools. Recognition and awards are given the schools according to their rating. Our schools are giving more and more attention to this Standard. However there is much carelessness yet to be overcome along these lines. Our work is far from complete in this.

2. We seek to cooperate with District Sunday School Boards in setting up section 1 Sunday School Institutes. This is a revival of an old method of Sunday school interest in the Brethren Church. In some districts the Sunday School Institute preceded the interest in District Conference. Later the two were held together. Then for some reason, unknown to the writer, the institute faded out of the picture. But the present interest in the work demonstrates beyond any doubt the value of continuing the institute and encouraging its extension to

other borders.

The Pennsylvania District last year had five such institutes. The original idea for a certain group of churches was to have one in the fall and one in the spring. The appreciation of these programs was so keen that it has been suggested for this group of churches that have these institutes at least three times a year if not quarterly. At present they are held twice a year. They may be held more frequently. The idea is growing and other sections of the state are requesting the institute.

The Indiana District pioneered in this work a few years ago and have had at least one institute every year since then. This work truly takes promotion. Your Secretary is too far removed from some of our districts to promote the work in person. Each District should have a working Sunday School Board appointed or elected by their conference. This Board should help their groups of churches to set up institute programs. We will be pleased to assist in every way possible in the accomplishment of this task. Our association has assisted in meeting the traveling expenses of some of our National Sunday School Board who attended and helped in no little degree to make these institutes a success. While the association is always glad to help in this manner our budget would seem to indicate that any group of churches desiring an institute should use discretion in asking the services of some particular man on the Board of whom it may necessitate a considerable traveling expense in preference to another man on the Board whose service may involve very little traveling expense. May we be free also to suggest that whenever possible we arrange our institutes in a series so as to use a man going from one institute to another to keep down traveling expense, while at the same time accomplishing for each institute held the same degree of helpfulness.

3. Another feature of our promotional work, although it is not particularly programmed as our work, is the fostering of young people's rallies. These rallies have been held in Indiana for a number of years. In recent years a few have been held in Ohio. The purpose of the rallies generally is to interest our young people to attend our Training Camp at Shipshewana Lake. Nevertheless if there were no other motive than just getting our young folks together from our different churches we believe our effort worth while.

4. Closely akin to the above feature is the fact that, it was generally agreed by your National Sunday School Board at Winona Lake this last fall, we should include

sufficient in the budget for promotional work, to assist the Pennsylvania District Sunday School Board to set up a Young People's Training Camp in the East. Already two Young People's Rallies have been held, one at Berlin, Pennsylvania, and one at Hagerstown, Maryland, where the idea of the Training Camp was presented to the young people themselves, who received the proposal with much enthusiasm. Although we were in no position to give definite assurance of such a camp, owing to the fact that no suitable place has as yet been agreed upon. We are certain however that there will be a goodly number of young people who will be glad to attend once the Board is able to make definite announcement of place and program. The Pennsylvania Board has been looking for a suitable place for a number of months. This is no little problem, and the Board appreciates the necessity of settling this problem right in order to make the camp a success from the start.

Our young people must be trained not only in text books such as a good training camp curriculum can provide. They must also be trained to fellowship together. Our rallies and our camps will inevitably do this for them.

The secret of success among groups of churches congregational in government such as the Brethren Church, is conference, conference, conference. This our institute affords. We cannot be of one mind until, we know how to be together. The prophet asked, "Can two walk together except they be agreed?" We say, no! It is equally as hard to be agreed until they get together. Both are true.

If you deem these interests in getting our young people together and training them, and if you deem it worth while for our people to get together and discuss the best ways and means of promoting the work of the church and Sunday school then we believe you will likewise be interested in helping this good work with your White Gifts.

Berlin, Pennsylvania.

## Rejoice in the Lord. Philippians 4:4

By Miss Lucille Guiley

(Concluded from last week)

Paul goes on to tell us now that he does not consider himself to have already reached his goal, but forgetting those things which are behind he is still pressing forward and upward to that high mark which God has set. Paul is not hanging on to all those sins of the past. Remember his life before he saw Christ by faith. What a sinful man he was, what a blasphemer, what a persecutor of Christians. Suppose Paul should hang on to these things and say, "I cannot go here because these people know what a man I was, I dare not enter this city because of the havoc I caused, etc." How far would he have progressed in his Christian life? How much could he have been used of God? Of course we have learned many lessons from the experiences of the past and though we want to remember these lessons that they may help us again in similar circumstances yet there is no need of hanging on to sin itself or the deed which taught the lesson. We must not be troubled with such burdens or sins lest our race be offset. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." If confessed, they are under the blood—so then—forgetting those things which are behind, reach forth unto the things that are before. In a word then, our running this Christian race consists of our fellowship and conformability with him.

Verses 20 and 21 reveal the ultimate goal to which we

are pressing: "For our citizenship is in heaven: from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Oh, what a glorious goal, what a wonderful reward,—a body like unto his glorious body. Here is where the work of verse 6, chapter 1 finds its completion. Is not that goal worth running for? So let us run every day of our earthly lives, ever looking for that glorious appearing of our Lord when we shall be changed and given a body like unto his own.

In chapter IV we see Christ, the strength of life. We might call this the upward look for the Christian. Yes, if we are going to run this race I'm afraid we'll find our own strength insufficient. We need a greater source of strength to which we can look for help. In the first few verses Paul exhorts the church members to unity that they might have the fulness of Christian joy. And in verse 4 we find his exhortation: "Rejoice in the Lord alway: and again I say, Rejoice." Then follows verses 6 and 7: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Does that "Be careful for nothing" mean that we should be indifferent and careless? No, it really is: "Be anxious about nothing,—don't worry." Pray and then trust. Worry, in plain words, is simply sin, because if we trust we do not worry, and if we worry we are not trusting. Cannot he that careth for the sparrow care for you, O ye of little faith?

When you see the lilies spinning in distress

Taking thought to manufacture loveliness;

When you see the birds all building barns for store

'Twill be time for you to worry. Not before.

About two years ago when down in the heart of Brazil a missionary, the Rev. Arthur Tylee, his two-year old daughter Marian, and the nurse, Miss Kratz were so cruelly massacred by the Indians Mrs. Tylee was also quite seriously hurt. But when she regained consciousness and realized what had happened and knew her loneliness among such a people she still remained calm. It was cabled to America that Mrs. Tylee has a peace that passeth understanding. Where did she get that peace? Was it of herself? She had been living near her Lord, serving him, trusting him and had found him true and faithful. She KNEW him. He gave her sweet peace as she still prayed and trusted. He will give you such peace through all the storms of life if you make known unto him your difficulty and if you will be "careful about nothing."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Here is a verse just brimful and bubbling over with helpful instruction. Suppose it read just the opposite from what it does. It would be something like this: "Finally, brethren, whatsoever things are untrue, whatsoever things are dishonest, whatsoever things are impure, whatsoever things are unlovely, whatsoever things are of evil report; if there be any gossip, and if there be any fault-finding, think on these things." Where would we end if we followed such teaching? But praise God he doesn't exhort us to such filthy living. And yet analyze your own mind for just a minute—do it fairly and without

prejudice—which way do you score highest? God help us to think on THESE things—the things he tells us to because our lives are just the expression of our thoughts.

Before closing we want to glance at that wonderful thirteenth verse lest we become weary and faint in the way. "I can do all things through Christ which strengtheneth me." Friend, as you are running and you stumble over rocks, step upon thorns, or must turn out for pitfalls and boulders, you become tired and weary, you feel you can't go another step just claim that verse and remember he says ALL things. And then verse 19 puts a fitting climax to this book: "But my God shall supply all your need according to his riches in glory by Christ Jesus." This means not only material or financial needs to which this verse is more often applied but it means also spiritual and physical needs. He will supply ALL you need to run your Christian race, he will supply strength for the day, he will supply food and the many, many other things which we need day by day. He will supply grace for trials, strength to be victor in times of temptation and words to speak when called upon to witness for him. "My God shall supply ALL your need."

Friend, as we look back over this book I would like to ask you: Has your heart been tested in the light of the Son of Righteousness? How did it show up. If you are honest with yourself you know that you would not want others to see your heart in that Light. You know what it needs. Have you seen the Cross? Has the precious blood been applied to that stained heart? If it has you are not ashamed of it now. Are you in the race? If not, wouldn't you like to be? Come today. Perhaps you are in the race but constantly falling behind—"Be careful for nothing—I can do all things through Christ—My God shall supply all your need." I plead with you to come to Jesus now. He will save, he will keep, he will satisfy.

830 N. LaSalle St., Chicago, Illinois.

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## SIGNIFICANT NEWS AND VIEWS

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### A CASUALTY OF THE WAR

When we put that estimate of Colonel Raymond Robins into page 4 of this issue, Mr. Robins had not yet been found. Meantime, as most of our readers will know, he has been discovered in the Great Smoky region of North Carolina, a victim of amnesia.

What not all will recognize is that Colonel Robins' condition is the result of that strenuous, courageous living that has characterized almost all his career. He made his wealth by digging it out of the ground in the Alaskan gold rush. He has used it consistently for the benefit of his fellow men. But he has not been content merely to pay to have something good done. He has gone into causes as himself a fighter of immense physical and moral courage.

Moreover, he has done this with such intensity because he believes profoundly in a personal God, an inspired Book and a divine Savior.

\* \* \* \* \*

Colonel Robins has, therefore, dedicated himself personally to the work of betterment of his fellows and as a consequence has been the victim of many efforts to trap him, and especially of many threats to his safety. It is impossible for one to live so without a strain upon the nervous system. His present state must, then, be the result of this strenuous living and the anxiety for causes to which he gave himself with singular devotion. He is no less a casualty of this moral and spiritual war than if he had found his body riddled with the bullets of the gangsters.

Not all people recognize the strain under which such campaigners for righteousness are always living.—Christian Standard.

### KAGAWA CONTINUES FEARLESS SPEECH

Why is it that Toyohiko Kagawa labors under none of the restraints and limitations by which other Christians find themselves

circumscribed? The other day he was invited to speak in a great mass meeting within the sacred precincts of the Ise shrines, Shinto's most consecrated sanctuary and legendary birthplace of the Japanese empire. Kagawa-san delivered an impassioned evangelistic message, shot through with economic and social implications, and at the close gave his challenge to discipleship with Jesus to which 150 responded by signing declaration cards. Among those present and deeply impressed were many priests of the Ise shrines. And this is the same man whose meditations on Napoleon appeared as follows in the magazine *Kumo no Hashira* (Pillar of Cloud) some time ago: "Napoleon tasted the sadness of victory after his conquest of Moscow. Now it is time for Japan to taste the sadness of victory. No victory of the sword can conquer the soul of man." If any other Japanese had said this he would have been immediately clapped into prison, to say nothing of being permitted to speak in or near Ise. But maybe the rest of us Christians are just too timid to live out and speak out our convictions.—Japanese Correspondent to Christian Century.

### ONE TAX THAT CAN BE DODGED

Here in the east at least, election week was not concluded before the secular press began announcing the nation's recovery from tax burdens by the prompt restoration of beer as a source of revenue. Estimates of the stream of money that thus will gush forth range from one to one and a half billion dollars. Collateral effects will be the shattering of unemployment, the solution of pessimism, the expansion of low prices for wheat and corn and the drowning of rural discontent, say our jubilant politicians. Beer is to become the branch that will sweeten the bitter waters of our economic desert. By means of hops we can leap from the hole of despair to the height of prosperity.

Well, it is one kind of taxation that a good many of us will dodge, unless, like the war, it is expected to help pay for, they propose to draft the population and compel them to drink beer. It is obvious that the consumption of the beverage must rate at a high average per capita in order to meet the demands its friends propose to make upon it. Notwithstanding the serious financial situation in which we find ourselves and the consequent call upon every American to do his duty, part of the people cannot, many should not and many will not contribute to this tax. We assume that milk will still be continued as the major item in the diet of babies and younger children. Of these in 1930 there were 36,000,000. In the next age bracket, fifteen to nineteen, there are 11,552,000. One should not expect these youths to add their support to saving the nation by drinking their full quota of high-power beer.

Then there is a very considerable segment of the population who do not like beer, or beer does not agree with their bodily health. Some of them have the quaint notion that an alcoholic beverage is intoxicating, and they prefer to keep their minds in a normal state of sanity. We do not know how many of these there are, but we suspect that 20,000,000 is not too high an enumeration. Then there are poor people who cannot afford it and colored people for whom white folk count it a menace.

The more we figure on saving the country from disaster by the revenue from beer, the more our awe increases at the patriotic willingness of the people to burden themselves with the arduous duties involved. And what altruism they exhibit in behalf of those whose incomes are of such size as to permit the government to list them in the upper income tax brackets.—The Lutheran.

### NO SALOONS, DID YOU SAY?

Mrs. Sabin and "her set" and President Butler and his crowd have all along been assuring us that they would not stand for return of the saloon. That has been the general tune played by all the wets, including the Cincinnati Enquirer.

Now, however, comes a great featured story in the Enquirer telling how Mayor Cermak, who once swore to support the American Constitution, has served notice upon all speakeasies of Chicago that they may go ahead without molestation to serve beer. Some of us are very dence. We do not find it easy to distinguish between a saloon and a former speakeasy serving beer. That distinction is one of those subtle ones that only such extremely cultured beings as Mayor Cermak, President Butler, Mrs. Sabin and the Cincinnati Enquirer can grasp.

Meanwhile look at this expression of the New York plan for a

bar in every cafeteria. It was a meeting of the United Restaurant Owners' Association at the Hotel Astor. Here is what the president, elected for the thirteenth year, says of the Utopia to which his associates look forward:

The restaurant of the old days is gone, Mr. Burger explained. People don't want to sit down and spend hours at a meal; they want to eat quick and run. The cafeteria and the modern restaurant are giving the people what they want. Soon five thousand real eating-places will be spread throughout New York when we get real beer and wine, and there will be a bar with a shiny brass rail in every one. We planned it tonight.

Mr. Roosevelt won't be angry if I say that the "forgotten man" of the restaurant business will make this the great industry of the future. The chains will join us soon, but it's the small owners who are going to bring progress.

Is it the plan to do away with the old saloon by the simple expedient of having nothing else but saloons?—Christian Standard.

#### AN APT TRIBUTE

Here is a noteworthy citation, used by former Secretary of the Interior James R. Garfield in presenting the distinguished service medal of the Roosevelt Memorial Association to Robert A. Millikan last month:

The Roosevelt medal for distinguished service has been awarded this year in only one domain, the field of science. For this medal, I have the honor to present the name of a scholar, a teacher, a mentor of scholars, a master of research, a scientist, imaginative and pertinacious, who has explored both the infinitely vast and the infinitesimally minute, returning from sidereal space with the secret of the cosmic ray, from the crashing of worlds within the molecule with the secret of the electron's speed, a prophet of the new time, bearing to bewildered man, alike from atom and from star, news of the presence and the goodness of God.

This strikes us as an apt and well-deserved tribute to one of the foremost living Christian scientists.—The Living Church.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Obadiah

Obadiah is a very popular name in the Old Testament. It does not appear, however, until the days of David and occurs occasionally thereafter. Look at the list of characters who bore the name:

1. A Governor of Ahab. 1 Kings 18:3-16.
2. A Family Head in David's Lineage. 1 Chron. 3:21.
3. A Chief of Isaachar. 1 Chron. 7:3.
4. A Descendant of Jonathan (Saul). 1 Chron. 8:38; 9:34.
5. A Son of Shemaiah—Otherwise Abda. 1 Chron. 9:16; Neh. 11:14.
6. A Gadite hero of David's Band. 1 Chron. 12:9.
7. A Zebulunite. 1 Chron. 27:19.
8. A Teaching Prince Under Jehoshaphat. 2 Chron. 17:7.
9. A Levite Overseer Under Josiah. 2 Chron. 34:12.
10. A Descendant of Joab. Ezra 8:9.
11. A Covenant Sealer with Nehemiah. Neh. 12:25.
12. A Gate-Keeper in Nehemiah's Day. Neh. 12:25.
13. A Prophet. Obad. 1.

#### The Book

Obadiah is the shortest book in the Old Testament canon. By some it is regarded with almost impunity, neglected entirely by others, but to Jews and serious Bible lovers the writing possesses singular charm and an alluring attractiveness.

#### The Opinion of George Adam Smith

Witness, for instance, the remarks of a famous scholar who did not cherish the ethical aspects of the prophecy. Speaking of the hatred and antipathies of the sons of Jacob and the sons of Esau, he writes: "The Book of Obadiah is singular in this, that it contains nothing else than such feelings and such cries. It brings no spiritual message. It speaks no word of sin, or of righteousness, or of mercy, but only doom upon Edom in bitter resentment at his cruelties, and in exultation that, as he has helped to disinherit Israel, Israel shall disinherit him. Such a book among the prophets surprises us. It seems but a dark surge staining the stream of

revelation, as if to exhibit through what a muddy channel these sacred waters have been poured upon the world."

#### The Evaluation of Matthew Henry

Over against the rather constricted narrow-visioned, and unfair observation of the above writer on the Minor Prophets, permit me to pen the sentiments of a commentator of less critical, but greater devotional, fame: "This," says the quaint Matthew Henry, "is the shortest of all the books of the Old Testament, the least of those tribes; and yet it is not to be passed by, or thought meanly of, for this penny has Caesar's image and superscription upon it; it is stamped with divine authority. There may appear much of God in a short sermon, in a little book; and much good may be done by it; multum in parvo—much in little. Mr. Norris says, 'If angels were to write books, we should have few folios;' that may be very precious, which is not voluminous."

Gentle reader, read the prophecy of Obadiah and judge for yourself between the above quotations! From the former sentiment the present writer demurs, but the latter statement is reverent and judicious. Do you agree with me?

#### I. THE HISTORY OF THE BOOK

1. Author. Obadiah, little known, but not unsung.
2. When and Where Written? Before 800 B. C. or after 586 B. C. in Palestine.
3. To Whom Written? To Israel and for Edom.
4. Purpose. To Declare the Impending Doom of Edom and Forecast Anew the Coming Kingdom of Christ.
5. Trustworthiness. The Prophecy Relative to Edom was Fulfilled Literally and Tragically.

#### II THE OUTLINE OF THE BOOK

1. The Doom of Edom Announced. Vss. 1-16.
2. The Kingdom of Jehovah Promised. Vss. 17-21.

#### III. THE THEME OF THE BOOK

Obviously enough, the theme of the prophet is the destruction of Edomites, the descendants of Esau. They cherished perpetual hatred for the sons of Jacob and established themselves in the secluded and rocky ridges of their own land. They were a wild-eyed, proud and boastful people, taking revenge upon their brothers at every possible opportunity. Petra was then the capital city and was perched like an eagle's nest (Vs. 4) in the midst of crags and cliffs. It was a mountain stronghold of the highest security, yet it crumbled to pieces when the hordes of Nebuchadnezzar overran their territory and conquered their stronghold. This hatred began, mark you, in the household of Isaac and Rebekah and died out at the capture of the Holy City by the Romans. Hatred is a brutal thing and is brutally punished.

#### IV THE CHARACTERISTICS OF THE BOOK

1. Key Words. Edom, "The Day of the Lord."
2. Key Verses. 15 and 21.
3. Key Chapters. There is only one chapter.
4. Key Ideas. Pride Precedes Humiliation: Anti-Semite Promotes Pride.

#### V THE NATURE OF THE BOOK

The book of Obadiah is largely prophetic and represents today fulfilled prophecy. Read in addition to predictions mentioned by Obadiah, Ps. 137:7; Isa. 34:5-15; 63:1-6; Jer. 49:7-22; Ez. 25:12-14; Amos 1:11, 12. Fulfilled prophecy is one of the strongest arguments of history in favor of an inspired Bible and God's providential control of the universe and man.

#### VI THE CHRIST OF THE BOOK

The Lord Jesus Christ is seen here as the Leader of his Kingdom. He will punish those who hate the Jew of Promise. This truth has been abundantly evident in history. Men who hate their brothers are liars if they say they love God. But some day hatred will cease and the glorious gospel gems of Obadiah 17 and 18 will be realized in Christian victory.

#### VII THE LESSONS OF THE BOOK (In Scripture)

1. "As thou hast done, it shall be done unto thee." Obad. 15.
2. "With what measure ye mete it shall be measured out to you again." Mt. 7:2. See also Mark 4:24 and Luke 6:38.
3. "He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap everlasting life." Gal. 6:8.



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## The Teacher's Responsibility

By Mrs. Herman Shumacher, Osceola, Indiana

I am wondering if men and women who consent to become Sunday school teachers, realize that in so doing they are taking upon themselves one of the greatest responsibilities of their lives. I am also wondering if teachers ever stop to realize the close relationship existing between their work and the preacher's. Although teaching a class is far different from preaching to a congregation, we are both trying to explain the Bible truths to those who have come to hear us and, too, both are trying to bring their listeners to just a little closer and deeper knowledge of Jesus.

We always feel that men should be called of God into the ministry, and we do know that the men who are led by the Spirit through their sermons are the ones who can the more convincingly show us the way to better Christian living. These are the ministers who, after winning souls to Christ, can better hold them there, for many times a new-born Christian needs lots of encouragement.

Now if men who are pastors of churches should be guided by the Holy Spirit in their work, why should not we, as teachers, also be guided by a Supreme Power? We cannot be true Christians and not receive help daily from him, and all who are trying to live the Christian life know this to be true. When we are teaching a Sunday school class, we are serving as mouthpieces for Jesus. When we study our lessons through the week that we are to teach on Sunday morning, we should pray for the Holy Spirit to help us in our preparation. And if we teach the things that we have prepared, we

are simply saying what the Holy Spirit has helped us to say.

Jesus was the greatest teacher the world has ever known. Why did he strive so hard to convince sinners that they should turn to him? It was because he loved them and does truly and sincerely love all, whether they are returning his love or casting it aside. How many of us as teachers today love those who are in our classes? Are we concerned over what they will do with their lives? Do we extend a welcoming hand to those who are outside Christ? Are we as willing to have one whom we know is leading a sinful life as we are to have those who already have given their hearts to Jesus? Why should boys and girls of any community, who do not have a church home, care to come to Sunday school, if they are to be repulsed and whispered about by the teacher to other class members, or to some other person in the church. We could teach all our lives and what especial blessing would God give us, if we always taught to boys and girls who were already Christians as compared to the great blessing we would receive, should we be responsible for just one soul to be brought to him?

I earnestly pray that we, as teachers or mouthpieces of Jesus, shall never be responsible for one boy or girl, young man or young woman turning away from him—and we will not if we only love them. Ministers, who are true messengers of God, have a great Christian love in their hearts for all their congregation. So should teachers for their classes have this same love.

## Paul the Soul-winner's Pattern

By Lewis Sperry Chafer

Among the many divine transformations which are accomplished in and for the individual at the moment he is saved, is the removal of his citizenship from earth to heaven. Of those who believed on him, Christ said, "they are not of the world, even as I am not of the world" (John 17:14), and the Apostle Paul has declared that "our citizenship is in heaven" (Philippians 3:20, 21, R. V.). Being caught up into heaven and from thence commissioned to return for soul-winning service wrought great reality into the heart of the Apostle whereby he could say, "to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (Philippians 1:23, 24), and "Knowing therefore the terror of the Lord, we persuade men" (2 Corinthians 5:11).

Since he thus becomes a citizen of heaven, it would be both reasonable and natural for the believer to be caught away from this world at the moment he is saved; but, like the Apostle, each child of God is commissioned to remain here as a witness for his

Lord. Christ said, "As thou hast sent me into the world, even so have I also sent them into the world." According to the precise meaning of Ephesians 4:11, 12 we are to recognize that all believers are appointed to service, and we are given to understand that God has provided pastors and teachers for the edification of the saints unto that ministry which is committed unto them. From these passages we observe that every child of God is an heaven-commissioned witness in a world to which he sustains no relation other than that of an "ambassador," a "pilgrim," and a "stranger." The individual Christian may be called to service in one field or another, but there is no commission to service itself other than this universal divine appointment. Certainly the saints need to be "edified" unto their great task.

There are various responsibilities of Christian service. The simpler forms of testimony are borne by the great number of Sunday school teachers, mission workers, colporteurs, and soul winners. Over these

are those divinely commissioned with ministry gifts for the direction and edification of the larger group. And over ministers are the seminary professors who prepare the pastors and teachers. It naturally results that if there is no missionary, soul-winning passion in the seminary, there will be little or none in the life of the pastor and teacher, whose failure will be reflected in ever-widening circles. It therefore follows that the man who lacks a flaming zeal for the salvation of lost souls, is by so much, disqualified to serve as a teacher of teachers in a theological seminary. Believers are not detained in this world to refute human speculations and philosophies: they are given a living message from God before which falsehood withers, and the forces of darkness tremble.

Let it not be supposed that there is no need for scholarship and intellectual culture in the execution of the believer's task. No service in this world is so demanding educationally. However the education is specific, calling for a knowledge of God and his Word.

In rebuking the modern notion that full-rounded, mental culture and soul-winning passion are incongruous, one needs only to cite the Apostle Paul. In him was combined the greatest intellect and educational attainment of his day with a burning evangelism which could say, "I am made all things to all men, that I might by all means save some" (1 Corinthians 9:22), and saving a soul, according to the Apostle, is more than outward transformation.

At least five times in the inspired text of the New Testament this great Apostle is held before all believers as a God-given example of Christian service and activity. "Be ye followers of me" is a command which no other Christian would dare to proclaim; yet God has thus honored this unique servant above all others. We therefore turn to the records of his ministry with the divine requirements of emulation resting upon us.

In Romans 10:1 we find the Apostle pouring out his desire to God in behalf of his people that they might be saved.

In 2 Corinthians 5:13 and 15, he announces his great confidence in the fact that Christ died in behalf of all. Therefore, henceforth, he knows no man after the flesh; he knows them only as those for whom Christ has died. All earthly distinctions from the highest to the lowest are dissipated, and the greatest honor that can come upon any human being—that Christ should die for him—is already conferred upon him.

In 1 Corinthians 9:18-27 he declares the character of his service for which he will be rewarded. In his service he makes the gospel without charge that he may "gain the more." He refuses controversy with Jew, legalist, the man to whom the law is given, and the weak, that by all means he may save some.

In Romans 9:3, the Apostle uncovers the deepest longings of his heart. There he states with surpassing emphasis, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Above all others, he would assure us of the fact that, since Christ has become a curse, there is no need for another. Is he not saying rather that, having been so possessed of the Spirit of Christ, he is willing to be accursed if thereby a soul might be saved?

To what length will he go in tireless ser-



vice for others! From such a heart of devotion he exhorts us: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Corinthians 1:9); "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Corinthians 15:58).—The Evangelical Student.

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
With  
Thoburn C. Lyon

### CHRISTIAN STANDARDS OF LIFE

Review

(Lesson for December 18)

Golden Text: Luke 9:23

Daily Readings and Suggestions

#### MONDAY

The Christian Standard in Personal Life. 2  
Pet. 3:14-18

Note some of the standards mentioned here: Diligent, not merely in his daily tasks, but also in the work of the Lord; Peace; Holy living, without spot and blameless (not faultless); Faith in the deliverance of God, even though he seems to delay; Earnestness in studying the scriptures; Steadfast; and finally, to grow in grace and in knowledge of the truth. Truly these are high standards, but if we live in accordance therewith, daily seeking God's wisdom and guidance, we cannot help growing in grace and in knowing his will more perfectly.

#### TUESDAY

The Christian Standard in Home Life. Luke  
2:40-52

Joseph, head of the home in which Jesus lived, was a "just man," and the fact that Mary was chosen from among all the maidens of Judah to become the mother of our Lord is sufficient testimony to her character. Undoubtedly their home life was of the finest type, deeply spiritual. They seemed slow in grasping the mission and ideals of the boy Jesus, yet they were patient, and thoughtful. And Jesus, even though he was not understood, was subject to them in all things. Pray that we may develop this mutual confidence and consideration, without which there can be no satisfactory, no truly Christian home life.

#### WEDNESDAY

The Christian Standard in National Life.  
Rom. 13:1-7

Just as Jesus did, the Christian will pay his taxes and faithfully fulfill all obligations to the state—except, of course, any which may be in direct opposition to the command of God, such as the bearing of arms. This means that in the republic in which we live the Christian will consider his franchise as "ordained of God," and exercise it as unto the Lord. He will respect ALL laws, and strive by God's grace to live a life above reproach in the eyes of his neighbors, for it is such living that exalteth a nation.

#### THURSDAY

The Christian Standard in World Life. Ps.  
72:7-17

The final verse of this passage states that

ALL men shall call him blessed. This will not come about by further supernatural revelation, nor by the mythical self-advancement of the human race. It will come to pass only as WE make known throughout the nations the manifold grace of God. When that task is complete HE will come again and set up the blessed kingdom described in this passage. Pray for grace and courage that we may do our part in this great work.

#### FRIDAY

The Christian Standard in Work. 2 Thess.  
3:6-13

Be not weary in well-doing; not slothful in business; not eye-servants, but doing our work as unto the Lord—how these precepts challenge us daily! And how they exalt and ennoble our toil! The man who fails to give his employer an honest day's work, by so much robs God and brings dishonor upon the name of Christ. And the employer who withholds from his workers a just wage and decent working conditions is not worthy to bear the name of Christ. May we walk worthy!

#### SATURDAY

The Christian Standard in Ownership 1  
Cor. 9:17-23

This meditation is suggested by the two lessons in stewardship. Paul gave up the

recompense in money that was properly his, for his labors, rather than hinder the Lord's work in any way. He was willing to sacrifice every personal right or liberty that he might be "all things to all men," and so win them to a saving knowledge of Christ. Would that we might learn, from such an unselfish example, that there are many things more important than mere ownership of things!


#### SUNDAY

The Christian Standard in Attainment. Phil.  
3:8-14

There are many who would make any sacrifice for self-advancement in the things of this world; these, as the poet said,

..... "Shall go down  
To the vile dust from whence he sprang,  
Unwept, unhonored, and unsung."

In contrast with this, there is Paul, who gladly suffered the loss of all things, even life itself, for his ideal of Christian service, and today he still stands out as one of the greatest men of all time. Even so, he did not feel that he "had arrived;" he was always pressing forward toward a fuller knowledge of Christ for himself and a broader ministry for others. May we ever press toward this same mark!

<p>E. M. RIDOLE, President 1117 Randolph St., Waterloo, Iowa F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>C. D. WHITMER, 217 E. DuSable Ave., South Bend, Ind.</p>	<p>GLADYS M. SPICK, General Secretary and Treasurer 2301 13th St. N. E., Canton, Ohio</p>
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## Suggestions for the Social Committee

By Velma Crouch

The work of the social (or recreational) committee is to plan a social time for the society, thus increasing interest and winning others to Christ. Often a person decides for the Christian life after associating with a group of Christian Endeavorers. The first meeting many newcomers attend is a social meeting, later joining the society ranks and then uniting with the church.

The social may well begin with singing suitable popular songs, and should always close with sacred songs and the benediction. The first activities should be games that mix up the guests and get them to talk with one another. There should be no wallflowers or cliques.

The best socials are those that are carefully planned. Plan the type of socials you will have each month for an entire year, making each as seasonable as possible. Carry out the idea in invitations, decorations, program, games, and refreshments. Get a friendly, quickwitted leader to direct the games, announce new ones, stop a game that seems to lag, and try to get all to take part.

The chairman of the committee has both presiding and executive duties. He should be sure games are carefully planned and the equipment provided. He should make it his task to see that every one has a good time and feels at home.

The secretary keeps accurate minutes of the business meetings of the committee, and also takes care of all the committee records, literature, and properties. A scrap book of

clippings and suggestions gleaned from various sources is very helpful. This member should be responsible for advertising the social by means of advance notices in pulpit and press, advertisements, posters, and invitations both personal and written. The secretary should also be the social committee's purchasing agent and keep a record of money spent.

One member should have charge of the decorating; securing other interested persons to help. Another member should have charge of providing and serving the refreshments, and cleaning up afterward. Cultivate the "welcome spirit" and the hospitality handshake at Sunday evening prayer meetings as well as at the social events. Use the musical and literary talent of the society in social plans.—C. E. World.

Burlington, Col.

## Program-making Requires Good Records

By Estella S. Aitchison—From the Missionary Review of the World

Be systematic. During twenty years' service as a methods secretary the writer's mail has been filled with requests for material recently given in a magazine, but which, alas! the inquirers allowed to go the way of waste papers. If your plans for program-making are to be effective, we would earnestly recommend

a. Well-indexed letter files in which materials for all occasions are laid away ready to hand.

b. Scrap-books that are neither "methods crazy quilts" nor literary "hash," but are classified collections of real treasure-trove for the program maker.

c. A series of pasteboard boxes, labelled and listed, in which are preserved not only clippings but bulky cutouts, yearbooks from organizations, and other source material.

d. Notebooks to corral thoughts and sug-

gestions. One of these should be always at hand.

e. Card indexes and filing jackets, which are just as effective in the King's business as in the commercial world.

f. Be timely. As stimulating to the mind as salad greens to the palate in spring is the program that just fits the calendar setting. If not available for this month or next, file the ensuing plans for later use, and have a follow up plan that will remind you of their existence.

could not refuse him. A resolution was passed calling for the presentation of a definite plan of action at the next meeting.

At that memorable October meeting, five comparatively unknown men—William Carey, Andrew Fuller, Samuel Pearce, John Ryland, and John Sutcliffe entered into a solemn covenant to send the Gospel to the long neglected heathen. Their first missionary offering amounted to less than \$66.00—given for the most part by those great-hearted ministers of limited means. With an indifferent church at home to criticize them, with neither experience nor precedent to guide them, with no wealth save the nucleus of their own self-denial, those five unknown men undertook to storm the walls of heathenism by faith in the living God.

True to his own vision, Carey volunteered as the Society's first missionary. Finding his wife unwilling to accompany him, he determined to go without her, taking only his oldest son Felix. Indeed, he bade farewell to home, only to be delayed and obliged to return. But even this delay was providential. When he finally set sail in June, 1793, he was accompanied by his entire family. His wife had given her consent provided her sister be permitted to go with her. With them, also, went a Mr. Thomas, a former missionary to Bengal.

The journey of five months in a Danish vessel (they had been denied passage in a British ship) was filled with peril and blessing. Carey's diary gives evidence of rigid self-examination during this period.

Upon arrival, Carey learned that English civilization had contributed little to the spiritual uplift of India. One writer says, "When Carey landed in India, Hinduism was in full vigor—its customs, traditions, institutions and laws all unchanged. The country was practically untouched by any regenerative influence whatever. He had to encounter in its worst forms all the strength of the Hindu system."

Their first year was filled with wormwood and gall—sickness, an empty purse, a new language, strangers in a foreign land, no letters from home for nearly two years—a combination of circumstances that would have discouraged the best. And yet, Carey was able to say, "Attended as I am with difficulties, I would not renounce my undertaking for all the world." Engaging in the indigo trade as a means of support until 1799, he finally removed from Mudnabatti to Serampore at the behest of newly arrived missionaries. Then began that life-long ministry with William Ward and Joshua Marshman. Living together as one large family, the lives of these three men were united in a labor of love for the lost of India. It has been said that never did three men labor in such close and unbroken harmony for so long a period of time as did Carey, Marshman, and Ward. And what a noble triumvirate! Carey, the translator; Marshman, the teacher; and Ward, the printer.

Time and space permit but a brief resume of those years of unbroken fellowship in the Gospel. On Sunday, December 28, 1800, Carey baptized his son Felix, and Krishnu, their first native convert. On March 5, 1801, he laid on the communion table his completed Bengali New Testament, the first copy of the Scriptures in a native tongue, and the fruit of seven and one-half years of toil. In April of 1801 he was offered the professorship of Oriental languages at Fort Williams College, Calcutta. This post was eventually enlarged to include not only Ben-

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## The Cobbler Who Became an Ambassador. I Cor. 1:27, 28

By W. O. Klopfenstein

The latter half of the eighteenth century marked the dawn of a new era in England. New movements came into being. Schools were established. Public sentiment towards slavery was changing. English commercial supremacy was secured by Wolfe's defeat of Montcalm at Quebec. Captain Cook aroused the people from their provincialism by his explorations in the Pacific. England lost the American colonies. Her neighbor, France, was plunged into revolution.

In the midst of those momentous days, William Carey, the subject of this sketch, was born in Paulers Pury, Northampton, England, on August 17, 1761. He was the son of Edmund Carey, weaver, village school master and parish clerk. William breathed the spirit of the new age. He had a natural preference for science and stories of travel, and gave early evidence of unusual linguistic ability. At the age of twelve, he had memorized sixty pages of a difficult Latin vocabulary. He eagerly read Captain Cook's travels. He was a devout student of nature; his small bedroom was a veritable museum of botanical specimens.

Born of poor parents, William, the oldest of five, was early trained to toil. He was apprenticed to a gardener at the age of twelve, but, unfitted for that, he was reapprenticed two years later to the shoemaker's trade. It was during this period of apprenticeship that he was converted through the influence of John Warr, a fellow workman. himself a new convert.

By the time William Carey was twenty-three years old, he had learned his trade; had married, and lost one child; had tasted the pangs of poverty; had studied some Greek; had been converted and embraced non-conformity; had done his first school teaching; had done his first preaching; had won his two sisters for Christ; and last, but not least, had heard the soul-rending cry of a heathen world. During those early years he acquired a world horizon, a circumstance which transformed his entire life.

He accepted his first pastorate at the age of twenty-four with a remuneration of \$50.00 per year, supplementing the remainder of his living at the cobbler's last. Conscious of his lack of education, he studied and mastered Latin, Greek, Hebrew, Italian, and Dutch, besides toiling at his trade and preparing four sermons weekly. His growing soul was not satisfied; a world without was calling. He appealed to a se-

nior minister only to receive this rebuke: "Young man, sit down, sit down. You're an enthusiast. When God pleases to convert the heathen he'll do it without consulting you and me. Besides, there must first be another pentecostal gift of tongues." Carey was silenced, but only for a time.

The stern rebuke of that elder minister reflected the general attitude of the established church of eighteenth century England. The revivals under Wesley and Whitefield had awakened many to a sense of need at home; the church as a whole was yet indifferent to the needs abroad. The religious thinking of that day was still, generally speaking, "rigidly Calvinistic," and "extravagantly predestinarian." "Man was declared to have no power for penitence or faith, save through the super-enabling of God's selective grace." As a consequence, the church "left to God the ingathering of his own selected guests."

But some few souls had caught a vision of better things. Distressed at the barrenness of the church, they gave themselves to intercession. It was first necessary to create conditions favorable to the birth of modern missions. Foremost among the newly awakened was William Carey, the obscure cobbler, schoolmaster, and preacher, whose soul had been touched by a mighty Pentecost. He found a few men whose hearts were sympathetic. He urged action, but his timorous associates waited for a more convenient season. At last, in the midst of those intellectually, socially, commercially, politically, and religiously momentous days—on October 2, 1792, at Kettering, the Baptist Missionary Society was born.

At a meeting held at Nottingham in May of that same year, Carey had presented a most passionate appeal to his brethren. Using Isaiah 44:2, 3 as his text, he poured out his soul in a challenge to: "Expect great things from God; attempt great things for God." He led them back to the forgotten commission and bound its obligations upon their hearts. The brethren were moved, but motionless. The next morning they were about to adjourn when Carey gripped Andrew Fuller's arm, and in the agony of a crushed spirit, cried, "Is there nothing again going to be done, sir?" Fuller trembled for a moment. He counted the cost—and paid it. He pleaded with his brethren to reopen business and take immediate action. They

gali, but also Sanskrit and Marathi with a salary of \$7,500 per year. On this salary Carey could easily have created for himself and family a handsome estate had he chosen to do so. But not he! The day after his appointment he sent \$250 back to England

for the support of indigent relatives. Allowing himself and family but a modest allowance for clothing, he placed the rest of his salary in the common treasury of the Mission. His colleagues did likewise.

(To be continued)

present house October 5. We moved here the following Friday. Sometimes, what we do we do quickly.

We found a very fine group of Brethren people who were ready to go forward under our leadership. The attendance at Bible school and church services has materially increased since we are here. There is a good feeling among the people and the prospects are good for better work this year.

Rally Day and Homecoming services were held on Sunday, October 30. At this time three services were held in the church. The Sunday school was held at 9:30 with special program which included special music, reports of attendance from each class, and an object talk by Mrs. Sands. During the preaching service letters were read from Dr. Martin Shively, Rev. Wm. Benshoff, Rev. Willis Ronk, Rev. Jas. Cook, Rev. W. R. Deeter, all of whom were former pastors at this church. The present pastor brought the morning message on "What Is the Matter with the Church?" There were 116 present at Sunday school and most of them stayed to church services.

At noon a very fine basket dinner was served to a large number in the church basement. Rev. R. D. Barnard, pastor of the Dayton church and his wife and daughter were present to enjoy the fellowship of this hour.

The afternoon service was very fine indeed. There was a splendid crowd. Rev. Geo. Pontius, former pastor, led in prayer, Rev. and Mrs. Sands sang a duet and Rev. Barnard brought the afternoon sermon. All of the program was good but this sermon was extra fine. Everybody went away commenting on this splendid sermon and hoping Rev. Barnard would come back again soon.

The church here certainly knows how to take care of their pastor. About two weeks ago on Thursday night we heard a knock on the door and when we opened it there stood forty-four people with all kinds of good things to eat in their hands. They came in with bright smiles and cheery greetings, depositing sugar, coffee, flour, potatoes, apples, canned goods, on the table and on the floor. They brought also, to the preacher's delight, a live duck and a live rooster. Since that time we have received 10 pounds of sugar, one pound of coffee and another chicken. The evening was spent in fine fellowship which helped us to get better acquainted with each other. They went away leaving us with the feeling in our heart that we are going to enjoy our work with this church very much.

This was a part time church working with West Alexandria but we are giving them full time service. By this we hope to do good service for our Lord and help this church to become a real factor in the life of this community. The people are responding splendidly in cooperation for the good of the work in the Lord.

We had a very rich experience in the closing days of our pastorate in Muncie. Some seventy-five of the members and friends of the church got together in a farewell banquet. There was fried chicken galore. There were other good things too. After the physical man was taken care of the spiritual man was taken care of too. We were very surprised to see Brother Loren Garrett get up and after some well chosen words present us with a very fine Bible. This was a Red Letter Worker's Bible with many helps, having on the cover in gilt letters, "To Rev. and Mrs. M. L. Sands from First



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

The broadcast over the Ohio State University station last Saturday was reported at various places as very well received.

Dr. Bell just closed a very profitable revival here at the local church. The College as well as the church felt the influence of his efforts.

School was closed over Thanksgiving and will close again December 23 for the Christmas vacation and will reopen Tuesday, January 10, 1933.

I recently spoke before a union meeting at Greenwich on the general topic of Religion and Education.

At the last meeting of the Faculty Club, Mrs. Andrews of the Department of English spoke very acceptably on the Modern English Novel.

Finances here are hard. Everyone who owes the school is late in paying, but everyone expects the college to meet its obligations promptly. This is a one-sided situation and can not be successfully met. It is ardently wished that those who know themselves to be indebted to the school should meet their obligations promptly.

We have recently received some very handsome gifts of books for the Library.

The Fall Quarterly is now on the press. It will contain the short history of the College which I read to a very small group at the late General Conference. I could wish that there would be no political meetings at Winona this coming fall during our Conference period, for you know when there are, they very noticeably thin out our attendance at the tabernacle.

I earnestly solicit an interest in your prayers for the College.

EDWIN E. JACOBS.

### LIMESTONE, TENNESSEE

"The Brethren church at Limestone, Tennessee, has had another season of refreshing from the hands of the Lord. That is the way the entire membership feels, from the pastor to every one of the members, concerning the three weeks' revival service which closed November 13th.

It seemed for a while that we would be unable to have a revival service this year because of financial conditions. One door after another closed but we continued to pray and finally the Lord opened the way for us to have Brother W. C. Benshoff of Waynesboro to conduct the meetings. So at the very outset, the Lord having led so definitely, we were confident that it was his meeting.

We did not get off to a very good start the first week. Brother Benshoff arrived on Tuesday and on Wednesday night it rained so hard that no one came to the service. However, by Sunday night we had a crowded house. Satan was busy here, as he

always is when the Word is being given forth in the power and demonstration of the Spirit. We noticed in many instances, that when the unsaved were convicted instead of coming out for the Lord, they stayed away from the meetings. Then, too, about one night each week the rain kept a good many folks away. Election day came during the last week of the meetings, and prior to it, there were many political meetings held in and around the community which divided the attention of many.

However, in spite of the opposition of Satan we feel that the meeting was very successful. As a result of it, two boys took a stand for Jesus Christ and have since been received into the Church. We know that his Word will not return unto him void, but will prosper in that whereunto he has sent it. Even though it has apparently been death unto death, we continue to pray that it may be life unto life to many. The revival did not close with the end of the meetings, but is continuing through the regular services, and the past Sunday we rejoiced when a man and his son-in-law stepped forward for Christ. We ask the prayers of the entire brotherhood that this revival may continue.

Looking back at the meetings, we feel that the purpose for which a revival is held—that of truly reviving the membership of the church—was accomplished. This was shown at the communion service which was held the night after the close of the meetings. It was the largest communion service in the history of the church, with sixty-eight at the tables. It rejoiced our heart to see the young people again participating in this blessed service.

There was another service that we especially wanted to mention. This was "Family Night," held the evening of election day. We had a record attendance with quite a large number of complete families present. The honor of having the largest family present went to Brother and Sister Isaac Gwin, who are faithful members of the church.

In closing we praise the Lord for his faithful servant, Brother Benshoff, through whom he worked mightily during these meetings. It was the first time we had ever worked together in a meeting, but during the short time that he was here, we enjoyed every moment of our fellowship with him and found him to be a faithful and fearless preacher of the Word.

HILL MACONAGHY, Pastor.

### FROM MUNCIE, INDIANA TO CLAYTON, OHIO

We closed our work in Muncie September 30 and preached our first sermon in the Clayton Brethren church on Sunday, October 2. We came looking for a house at Brookville during the week and rented our

Brethren Church, Muncie, Indiana, September 22, 1932." We shall always remember with a great deal of satisfaction the love and fellowship of our friends inside and outside of the Muncie Brethren church.

Not all was accomplished that we had hoped for during our four years in Muncie. We had hoped to see a self-supporting church there when we were ready to close our pastorate. And they might do this if all the different groups get together in united effort. But, there was some real progress made in the work.

The yearly church business meeting was held during the first week in October. Reports were given from the different departments showing that real gains had been made. The Sunday school attendance was well over the 200 mark a number of times. The average attendance was 178 for the year. A number of the children accepted Christ and were received into the church during the year.

Mrs. Sands rendered a very fine report of the work done by the Junior church. Over 1400 children were in attendance during the year. The largest number present was 69 on Easter Sunday. The average attendance was 40. These services were carried on during the morning worship hour and the children loved to attend them. Mrs. Sands gave them illustrated talks and taught them to sing and pray in public. Birthdays were remembered and real birthday cakes were made for the children. Parents' night with special programs by the children were a part of the general program of work and the parents were glad to send their children to these meetings. Altogether it was very worthwhile and was a very vital part of the work during our pastorate.

A Young People's Society of Christian Endeavor was carried on by a group of earnest young people of the church. Besides the regular meetings each Sunday they entertained the young people of the Walnut Street Baptist church and its pastor during the year in a fine social meeting. They also entertained the County Christian Endeavor Union when about 50 or more were present. This society has promise of becoming a great factor in the work of the church.

The pastor made the best report of our entire pastorate there. We reported 303 calls made, 100 sermons preached, 6 marriages performed, 3 funerals conducted, 2 services at the Infirmary, 2 services at the Children's Home. The Cornerstone of the new church was laid with appropriate services and Rev. W. I. Duker assisting on Sunday, September 27. The basement unit of the new church and the new basement under the old church were dedicated free of debt with Rev. J. Raymond Schutz assisting on Sunday, December 6. A revival was held by Rev. Charles Ashman of Johnstown and 40 were baptized and received into the church. Of these 11 were adults, 6 older young people and the remainder were children 12 years to 14 years. In addition to these the pastor visited and obtained the consent of 21 of the members of the old Maple Grove church near Eaton to place their names on the roll of the Muncie church. This made a total of 61 members received during the last year of our pastorate, and a grand total of 75 received during the entire pastorate. Other families were talking of uniting with the church.

We believe Muncie is one of the most promising churches in the brotherhood. If all the groups will get together in coopera-

tion they can go on from victory to victory, building up a real Brethren church in the city of Muncie. We are praying that the right pastor may be secured and many souls won for our Christ.

At present we are engaged in special revival services in the Clayton church. The Holy Spirit is working and good results are being obtained. The pastor is the evangelist and so far there have been 17 reconsecrations to the Lord and his service and 4 who have accepted Christ for the first time. These meetings will continue until Sunday night and perhaps longer.

Pray for us Brethren, that the Lord may be honored and his Kingdom built up in this part of the great Miami Valley.

M. L. SANDS, Pastor.

#### BRETHREN DAY

On September 10th, some of the Brethren had a most glorious day at Mt. Tabor Park, Rocky Ridge, Maryland.

The renewal of this day was from a suggestion brought about through a "get-together meeting" when a large delegation from Washington, D. C. church came to Linwood to enjoy an evening's service during the revival services conducted by Rev. R. Paul Miller. These good people had a long drive before them, so the members of the church here served them some refreshments to carry them over the way. During the social side of the event Brother J. M. Stillwell remarked to Mrs. J. E. Drach (in whose home our good friends were served) how good it was for Brethren to get together. Mrs. Drach then stated that several years ago it was customary to celebrate what was known as the Brethren Reunion at Pen Mar, Maryland. The thought was given our good pastor, Rev. J. L. Bowman, and through his efforts Brethren Day was again alive.

It was a wonderful success but you who know Rev. Bowman realize that he knows just how. The date of September 10th was the most suitable for the congregations interested. Even though it was rather late for picnic events the day was ideal. A central place suitable for such gatherings was well known to Rev. Bowman, as Brother W. I. Renner of Rocky Ridge, one of the Park Board of Directors of Mt. Tabor Park, is a member of the Linwood congregation. I am sure everyone who was present on Brethren Day will say that Mt. Tabor Park is the place for a good time. By noon all had arrived. What a wonderful lunch we had. There were Brethren from Winchester, Virginia, Washington, D. C., Hagerstown, Maryland, St. James, Maryland, Waynesboro, Pennsylvania and Linwood, Maryland. Maurertown, Virginia, and Cumberland, Maryland had been invited to join us and both churches had a place on the program but something kept them from coming.

At about 2 o'clock we gathered in the pavilion for our program. Rev. J. L. Bowman presided over the meeting. Brother Hartman of Washington, D. C., had charge of the music. "Blest Be the Tie That Binds" was sung in opening. Rev. Kent conducted the devotions.

Hymn "Blessed Assurance" was sung. Special Music, "It Is Well with My Soul," sung by Brother and Sister Hartman was very impressive.

It was thought necessary to elect officers to carry this event through so at this time we had an election. Rev. J. L. Bowman was elected President; Rev. F. G. Coleman,

Vice-President; Brother Donaldson, Treasurer and Bertha Drach, Secretary.

At this time we were greatly favored by a special musical number by the Hagerstown Quartette.

Rev. W. C. Benshoff delivered the address of welcome. You all know Rev. Benshoff and you all know his ability. Well, this was just a little more than the usual. Then Rev. Bowman's response was equally as good.

Rev. Rohart of Winchester gave some extra special music in song.

Rev. F. G. Coleman gave us "Fifty Years of Brethren History." This was very interesting and quite worthwhile. He said, "We have had the Whole Gospel to back us for fifty years. Will we be remembered fifty years from now as having put our very best forward?"

We were very lucky to have with us Dr. and Mrs. W. S. Bell. Dr. Bell gave us the history of Ashland College, also gave us an insight on the Brethren work in general. As Brother Bell has visited every church and every mission point in the brotherhood, he knows the progress that has been and is being made. It is good to know what our church has for us to live for. For special music, Brother Hartman sang "Calvary."

Every one enjoyed Brother Rohart in the song, "Give Me the Roses While I Live."

"They Do Say—How Gossip Begins," a playlet of six scenes was very well rendered by the St. James Sisterhood of Mary and Martha.

An offering was taken to take care of some expenses. Everyone responded very well as the offering amounted to \$10.86.

It was suggested and voted upon to continue Brethren Day at Mt. Tabor Park, the day to be July 27th, 1933.

"You Can Smile" was sung in chorus led by Brother Hartman.

We were led in prayer and dismissed by Rev. Baker.

After this most enjoyable day we had to leave for our homes, hoping to meet again next summer for a similar event.

BERTHA DRACH, Secretary,  
Linwood, Maryland.

#### WASHINGTON, D. C. REVIVAL

On Sunday night, November 20th, the Washington church brought to a close its revival. The meeting began on Sunday, November 6th, thus it covered a period of two weeks, including three Sundays. However, that which contributed very largely to the success of the meetings was a week just preceding the meetings devoted to personal visitation evangelism. During this week nine or ten teams were kept busy under the direction of the pastor, visiting the prospect list and presenting the claims of Christ upon their lives. The results of the efforts of this personal workers' band could readily be seen all during the meetings. More strangers and prospects than we usually have had during similar meetings were on hand. Many remarked about the splendid attendance all through the meetings. And if there were no other fruits, the joy that the workers received in this personal work was well worth all the efforts expended. They received a real taste of the joy of doing the thing that our Lord is expecting all of his followers to do, namely, personal witnessing for him. They are determined that such work shall not cease but shall go on all through the year. Such an attitude ought to make any pastor's heart glad.

During the meetings at the request of the

church this pastor did the preaching. He was ably assisted by the services of Rev. Emerson J. Rohart, pastor of the Brethren church at Winchester, Virginia, who had charge of the song leading and children's work and assisted in personal work. The writer thoroughly enjoyed his fellowship with this brother pastor and cannot speak too highly of his earnestness, consecration and ability as a personal worker. He also has a great ministry among the children who loyally supported with their presence and group singing the entire period of the meetings. Brother Rohart has many friends in Washington as he formerly lived here and attended school in the city. He also had charge of the Washington pastorate one summer prior to our coming here. We appreciate your services, Brother Rohart, and will welcome you back any time. We neglected to say that in addition to his other work, Brother Rohart preached for us a most helpful sermon on one of the Sunday mornings of the meetings. We enjoyed having a delegation from Brother Rohart's church one rainy night during the two weeks.

During the progress of the meetings a total of thirty-one souls came forward for profession of faith, church membership, or renewal. We are now in the process of baptizing these, waiting for reception of letters from churches outside the city, and working to win those whom the meeting touched but did not succeed in winning. It is, of course, impossible to evaluate the benefits of a meeting such as this because some of the most worthwhile benefits are not visible at all. But we are sure that a blessing came from the Lord to our church and to our own souls, and we are willing to leave the results with him.

HOMER A. KENT.

#### MY TWO WEEKS AT PITTSBURGH

First, they were a pleasant anticipation. Now they are a happy memory. On Monday, November 7th we began. On the night of November 20th we closed, and took the train for home.

In going to Pittsburgh I knew that I would have a privilege I had not had before, viz., to become acquainted with the Studebakers. I also looked forward to meeting many of the Pittsburgh Brethren for whose loyalty and devotion I had formed a high regard back in the days when I was promoting the endowment campaign—back during the pastorate of H. M. Harley. Among the number is John Rishel—one of my boys of the Summit Mills church, when I was pastor of the Meyersdale circuit. John did a bright thing when he married Irene Wilcox. He knows it. I was also happy to see again other members of that circuit including the Hoover sisters. And my good friend, Jacob Musser, dropped in on us one night, from Berlin, Pennsylvania. That too was a delight. And then, it was mighty good to see once more my good friends of many years, M. S. Kimmel and wife, and their family. With these angles and others I could mention, my stay in Pittsburgh could not be other than interesting and agreeable. It was both.

My home was with the Studebakers. Those who have been in that home will understand well enough when I say that from the point of genuine hospitality, fellowship, and kindly consideration nothing was lacking. It seemed to me that parents and Candace, and Leland and Ward vied

with each other in their desire to make me comfortable and happy. They succeeded. Sister Studebaker fills with splendid grace and dignity the place of "lady of the manse." Thanks again and again to them all for their many kindnesses.

I love Studebaker. I told him so. He did not object. So that's the way the matter stands. He is a great pastor and a tireless worker. He is spiritual father in many a home in his part of the city which is not definitely connected with the church. Folks love to see him come. Doors are wide open to him. His own people love him and have implicit confidence in his life and leadership.

I have never heard Studebaker preach. I am looking forward. It is said he is a fine preacher. I can easily believe it. A man decent in every way, sensible, fair, sympathetic, studious, spiritual—of course he can preach. And when he comes to Gratis later in the winter I expect to sit back and treat myself to two weeks of good, helpful, uplifting preaching. What a delightful prospect!

Two happy weeks among sympathetic, loyal people. I would like to name a lot of them, but I might overlook some that should be on the list, so I shall refrain. We were in many homes. It was always the same—genuine, Christian hospitality. May God continue to richly bless and use this flock, and pastor and family. I leave it to Brother Studebaker to report whatever he may see fit relative to the meeting.

WM. H. BEACHLER.

#### "WHY THAT BLOW?"

By Victor B. Chicoine

I

So the High Priest questioned Jesus about his disciples and his teaching.

"I," replied Jesus, "have spoken openly to the world. I have continually taught in some synagogue or in the Temple where all the Jews are wont to assemble, and I have said nothing in secret. Why do you question me? Question those who heard what it was I said to them: these witnesses here know what I said."

Upon his saying this, one of the officers standing by struck him with his open hand, asking him as he did so,

"Is that the way you answer the High Priest?"

"If I have spoken wrongly," replied Jesus, "bear witness to the wrong; but if rightly, why that blow?" John 18:19-23. Weymouth Translation.

II

(It is the afternoon of the same day on which Jesus was arrested. The guard has been changed. The two men, Baruch and Nathan, who had stood on the left and right of Jesus as he faced Caiaphas have just entered their respective homes.)

#### Scene in Baruch's Home

Wife: "Why did ye strike the Nazarene today? I heard that Nathan never stirred."

Man: "Were ye not told how he insulted the High Priest?"

Wife (with a sidelong glance): "I heard that he spoke what we all know to be the truth. And I know that ye would never strike him for that. Tell me why ye did."

Man: "I held nothing against the Man. But ye know well that Annas hates him. And I would have Annas think well of me. But mostly I struck him because I knew that the High Priest would be pleased. That blow—it was not very hard: it was with

my open hand—will make my work more often and sure with the Temple officers. One must think of the future. Many are out of work. I was thinking of how we would feed the children, and of promotion, too."

Wife: "I thought so. I am glad!"

#### Scene in Nathan's Home

Wife: "I heard that ye did not strike the Nazarene today when Baruch struck him. Why did ye not?"

Man: "Did ye not hear about his words of truth?"

Wife: "Aye! We have all heard how he answered the High Priest bravely!"

Man: "That is why I did not strike him! I knew that both Annas and Caiaphas hated him. I knew that Annas was angry with me for bathing his face and giving him water to drink. I know, wife, that because I did not strike, as Baruch did, even a gentle blow, that I have endangered my office. But he was so noble, his countenance so regal, that I felt that we all should have been standing before him! And I was thinking of you, and of our children, and of myself as a man!"

Wife: "I thought so. I am glad!"—The Congregationalist.

#### A CHOICE CHURCH JOB

Even the apostles, walking with Christ every day as they did, wanted the best place in the Kingdom. They are not to be condemned for this—but they did not, according to Christ, make the wisest choice. In fact they sought a position rather than a job. They wanted honor—they should have sought service.

One of the very best jobs in the church, if not the very best, it to be teacher of a Sunday school class. There one may draw the minds of a number of young people or

### THE BRETHREN'S HOME EMERGENCY CORNER

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Muncie, Ind. ....	2.00
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For meals served during conference	7.35
Toledo, Ohio .....	2.00
Smithville, Ohio .....	13.95
Kansas .....	4.00
Marion, Ind. ....	1.00
Philadelphia, Pa. ....	5.00
Missouri .....	1.00

\$48.30

I also received flour, sugar, canned goods, breakfast food, vegetables and pears. Also, prints for two dresses, towels, bath towels, napkins and pillow cases.

These came from Warsaw, Milford, Nappanee, Mexico, Denver and Roann, Ind.

MRS. CYRUS MEYER, Matron,  
November 11, 1932      Flora, Indiana.



old people to the mind of Christ and the will of God.

But this class must be the real thing and not just a cluster of people who are philosophizing and speculating about all sorts and conditions of things. We do not deny the value of such groups, excepting that we deny their efficiency as a Sunday school. It is nothing but a group on the porch with a leader, who is generally not equipped even with definite notions of anything in particular. A real Sunday school class draws its lessons from the Bible: studies, prays, thinks, to find the deep things there. There is no job in the church greater or better than teaching a Sunday school class of that type.—Christian-Evangelist.

## IN THE SHADOW

**ACTON-BOTT**—William P. Acton, of Washington, D. C., and Marion B. Bott, also of Washington, were united in marriage at the home of the undersigned, November 26, 1932. The bride is a member of the Brethren Church of Washington while the groom is a member of the Episcopal church. The happy couple will make their home in Washington. Their friends all wish them much happiness and success in their pathway of life. Ceremony by the writer.

HOMER A. KENT.

## THE TIE THAT BINDS

**COOK**—Samuel Alexander Cook was born in Butler County, Ohio, June 5, 1854, and was the son of Jesse and Susan Cook. He passed away suddenly at his home just north of Burlington, Indiana, November 25, 1932, aged 76 years, 5 months and 11 days. When a child his parents moved to Indiana. November 1, 1879 he was united in marriage to Anna Florence Bell who preceded him in death October 17,

1916. To this union were born four children all of whom survive him. They are as follows: Mrs. Iva Kite, Burlington; Jesse Cook of Townsend, Montana; Dr. Fern Cook of Deer Creek, and Mrs. Beulah Aldrich of Frankfort. He is also survived by two brothers—Dr. A. J. Cook of Flora and Monroe Cook of near Burlington. He was a charter member of the old Darwin Brethren church. Services were held at the home on Sunday afternoon before a large number of friends and relatives. Burial was in Mount Cemetery. Services by the writer.

FREEMAN ANKNUM.

**GIBSON**—Mrs. Effie Gibson was born in Hart County, Kentucky, September 13, 1840, and died October 29, 1932, at Woodland, Calif. She removed with her parents at an early age to Illinois, where she received her schooling. She taught school for a number of years. In 1884 she was married to I. M. Gibson, and to this union two children were born—Mrs. W. M. A. Echart of Woodland, and Paul F. Gibson of Turlock, Calif. In 1909 she moved to Turlock, Calif., where she lived until a year ago, when she went to Woodland to live with her daughter, and where she went home to be with her Lord. The two children loved their mother and did what they could to comfort her during her many long days of suffering.

Sister Gibson joined the Brethren Church in early life, she loved her church and was a faithful worker in it as long as her frail body served to attend.

Sister Gibson loved her Bible and knew her Bible. She kept posted along all lines and was an interesting woman to fellowship with.

Funeral services took place in the Turlock Brethren church by the pastor, N. W. Jennings, and assisted by Brother John Wesley Platt of Manteca.

Good night, Sister Gibson, for a little while; we will see you in the morning. N. W. JENNINGS.

**ZOOK**—Jacob E. Zook, son of Samuel and Barbara Zook, was born in Ohio on January 22, 1850 and departed this life November 24, 1932, aged 82 years, 10 months and 2 days.

On May 27, 1875 he was united in marriage to Eliza Ekekelbarger and to this union were born two sons—Dorcia W., of Converse, and Ora W., who died in infancy.

Practically his entire life has been spent near Somerset. He was a member of the Progressive Dunkard church at College Corner and ever strived to live a good consecrated Christian life. On the day of his death he read a passage of Scripture to his wife and commented on same, after which he prayed.

He was a kind and devoted husband and father and a loyal friend to all who knew him. He is survived by his wife, his son, two grandchildren, three great-grandchildren; a foster son, Harry Prickett and

family; three sisters.—Mrs. Lucinda Fallis of Converse; Mrs. Lavania Clingenpeel of Greentown; Sarah Zook of Huntington, W. Va., and a number of other relatives.

(No signature attached—Editor.)

## ANNOUNCEMENTS

### NEW SUNDAY SCHOOL SUPPLIES

Before many read this notice, they will have received enclosed in an envelope, a copy of the new Boys' and Girls' Quarterly. Some also will receive the Youth's Quarterly. This is intended to be brought to the notice of the right person for full investigation with the prospect of changing to this new and interesting output. They are for the youth of age from 9-12 and 13-18 respectively, or older—25 for that matter.

Both these quarterlies have been improved so that we can see no excuse for any of our schools not using them. I trust and believe that they will create a sensation both pleasing to the scholars and satisfying to the teachers.

If these samples do not bring us a fine influx of orders, there is something wrong, somewhere. When we tell our patrons—Brethren—that we can not do without orders, we tell a humiliating truth. If you reply that you have found better lessons, we rise to challenge the statement. I need not tell you that the only encouragement that will satisfy is **ORDERS**.

CHARLES A. BAME,  
Editor S. S. Literature.

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VOL. LIV  
Number 49

December 17  
1932

# THE BRETHREN EVANGELIST



The Sunday School  
making contact  
with the home

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The teacher is the  
key to the exten-  
sion of the local  
school

and

the White Gift Of-  
fering makes possi-  
ble the outreach of  
the National Sun-  
day School Associ-  
ation

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**White Gifts  
for the King**



## Signs of the Times

by  
Alva J. McClain

### THE Converted African Outlaw

"Alone in the mountain fastnesses the young Boufi had come to an end of himself. ... One last hope of earthly life remained to him, the clemency of the man who had so loved and trusted him, and whom he had so bitterly wronged. But he dared not approach the station. Standing moodily on an eminence of the large bare rock which towers above Bassai Station, unreachable by man, he could yet communicate with the missionaries. A boy appeared near the house of Mr. Jobson, which was situated nearer than the other house to the base of the rock. The young Boufi called in that clear, far-reaching manner in which the African native is so skillful. "Tell BOMBO (Mr. Gribble) that I want to see him." The boy delivered the message. The little group of missionaries had been praying that the outlaw would deliver himself to the officers. Together again they prayed for guidance. James Gribble arose from his knees, saying simply, "I will go." The others said nothing, but continued to offer fervent prayer for his protection. Alone, unarmed, he went forth upon the rock. The outlaw stood above. His knife and spear were yet in his hands ..."

If you want to know how the story ends, and how the outlaw finally became a deacon and evangelist of the Yaloke Church, buy a copy of Dr. Gribble's book "Undaunted Hope" and read the remarkable account of James Gribble's adventures for God. There are still some copies to be had at the cost price of \$1.65 each.

### BLIND Fiddlers or Preachers?

Charles Haddon Spurgeon, greatest preacher of his century, once said from his pulpit in London, "Oh, I do love to preach the old Gospel of my Lord and Savior. The committee on reform movements came to see me to ask if I would speak at Exeter Hall, but I replied that I would not do it. I am a preacher of the unsearchable riches of Christ. Any blind fiddler could do that kind of work, but I am a preacher."

Much of the weakness of the modern pulpit has come from the tendency of preachers to turn aside from their high calling to the patch-work of reform. Not that reform movements have no value. Many are highly worthwhile. But it is the business of the preacher to produce, by preaching, the stuff out of which reform movements rise and without which they cannot permanently exist—MEN THAT ARE BORN OF GOD.

There is no surer way to bring about the doom of all moral reform than for the Christian preachers to turn aside from their high ministry to the business of reform. this is the fatal blunder of Modernism.

### THE Failure of the Experts

Yesterday I read the solemn opinions of two acknowledged experts in the field of government and economics. One said that the present depression cannot be ended until the war debts are cancelled. The other expert argued just as dogmatically that can-

cellation would only make the depression worse.

Little wonder that such a brilliant mind as that of Prof. Charles Beard suggests that modern civilization is becoming too complex for any human mind to understand. When two experts starting with the same set of facts reach diametrically opposed conclusions, what is the ordinary mortal to do when asked to pass judgment upon such complicated matters by means of the ballot?

Perhaps there is a measure of truth in the cynical remark that "an expert is a man far from home telling other people how to do what he himself cannot do."

Of course, we dare not give up the search for solutions. But as the world muddles along, the Christian will thank God for the hope that some day there will be a genuine MASTER-MIND in control. Come, Lord Jesus.

### OUR Perilous Times

Immediately following the World War, Howard Scott, engineering technician for the great Muscle Shoals project, gathered together a group of research engineers for the purpose of making an exhaustive study of the American industrial system and the effect of this age of machinery and technical methods. This group has recently made a report which has startled the country.

The cold and mathematical conclusion of these engineers is that our power to produce has now so far surpassed our ability to distribute wisely and equitably the fruits of production that we are on the border-line of chaos. The whole problem is set forth in one rather simple proposition: One man has now three times the productive power that he had in 1914. But due to maladjustment in distribution of wealth the same man has only one-third the consuming or buying power he had in 1914.

The New Outlook sums up the matter with these words: "It is after sober, scientific review of such facts that our engineers report that we are faced with the threat of national bankruptcy and perhaps general chaos within eighteen months. ... We have reached the end of an era."

It may be so. At any rate, the Christian should not be surprised, if he has been reading his Bible. James seems to have foretold something like this. Read 5:1-6. But do not stop until you have read verses 7 and 8, for they provide the final solution.

### FIRST Effect of the Election

Rear Admiral Harry G. Hamlet testifies to the Congressional appropriation committee that "The first effect of the national election has undoubtedly caused a resumption of smuggling activity on a far greater scale than has been attempted in the past few years. ... Authorization of the sale of beer with a low alcoholic content will have no effect whatever on smuggling. There is no smuggling of beer. ... This market for distilled spirits will continue."

The problem of the bootlegger was not solved by the 18th Amendment. Neither will it be solved by the repeal of the 18th Amendment. A national police force, properly disciplined, free from the curse of local politics, could solve the problem in six months; and at the same time solve the general problem of crime. Bootlegging is, after all, not an isolated phenomenon, but is a part of a much larger problem. To think,

as some of the wets have argued, that bootlegging is the cause of the larger problem of crime is as silly as the superstition of "astrology." Even if the country were flooded with liquor, without restriction to make the work of the bootlegger unnecessary, the problem of crime would still remain. And as long as the criminal himself is not dealt with, he will continue to find profitable avenues of activity.

Already we hear that the bootlegging syndicates of the larger cities are planning to take control of the liquor distribution once it is made legal.

The problem of crime is not a problem of law-making, but a problem of enforcement. What this country needs is more of the "iron fist." The criminal cares nothing for laws; FORCE is the only thing he recognizes, and fears.

### WHEN I consider Thy Heavens

If you want to know how small and insignificant you are, take up the study of astronomy. When man's ingenuity enlarges and improves the telescope, its only effect is to make the inventor smaller. The telescope thus becomes an instrument in teaching the lesson of humility.

During the past year, the Mount Wilson Observatory announces, 6000 new "universes" have been discovered with the aid of their 100-inch telescope. Each one of these "universes" is countless billions of miles distant and contains billions of stars. It is believed that beyond these are millions more of these amazing "universes."

"What is man, that thou art mindful of him?"

Yet it is the glory of the revelation of God in Christ that we are told that one human soul, no matter how sinful and ignorant, is of more value than the entire world with all its billions of universes. "For what is a man profited, if he shall gain the whole world, and lose his own soul."

Education should aid in uniting all parts of the character of the individual into a noble harmony. National education should achieve a similar result for the nation.—Charles F. Thwing.

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GEORGE S. BAER  
Editor

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Business Manager

Send all moneys to the  
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THE

# BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Christian Standards of Life

Profession is easier than practice, but practice cannot be omitted because it is hard. No profession of faith—however complete the faith or strongly held—is of any real worth unless it is accompanied by sincere effort to carry out in life the ideals and teachings to which the mind has given assent. One of the unique characteristics of the Christian profession is that it involves a new and distinct standard of conduct. That is at once its strength and its difficulty, or possibly we should say, its challenge. It is comparatively easy to get people to accept abstract truths and tenets of faith, but to get them to live out in life the practical requirements of that faith is by no means an easy matter.

We have been reminded through the Sunday school lessons during the last three months of certain of the practical requirements of the Christian faith, and such a refreshing of the mind and reviving of the conscience is needed ever and anon. We sometimes lose sight of our ordinary duties and need to be brought face to face with them anew. That is what has transpired during these weeks, unless the effort has been in vain. If the Christian has not been challenged afresh by the standards of life set forth in the Scriptures studied, then he has missed the purpose of the lessons and has lost a great opportunity of bearing witness to the power of God's word in the life of a man, a power which that Word invariably exercises on all who sincerely seek its truth. But many, we trust, have thus been challenged and have profited by this review of some of our very common Christian standards.

We were challenged by the necessity of maintaining a personal contact with the Lord Jesus Christ, that we might grow in grace and strength. The devotional life is not optional to the Christian who would get on in the Christian life; it is a requirement. Daily Bible reading and prayer is not a practice that one may follow or not as fancy or convenience may dictate: it is essential to successful Christian living. The worshipful mood and the knowledge of the will of God are necessary to the serious evaluation and the rightful choices of the varied and multiplied interests of life. Dr. Frederick J. Powicke has said in his book, *The Cambridge Platonists*, "Man's grandest privilege and most serious duty is to escape the mere shows of life." And he is right, but how is a man to do that thing unless he is both religiously intelligent and spiritual? If life is to become really worthy, if it is to grow increasingly strong in those things that abide and more and more free of those that are superficial and trivial, the soul must know God and be devoted to his will. His life will be poor and he will be only nominally Christian, who is ignorant of the word of God and unfamiliar with his Presence. The devotional life must be maintained. Daily meditation on the Word of God and daily communion with him in prayer are as essential to Christian vigor as bread and water are to the body; they are as vital to life as breathing.

Christian love and ideals must prevail in the home life. The family is not complete without Christ and cannot succeed apart from his will and way. The sincere and undivided loyalty of all its members to the teachings of Jesus and the spirit of his life will bring solution to every home problem, but where these are neglected or ignored nothing is safe or secure. The Home is where children grow up; it is the center of their culture and schooling. The moral and spiritual atmosphere in which the child dwells has more to do with his character and training than all other influences combined. Moreover, home is where life's sweetest companionships are developed, where love and unselfishness are shared to most unmeasured lengths and where life is inspired to the highest and finest ambitions and undertakings. Or on the other hand it is the place of the most complete unhappiness, the most harmful influences, the cruellest selfishness and the basest ingratitude. There is no place on earth quite so strategic for the setting up of Christian standards, and very often there is no place that furnishes

quite so severe a test of the genuineness of a Christian profession as the home.

The Christian profession requires obedience to civil law and respect for those in authority. Christ himself set the example and his followers are to follow in his steps. The Christian way is not to fear nor to ignore the law, but to live on such a high plane as to have no need of the law, even as a perfectly healthy man has no need of a doctor.

The Christian standard is one of peace. Strife and conflict, hatred and quarrelling, war and fighting and retaliation are forbidden by the Gospel principles of love and brotherly kindness, forbearance and forgiveness. Race and national prejudices are done away in him who "is our peace" and who came to preach peace to them "that were far off and peace to them that were nigh."

The Christian profession involves a vast stewardship—the stewardship of life and all that gives it value. Life and its talents, however humble, are sacred unto the Lord, and to him an accounting must be given. Time itself is a gift and we shall be held responsible for the way in which we spend even our leisure. No man is to exploit his fellowmen, but each is to treat his neighbor as a brother. Nor should men become grasping and forgetful of God. "But," as the Scripture says, "thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth."

In these and in many other phases of life's conduct the spirit and teaching of Christ must be thrust by those who are his professed followers, if the Christian profession is not to suffer discount because of them. May God give us the courage to accept the challenge of the Christian standards of life.

## The Times Call for Sacrifice

One of two things is certain—either the Lord's work must be sacrificed or the Lord's people must sacrifice. People cannot be asked to give out of their abundance, because they do not have an abundance. They dare not be asked to give what they can afford to give, for all too many of them cannot really "afford" to give anything, and none of them can "afford" much. That kind of giving would soon bring the work of the church to grief. The plain fact is that the people cannot "afford", judging from every human angle, to give what the church needs and must have, in order that the Lord's work may not suffer. That is about as much as we ever have given—what we could handily afford. Seldom have we given until it hurt. A few have made sacrifices, but they were indeed comparatively few.

But the time has come when we must go deeper. We cannot stop with a mere convenient gift, or what we can really afford. We do not have enough money to supply our own every need and at the same time provide in the usual manner for the needs of the church of Christ. Either the church must be sacrificed or we must deny ourselves of many things and at the same time give to the point of sacrifice. There is no other alternative. The question for us to decide is, Where the sacrifice shall be made. And a good time to begin is at the Christmas season when we are being asked to give to the support of the work of the National Sunday School Association. We are being asked for "White Gifts," but a gift that costs nothing is not "white." This is especially true at this time. If our gifts are to be of the kind that the Great King will regard with love, they must be gifts of sacrifice. Only such gifts will be an honor to him on his birthday, and only such will meet the needs of the hour. The times call for sacrifice.

Fifty numbers of "The Evangelist" are published each year. Next week's issue being number fifty, we will not publish a paper on December 31st. Our next issue will be on January 7, 1933.

A recent communication from Brother A. L. Lynn carries the information that his work at the LaVerne, California, church continues to go strong. Every department of the church is active and faithful. A more detailed report is promised soon. We rejoice in Mrs. Lynn's improvement in health as reported last week.

Dr. J. Allen Miller has a word this week in the Brethren's Home Corner, and he re-echoes not merely the appeal of the need of that one institution, but of every general interest of the brotherhood. Those who are able should do their best to save the general institutions of the church, of which the Home at Flora is one that is in special need.

Brother C. D. Whitmer reminds Christian Endeavorers that December is "Service for Others" month. He makes a suggestion or two, and the president of the Endeavor Union, Brother Riddle, calls upon Endeavorers to cooperate in "White Gifts for the King" movement and thus promote the Young People's Training Camp at Shipshewana, where Christian Endeavor instruction has a prominent part.

Brother E. J. Rohart of Winchester, Virginia, writes of the Washington, D. C., revival in which he gave assistance as song leader and personal worker, and concerning which the pastor, Brother H. A. Kent, made report in last week's paper. Brother Rohart bears witness to the fine work being done in Washington by pastor and people, and it is evident that his experiences among them were very enjoyable.

A revival meeting was enjoyed at Mexico, Indiana, under the leadership of Brother George C. Pontius of West Alexandria, Ohio. The pastor of this church is Brother Mark B. Spacht, who reports two confessions of faith and two additions to the church by letter. He also says the membership was greatly strengthened and the community received a spiritual blessing through the ministry of Brother Pontius. Snow-blocked roads interfered with the attendance part of the time but the members were faithful. The various auxiliaries of the church are doing good work. This was an exchange meeting and at a later time Brother Spacht is to go to West Alexandria to lead the church there in a campaign.

Brother C. A. Stewart reports a successful evangelistic campaign in his church at Bryan, Ohio, with himself doing the preaching and Mr. and Mrs. Harry Richer leading the singing. Eighteen confessions of faith were received. It is thought all but one will unite with the church. Great interest developed in the meetings, as is evidenced by the fact that the attendance continued good even when heavy snow made going difficult. The meetings were preceded by much prayer. That is always to be found the key that unlocks the power of God. Also the pastor remarks about the co-operation and harmony that prevails in the church. God can honor a people with such a spirit.

In the Goshen, Indiana, church calendar we read, "Our Bible school is showing a decided average increase in every way." We also notice that their Laymen's Organization recently had charge of the evening church service. It appears that these good Brethren are not only maintaining their religious activity unabated in these trying times, but are also taking care of their financial responsibilities, particularly, we notice, with regard to their building indebtedness. God will bless the churches that take courage, do their best and trust in God. No one is in so bad a plight as he who has lost courage and no longer has any enthusiasm for his task. May all the churches be kept from such a situation.

Brother Norman H. Uphouse, student pastor of the church at Glenford, Ohio, writes an interesting letter concerning the Lord's work at that place, and out of discouragement and inactivity there has sprung up under his leadership activity and hope. He is giving special attention to the development of the young people through Christian Endeavor. The Sunday school work is also increasing. Some special events have added interest to the work; among these were the services of Dean Miller on one Sunday and later a brief series of evangelistic meetings by an Ashland Gospel Team. As a result of these meetings four accepted Christ as their Savior.

"Undaunted Hope", the new missionary book written by Dr. Florence Newberry Gribble, should be in every Brethren home and may be had for \$1.65, the bare cost of publication. Send your order to Dr. Louis S. Bauman, 1925 East Fifth Street, Long Beach, California. A goodly number of books have already been mailed. While the book deals with the beginnings of the Brethren mission in Africa, yet it is primarily the life story of the late Brother James S. Gribble and that will be found interesting to all missionary-minded people, whether Brethren or not. So the field for the distribution of the book ought to be much larger than the membership of the Brethren church. Any readers of the Evangelist will be justified, therefore, in seeking to interest their Christian friends of other churches in Dr. Gribble's book.

Brother J. Milton Bowman pastor of the Calvary church in New Jersey, writes that they did not find events and spirit of the recent political campaign conducive to successful revival effort, nevertheless evangelistic meetings under the leadership of his father, Brother I. D. Bowman, resulted in eleven confessions, ten of which persons were received into the church by baptism. This is counted a real victory for the Calvary field. He states also that during the meetings his ordination to the ministry took place. We congratulate our young Brother Bowman on having been honored of the Lord with the high privilege of preaching and on having been ordained by the hands of men to that sacred calling. We bespeak his welcome by the Evangelist family to our ministerial ranks, and pray that he may be inspired by the noble example of his worthy father, who has preached the Gospel with such fidelity and sacrifice for more than fifty years.

We want to re-echo the appeal of the secretary-treasurer of the National Home Mission Board to all churches making contributions, to send their offerings in as promptly as possible. The Sunday before Thanksgiving was the time set for the lifting of an offering for National Home Missions. In case that Sunday did not suit local conveniences, the Sunday following, or as soon as possible thereafter, the churches were asked to make their offerings. Very likely some churches have not yet taken their offerings, but this duty should be taken care of as soon as possible, and the money sent promptly to Brother R. Paul Miller, Berne, Indiana. No church should take a cash offering for Home Missions, or for any other specific purpose and keep the money in the local treasury for several weeks, thereby running the risk of its being used for some other purpose. Churches have been known to fall into such a misappropriation of funds inadvertently. The proper thing is to make remittances promptly.

#### GREATER VALUE FOR NEXT YEAR

The first of the new year, according to an announcement made some time ago, we are counting on beginning a series of articles in the Bible Study Department by Dr. L. S. Bauman on the general theme: "Spirits and the Spirit World." It will be a real addition to the present strength of the Evangelist's weekly message and will warrant our friends in putting forth still stronger effort to extend the circulation of our church paper. Considerable interest is being displayed in anticipation of the "Ministers' Editorial Page", not a substitute for the Editor's department, but a new addition. Also Mr. Robert Kline, organist of the National Cash Register Company, of Dayton, Ohio, and of our Dayton Brethren church, has promised a series of articles on Music and some of the Grand Old Hymns of the Church. Prof. Stuckey will continue his "Miniature Studies in the Divine Library", and Prof. McClain will continue his popular "Signs of the Times." You cannot afford to permit your friends to be without The Brethren Evangelist. And we have not told half the story of the good things to come. Many other leaders in the brotherhood will cooperate in an endeavor to add to the value of the paper. We shall be glad to cooperate with any one who contemplates making a canvass for either new or renewal subscriptions, by sending sample copies for free distribution. New subscribers in clubs of 5 or more, \$1.25 each, cash. You can renew your Honor Roll now at \$1.35 each, cash with order. These are the lowest prices ever offered, and they are good only till the last of January, 1933.

## Gifts for the King

By Rev. S. M. Whetstone, Administration Division Sup't.

As we approach the Christmas season it is quite natural that we think of giving our gifts, for it has long been a great season of joy and gladness. It is a day that is long looked for. Great plans are made for its celebration. A vast sum of money is spent each year in an attempt to bring "good cheer" to many. I would be the last one to seek to rob the day of any of its joy and happiness. Yet, some questions come before me regarding the season—as we keep it. Has not the Christmas very largely lost its real meaning? Is there not something wrong about our way of celebrating Christmas? Keep these questions before you as we consider together the gospel record of that first Christmas. Matthew and Luke are the two gospel writers who give us in detail this first Christmas long, long ago. Of these two, it is Matthew who tells us the story of the wisemen from the east who followed the star that led them to the infant Christ. Matthew says, "when they found him, they gave him gifts of gold, frankincense, and myrrh."

This Christmas season is a good time to refresh our minds in matters which are important. As we face the original Christmas we must admit that we have lost sight of the ideals of the day as it relates to Christian people. These wise-men have left us an example which should prompt us in the matter of giving gifts. Here it is: "they gave HIM gifts." Perhaps their giving was prompted by two motives: It was a recognition of ROYALTY. In the Orient, no one approaches a king without a gift. It was a tribute royalty expected. Giving their gifts was an ACT OF WORSHIP. They stood before a Divine King. Real worship includes giving. The Psalmist recognized this: "Bring an offering, and come into his courts." Any worship of God which does not include sacrificial giving is an imperfect worship. Is it not a fact that too often we have made Christmas a season of LAVISH EXPENDITURE, and of wholesale GIVING and GETTING? To much we have worshipped "The Happy St. Nicholas." Too little we have bowed in adoration before the King. Too often we have made Christmas a season of "giving" with the definite expectation of "getting" in return.

Our Lord has asked this question, "And if you do good to them that do good to you, what thank have you? Even sinners, give to sinners, to receive again as much." Yet is it not that very spirit that prompts much of our "giving" each Christmas? What a pity that we should commercialize our Lord's birthday. It is too bad that with the tremendous sum of money spent for Christmas that so little of it is given to Christ, whose birthday it is. Notice the Wise-men as they bring their gifts to the King: First, they gave gifts TO CHRIST. Second, they expected no gift in return. Third, they gave because of LOVE, LOYALTY and DEVOTION. Let us follow closely as they bring their gifts and see what we can learn.

### 1.

**THE GIFT OF SUBSTANCE.** "And they offered unto him . . . GOLD." It was a necessary gift. Joseph and Mary were poor humble parents who were entrusted with the safety and rearing of the divine child. Herod will soon make his evil power felt and the flight into Egypt will be necessary. This would entail expense and the gold was imperative. Here we have illustrated before us the necessity of giving to the Lord's cause today. It is entirely in line with God's method of working. Of course he could have performed a miracle and produced any

amount of gold for the comfort of his own Son, but God does not do things that way. He chooses to use man's help. Our Lord needs money today for his work, and that money must come from those who worship him "in spirit and in truth." The far reaching work of the Church depends absolutely upon the gifts of gold from its members. That this work is important, no one will deny. This is the one cause that can save this world, the Church of Jesus Christ. It is the one cause that deserves the most, yet gets the least.

### 2.

**THE GIFT OF SERVICE.** Valuable as is the gift of substance, the gift of service is even more so. Frankincense stands for service; used on the altar as a symbol of willingness to serve. If there was ever a time when Christian people should bring to the altar their lives in service, that time is now. What a day to let your light shine! What a time to dedicate your talents to God! What a challenge world conditions offer the real man of God!

Our Church will be tremendously handicapped unless you offer your gift of SERVICE this Christmas.

### 3.

**THE GIFT OF SELF.** Myrrh represents ENTIRE DEVOTION. The gift of self is greatest of all, for it is fundamental. Without giving their whole-hearted allegiance, they never would have given their gold and frankincense. Can it be that we do not give our substance and service because we have not given ourselves FULLY?

As we, at this Christmas, stand at the cradle of the new-born Babe, may it be a time of profound heart-searching. May we look within our own hearts and make an honest examination. What did I really give Christ when I made that vow and united with his Church? What did it all amount to? Hear the words of our Lord, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." That is the kind of a gift we need to make this Christmas. This first Christmas was a GIVING, not a "getting" Christmas. It was a perfect celebration.

Your National Sunday School Association comes to you at this season with just that very kind of an appeal: the gift of SELF, SUBSTANCE and SERVICE. We appeal to you to be mindful of whose birthday it is and remember him in your gifts. Your material gifts are needed to help us in continuing our program of work. Your gift of service is needed, oh so badly. Your gift of self is the greatest need before you. Make this a worthwhile Christmas by bringing your gifts to the King.

Goshen, Indiana.

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**Make your Christmas Gift a worthy expression of your love for the King.**

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## The Necessity of Educational Work in Missions

By Miles Taber

As Matthew closes his account of the earthly life of our Lord, he leaves ringing in our ears a command which, because of its importance, has been called "the great commission." In it we are reminded that it is not enough to worship the Babe of Bethlehem; we must also obey the risen Master of Galilee. When this command was given the disciples were worshipping Jesus, but he said "All

authority hath been given unto me ... go ... make disciples ... baptizing ... teaching." Long before this Saul had lost a great kingdom—and more—because he failed to realize that "to obey is better than sacrifice." We miss the spirit of Christmas if we worship, but do not obey. On the first Christmas day the angels announced the new-born babe as "Lord." If Jesus is worthy of our adoration, he has a right to demand our obedience. God wants "doers of the Word."

In this command of Jesus I find the only reason we need for educational work in missions. There are other reasons, of course. Churches without an educational program die. Missions which do not train young native workers to lead the church in the next generation must repeat the work themselves for each generation. But why seek for reasons to justify this educational work when we have a command from one who has "all authority?" We have no choice in the matter: we have only to obey.

"Forward, the Light Brigade!

Was there a man dismayed?

Not though the soldier knew

Some one had blundered:

Theirs not to make reply,

Theirs not to reason why.

Theirs but to do and die:

Into the valley of Death

Rode the six hundred."

Thus Tennyson vividly describes the characteristic loyalty of the soldier to his commander, even when the latter has blundered. Our Captain has not blundered; but he has commanded. Who will obey?

Many missionary enthusiasts apparently do not read all of their orders. I find four distinct commands in this commission: "Go ... make disciples ... baptizing ... teaching." As to which of these is more important, there is no need to argue. Each of them is a part of the command. To go, disciple and baptize is not to obey the orders. Evangelism is not the sole work of missions either at home or abroad. Altogether too many "converts" have been lost simply because they have been converted (apparently) and baptized, but have been left untaught. The church neglects her teaching task to her own peril, and no one understood this better than Jesus. He realized its importance, so he commanded that it should be done. Whether we are all so fully convinced of its importance or not, we must keep his commandments.

Of course the teaching that Jesus commanded is not the mere imparting of knowledge, it is "teaching them to observe." It is not teaching them to know something, but to do something. It is not the training of intellect alone, but a training of behavior. Certainly men must know the commandments before they can observe them, but the ultimate aim of this teaching program must always be obedience. We have failed too often on this point. Children are taught Bible stories, but their lives are unchanged. I have known people who have had an unusual speculative interest in the subject of prophecy, an interest prompted by curiosity and a desire to hear some new thing, and yet they knew nothing of a purifying hope. "If ye know these things, blessed are ye if ye do them." The blessing comes only in the doing. The necessity of this kind of a teaching program in missionary work can not be questioned. Jesus commanded it. Your National Sunday School Association exists as a channel through which you may do it.

This task is world-wide in its scope: it includes "all the nations." We cannot confine our efforts to our own Sunday school, our own church, or our own nation. The com-

mand is not modified by circumstances. The work of teaching all the nations, even in this year of depression, is ours. That is why the Sunday school officers, though forced to reduce the budget for this year, could not omit the teaching of those outside our own nation. And you, Christian readers, are under the same marching orders. The largest item in this year's budget is for Ashland Seminary where most of our teaching missionaries are trained. Of the remaining portion of the budget, more than 25% is placed in the hands of the Foreign Mission Board for strictly educational work in Africa and South America. Thus we are endeavoring to teach all the nations.

This task is comprehensive: it includes "all things whatsoever I commanded you." This fact presents a tremendous challenge to the Brethren Church. I am narrow enough to believe that if this part of the commission is to be fulfilled, the Brethren Church must fulfill it. We cannot expect our distinctive doctrines and ordinances to be taught by those who do not believe in them. To put it briefly, but plainly, it is a question as to whether the converts in the mission fields are to be taught to observe all things that Jesus commanded, or only part of them. And the Brethren Church alone must answer that question.

This task continues as an obligation upon us throughout this present age. For, to the consummation of the age, the presence of Jesus Christ is promised to us only when we are obeying this commission. Even in the last dark hour of this age, he will still be with us "all the days" in this teaching work. We are not asked to work alone: the great Teacher is with us.

The word "all" occurs four times in this short commission. It summarizes for us this command to teach: (1) All authority, our reason for teaching; (2) All the nations, the people to be taught; (3) All things whatsoever I commanded you, the subject to be taught; (4) All the days, the time in which to teach, if we would enjoy the Savior's presence. Brethren, these are our orders, and it remains for us to add a fifth "all"—that we all shall obey.

Leon, Iowa.

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Not amount but devotion determines the whiteness  
of your gift

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## Some Benefits of a Teacher Training Course in a Brethren Sunday School

By Rev. Homer A. Kent, Home Department Sup't.

One of the most important duties of every church and church school is the duty of training the teachers who are to compose the teaching staff of the school. The person who offers to teach in the Sunday school faces the most important work in the world, namely, that of instructing immortal souls in respect to their relationship with God. Thus the office of the teacher cannot be overestimated. If this is so it appeals to us by every reason that the teacher should have the best possible preparation for such an important calling.

But where are these teachers to receive this preparation? Most of them have not had the advantages of Seminary or Bible Institute training, nor is it possible for them to get such training. About the only satisfactory place for them to get it is in the church itself under the supervision of the best possible leadership. The teacher training class, therefore, has come to be the an-



swer to the need for better trained teachers in our Sunday schools. Surely it should be the goal of every Sunday school to make provision in some adequate way for the training of its teaching force. Only by so doing shall we most efficiently discharge the task resting upon our schools.

Many benefits suggest themselves as coming from Teacher-Training. For one thing, it gives the school in a very definite sense the control of the type of teaching that shall be taught in the school. Every school ought to be vitally interested at this point. It ought to be known what sort of teaching the scholars are receiving from Sunday to Sunday. The training class, if it is of the right sort, will end to eliminate faulty teaching. It will raise the standard of teaching and make the school a better school.

Such a class will help the prospective teachers to gain a more comprehensive view of their task, or better, their calling. It will help them to see what the Sunday school is for, and what the teacher is for, and knowing these things they shall the better be able to relate themselves to the great work that is before them. It is tragic how limited is the view of many of those who are attempting to teach in many of our schools today. There is no true conception of the calling and work of a teacher. The church and its school should seek to overcome this lack. It can be done in a large measure by carefully supervised Teacher-Training.

Teacher-Training enables the prospective teacher to know what to teach. Some have thought that consecration or willingness is all that is necessary to make a good teacher. Certainly, that is necessary. Without it the teacher will fail. But some very consecrated folks have made very poor teachers, because they did not know their Bibles or the simplest principles of effective teaching. The ideal is consecration plus preparation. The Training class in the school proposes to provide, in a measure at least, the knowledge of what to teach. It aims to give a working knowledge of the Bible so that the teacher can explain God's plan for men today and stand before his or her class with a "Thus saith the Lord." Obtaining such knowledge requires study and the quickest and easiest way to be sure that the whole teaching force of the school has this knowledge is to provide a class which has for its purpose the giving of this knowledge.

Not only does such a class help the teacher to know what to teach; it also enables him or her to know how to teach. Just as well not teach at all if we cannot get our message home. There are certain principles in teaching which if they were recognized would aid greatly in making the ministry of the teacher far more effective. These principles are employed in public school teaching. Jesus employed them in his teaching. Using them makes teaching interesting, and not drudgery as too often it has become in our Sunday school work. Teacher-Training seeks to point out these principles and thus to show how teachers can get their message into the hearts of those whom they teach.

Furthermore, Teacher-Training tends to exalt the office of the teacher in the eyes of the scholars of the school. The position of the teacher assumes more honor and dignity when it becomes known that he or she has given special attention to the matter of preparing to be a teacher. If the public school teacher must have some definite preparation for teaching secular things, should it not be expected that there shall be some equally definite preparation for the teaching of the things of God and of the soul. It is the aim of Teacher-Training to provide such

training. Many thinking people these days are not sending their children to the nearest Sunday school in the community nor going there themselves. They are seeking out the Sunday school where they can receive the best Biblical teaching. Brethren schools will want to be of the latter sort.

Finally, Teacher-Training will bring about a greater faithfulness on the part of the teaching staff of the school. When teachers have given themselves to preparation for their work, and have come to see the importance of that work, it is sure to result in a fuller devotion and faithfulness. Many other benefits resulting from Teacher-Training in the Sunday school might be mentioned but these suggested will suffice to show its importance. Success will crown the efforts of that school which will give due attention to the training of its teaching staff.

Washington, D. C.

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**The Christian's love for his Savior will halt at no sacrifice**

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## **The White Gift of Youth**

**By George H. Jones, Pastor Second Johnstown Church**

Almost a generation ago a noted bishop called the attention of the church to what he termed, "the most alarming sign of decadence in the Protestant world." It was the two streams of humanity entering and leaving the church at the close of the Sunday school session. The one stream was the youth, with a liberal sprinkling of adults, leaving the church after the Sunday school lesson, and the other, a much smaller stream, of adults entering the church for the preaching services. The departing stream of youth has now matured into the present generation, and many of the churches are showing the effects of the drain. The great pity is in the fact that we failed to devise a method of obstructing the stream and constructing a dam to hold the flood. Only one out of three, of that stream of youth, is related to the church today.

Children gladly come to Sunday school with but little encouragement. Youth has a thousand attractions to keep it away. Organized and commercialized recreation provides games, pleasures and pastimes beyond comprehension, to enlist increasing numbers of young men and women. Leisure time is increasing for workers in all trades, the church needs no excuse to make additional demands, when the world is bidding for this leisure. It may with grace ask for more time than it has been getting. The gift of time is within the range of all, great or small, young or old.

The White Gift of a life is the day of its childhood. The greatest offering a church can receive is the consecration and dedication of her children. The parents may be prevailed upon to make the one; the child must be encouraged to make the other. No better White Gift could grace a church service than this. White Gifts are the only kind that prosper the Cause. Just as the early church spread abroad in power, due to the wonderful spirit of giving, so the Kingdom waits in power for the giving that measures up to apostolic standards. The gift of a life is the greatest gift of all. The gift of money that has no taint of selfishness, is a timely investment, the need is pressing, the opportunity passing, but the gift that made the angels sing, was the gift that the Heavenly Father gave on the first Christmas night so long ago. That gift was so unselfish, that the whiteness of its purity has never been questioned.

The White Gifts we consider today are possible in terms

of Time, Money and Life. Jesus gave many gifts to men. Without exception the spirit determined the character of the gift. They were given for various purposes, each in its turn the needful one of the moment and in the eyes of the Master, the best for the recipient. If we had his wisdom, we would make no mistakes, but being human—and sinful,—our mistakes are many. We are permitted to make some comparisons, with the thought of choosing the best and with this in mind let us not forget the best.

White Gifts are such only as the life sanctifies the gift. The spirit determines the nature of the gift. Illustrations of this fact are the treasured traditions of the church. The Old and New Testaments abound in instances. It is a common mistake to take credit for service and substance, when after all so much self-interest actuated us that to every one but ourselves, such giving was obvious. How often a liberal soul so-called is only a shrewd Jacob, functioning in modern life. There can be no liberal giving of substance, acceptable with God, without intelligent understanding of the need of the gift. Nor can there be acceptable giving in the Kingdom with sordid spirit of exchange. This principle is just as true as that long-contended one, "To obey is better than sacrifice."

White Gifts are those without taint. No story better illustrates this fact than the old German fairy story of the Key Flower. The story is familiar to all who have read the folk tales of Germany. The shepherd boy has discovered the long dreamed of Key Flower. A flower, so the legend ran, that when found, would open the cave chamber where treasures beyond the dreams of a king were gathered. He found a modest little flower, strange of shape and color, but one which when plucked opened for the finder a door to this enchanted cave. The door was there, in the hillside, before his very eyes. The open door discovered the aged guardian, patriarchal and kindly, beckoning and inviting the intruder to take freely, but, **DO NOT FORGET THE BEST.** In the greed for more, and yet more, the flower, with its power, was laid carefully upon the table in front of the aged keeper, whose monotonous sentence kept stirring the shepherd boy into greater exertions to carry away the best. With the voice of the keeper still ringing in his ears with its warning note, he staggered out into the open air, only to find his treasure and even the very door and cave vanish from sight, as he crossed the threshold. He had forgotten the best. The Key Flower was still on the table.

In the White Gift of Youth with its fragrance of childhood and its potential force a problem, the Church has forgotten the best. The vanishing youth has too often carried away the dynamic energy and enthusiasm that belong to youth, and other institutions and organizations have been the benefactors. How shall we restore the lost dynamic? We had the interest of the child, how did we lose him? There is a gap between the eager spirit of the child and the mature interest of the adult that the church has failed to bridge. The stream flows on and the exits to the Sunday school rooms are still sending out their streams of youth to a world that needs the White Gift of Youth to solve its problems and purify its waters of iniquity. But the Church must purify its spirit.

How splendid are the achievements of youth in the Kingdom fields of service. The fervor and abandon, the will to go anywhere and sacrifice anything, is more the offering of youth than of age. Stagnation is often the penalty where youth has been neglected. The doubts that assail them, the questions that confront them, the temptations that beset them, the misunderstandings that thwart them, the emotional upheavals that they grow

into, the daring that belongs to their age, what a field of future power is open to the idealist who follows Jesus. The Church is waiting and waiting to conquer when provision is made to cultivate these fields of rich spiritual possibilities.

Difficulties are there, but what conquests await the explorer. The Sunday school and the Church have been jockeyed into a false position by public schools having social habits objectionable to Christian teaching; the movies with their owners mostly Jew and Catholic; worldly-minded men and women having an antipathy toward genuine Christianity; and by those whose appetites must be satisfied, whether it be of a fleshly nature or financial. Ridicule, misrepresentation, falsehood and sarcasm are aimed at the clean habits and ideals of the follower of Christ, until many, if not most, young people of the church have to apologize for self-restraint.

May we regain our lost dynamic? Shall we teach our youth to proudly claim membership in a Sunday school? To militantly answer a sneer, that cigarette smoking is a sign of silliness? To honestly pity, with no attempt to hide, their scorn for the roadhouse habit? To refrain from vulgar playhouses, with an honest attitude of fear of the filth displayed by degenerate movie stars? To face the doubtful things of today with the old crusading spirit of Jesus? There will be no conquests of permanent worth without his presence; no progress, without his leadership; no higher levels of living, without his standards; and no stability, without his teaching. Chaos will always come where there is no Christ. We have been long in learning this, but as the world has tried every nostrum of political expedient, we may be approaching the time when a better hearing may be given to the Church.

Our White Gifts of 1932 may surpass those of other years, if more of the spirit of the first earthly Christmas is permitted to permeate the Church of Christ. This is not only a matter of our Heavenly Father's desire, this has always been so, but is altogether a matter of personal choice on the part of individual believers, among whom are those of us who read this message. A great crisis calls for great sacrifices. This is the time; may it bring great response. Greater numbers of youth than ever before are loyally meeting the challenge of the day; may this challenge of our Board be met in the spirit in which it is issued and may our youth as never before rise to the occasion so urgently presented.

Johnstown, Pennsylvania.

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**Honor the King by a Gift to his work.**

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## **Our White Gift and Our Seminary**

**By Dr. K. M. Monroe**

This year the National Sunday School Association gives twenty-one hundred dollars toward the upkeep of our Seminary. Two thousand is used to maintain the Chair of Christian Education, occupied by Professor M. A. Stuckey, and one hundred dollars is contributed to the seminary library fund. Do the accomplishments of the seminary justify these budget items? Should they be inserted in next year's budget? Every reader of the Evangelist has a right to form his own opinion, if enlightened by the facts, and give accordingly. Let us consider some things our seminary is doing.

At present we have eighteen young men in our graduate school studying for the ministry or the mission field. These men already have their college work but, being "ambitious for Christ" and our Church, they are glad to

give three more years of their lives to definite study of the Word. Also we have seven special students, including several wives of our graduate men.

Most of our seminary men are holding regular charges and the faculty receives abundant testimony to their ability in the pulpit, in pastoral visitation, and in conducting the affairs of their churches. We are glad to report a deepening of spiritual life, an increased passion for souls, a lack of professionalism, and a sincerity of purpose on the part of the seminary students this year.

The tools of the theolog are books and, although all agree with the author of Ecclesiastes when he says "much study is a weariness of the flesh," there is a joy and inspiration in reading after those who love and honor the Word and seek to discern its meaning. Although our seminary library accession number is above thirty-three hundred there are many books which, if we could procure them, would be exceedingly valuable in theological discipline.

The members of the seminary faculty have been called upon for Bible Conference, Sunday School Institute, and special day work. Professor Stuckey was called this fall to represent the Sunday School Board at the Mid-West Conference and to Philadelphia for Institute work. The first week in January he is to deliver the messages for our Ashland week of prayer, which is to be a united effort on the part of all the churches of the city. The messages will be delivered in one of the down town churches. Dr. Miller has been called on several times for special services. Dean Miller gave the Homecoming address at Rittman and Glenford and preached at Smithville. Now he teaches a Wednesday-evening Bible class on the "Life of Christ." Six Church of the Brethren churches have united for this school and about seventy-five persons are attending. Professor McClain spoke at the Pennsylvania Conference, and recently was the main speaker in a week end Bible Conference held in the Calvary Baptist church of Sandusky, Ohio. The pastor of the church was a student of Brother McClain in the Philadelphia Bible School. Your writer represented the National Sunday School Association at the Indiana Conference and conducted a Bible Conference Week in our Dayton church, delivering ten lectures on the Epistle to the Hebrews.

The seminary fosters in the college a men's and a girls' gospel team. Mr. J. P. Dowdy is president of one, and Miss Ruth Snyder of the other. Sixteen men are active and twenty-eight girls. The men sent teams to Danville, Hayesville, Shelby and Glenford, Ohio; held a week's meeting at Rome, Ohio, and sent a team Thanksgiving vacation to Berne, Indiana. The girls have sent teams to Mt. Gilead, Reedsburg, and Fairhaven, Ohio. A girls' team composed of R. Snyder, L. Carter, F. Cobaugh, M. Ashman, V. Smith and C. Robertson will conduct seven meetings in Johnstown the week between Christmas and New Year's; first church, two meetings; third church, three, one at Conemaugh and one at Vinco.

Mr. Carl Garling and Mr. James Sutherland, both members of the Boys' Gospel Team, have rendered a particular service for our Mt. Zion, Ohio, church which had been boarded up for three years. These young men drive over two hundred miles to conduct services there every other Sunday, with Mr. Garling preaching and Mr. Sutherland taking care of the music. Recently an organization has been effected. The morning attendance ranges around thirty and the evening over fifty.

The California Quartet composed of three seminary men, P. Bauman, D. Carter, E. Pine, and one college man, E. Colburn, sang at our National Conference, conducted

a Sunday evening service at our Dayton church recently, and now are planning for two weeks of evangelistic services at Leon, Iowa, beginning Christmas. They will have charge of both singing and preaching in Brother Miles Taber's church.

Though we might go on to delineate other extra-curricular activities of our seminary we shall cease and again ask you, "Is the work worth while?" Knowing you will answer in the affirmative, we ask you to do your part in making possible the National Sunday School contribution of twenty-one hundred dollars to the cause, by putting all you can in the White Gift Offering Envelope Christmas day.

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Will you venture to give according to the measure of God's Gifts?

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## Christian Endeavorers and the Shipshewana Camp

By Rev. E. M. Riddle, National C. E. President

The training of our young people for Christian work is one of our very great privileges as a church. They have been entrusted to our care and direction. Whether they will be able to enlist their life in service at more than 30 or 60 percent, depends much upon how they are trained. No other organization apart from us is training Brethren young people, no other church is doing it, neither can we expect them to do so, it is our task to teach them to serve in our church groups.

The Shipshewana camp is a strong feature in our summer Sunday school program. The small investment made each year by the National Sunday School Association to touch so many lives, is mightily worth while. The Endeavor leaders have appreciated so much the opportunity to bring into the camp the Leadership Training Course.

The writer has been the instructor in this camp for the Leadership Training Course for six years. These classes have varied from 30 to 106 enrollment. It is truly a preparation for action and expression in the local church. Salesmen specialize in their field, with a course that reveals the HOW of their business. Every tradesman learns his job. Why should not a Christian worker become acquainted with his task? What church in our brotherhood could not use a few more trained workers? This is the very problem that Shipshewana camp seeks to solve.

We have noted already some positive evidence of the returns from such training. Some who entered this course three and four years ago are now serving their own society as officers and in a few cases these young folks are serving as officers in the church. The returns to the local church can hardly be otherwise than gratifying.

Our course requires three years, (one week in each year) to become an Expert Endeavorer). A card of recognition is granted each year, if satisfactory work is done. When three cards have been earned, then the names are sent to the International Society of Christian Endeavor and they forward the C. E. Expert card, granting the holder the right to wear an Expert pin.

I should like to recommend that every Endeavorer in the Brethren Church have some part in the White Gift offering this year, knowing that some part of the gift is used to assist the Summer Young People's Camp.

Waterloo, Iowa.

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The Christian's love for his Savior will halt at no sacrifice

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W. I. OUKER,  
President  
Elkhart, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N

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## His Story, The Same Yesterday, Today and Forever

By Miss Hazel Keiser, Children's Div. Sup't.

In Bethel's lowly manger  
A Baby once was born:  
To some he was a stranger,  
They had not watched that morn.

But some had watched the starlight,  
An angel had told;  
"The Baby came at midnight,  
As prophesied of old."

He was no common baby,  
He for world's sins was sent,  
His life endangered maybe,  
But he on goodness bent.

No kind deeds were slow-coming,  
All of his life he gave.  
Each act for others num'ring,  
That sinners he might save.

His years, just three and thirty  
Were filled with service grand;  
The "Son of Man" was worthy  
Of praise from every land.

The Father called him upward.  
But just before he went,  
His final "go ye" uttered,  
Disciples forth he sent.

And to us all who follow,  
This order did he give,  
To take his message always,  
That everyone may live.

This is Redemption's story—  
For them who will obey.  
"A perfect home in Glory,  
Eternal life for aye."

How dare we fail to render  
This service grand and true;  
We have this work to tender—  
We have this work to do.

For those who need the message  
We must the teachers send,  
For this is not mere adage,  
It is true Life we lend.

A glorious crown is waiting—  
A lasting crown, and more,  
For us who put high rating,  
And go as those of yore.

E'en though our load be heavy,  
E'en though the duties sore,  
E'en though the tasks are plenty,  
Neglect will doom a score.

These days seem full of sorrow,  
These days seem weighted down,  
E'en thoughts of coming morrow  
So often bring a frown.

But why look to the earthy?  
There's greater outlook, child.  
For every one who's worthy  
His name's in Heaven filed.

So give until your giving  
Hurts you, repeat it o'er;  
That's all there is in living,—  
Make Christmas felt by more.

For Christmas, time of giving,  
Originally came through him.  
There's only once for living,  
Go, ere life's light grows dim!

Jesus,—the same yesterday, today and forever! Salvation's Story,—the same yesterday, today and forever.

One act guaranteed the whole plan of God. Once upon a time Heaven came down to earth. Perfection came, in definite contact with imperfection. The Son of God entered earth's sphere in humiliation as the Son of Man. The heavenly was put off for the carnal. The whole sacrifice was made willingly by act of God, for weak humanity of that generation and all generations which were to follow. Yes, this sacrifice of Heaven was performed for you and me and all of this present age. Heaven's loss was not enough. Satan's dominion over earth and heaven was allowed that the conquering power of God might be shown up the greater.

A crucial time had come. Jesus, the Son from Heaven, was called upon to kneel to the demands of righteousness because of Satan and sin. The sin of the whole world demanded of him his life. God knew that was the only hope for the world, so he allowed it. But he allowed it only with the assurance of receiving Christ back to him and heaven again. Jesus had prayed, "Father, if it please thee, let this cup pass from me, nevertheless, not my will but thine be done." So God willed that Innocence should take on the sin of death. That, however, did not end all.

Again Heaven opened, but this time not to empty itself. It now claimed for itself more than it had sacrificed; it claimed Jesus home again, the redeemed saints who were to follow, and the glorious victory over Satan and his cohorts. Only the Spirit, himself, was missing from Heaven. This God understood. Christ had called disciples, before returning to the Father, sending them out to preach and teach "after that the Holy Spirit had come upon them" and filled them. He, the Holy Spirit, would lead them out to spread the "Good News", first in Jerusalem, then in Judea, and finally into the uttermost parts of the world. This same Jesus knew the vastness of God's great plan, therefore he demanded them to disciple all nations—to teach, preach and heal. In entirety, they were to fulfill the every need of humanity.

Each demand Christ followed with such promises as "and lo I am with you always"; "be thou faithful unto death and I will give thee a crown of life", and "in my Father's house are many mansions, I go to prepare a place for you . . . and I will come again and receive you unto myself, that where I am there ye may be also."

With the reality of Christ's victory over Satan, and looking forward to the promised return, the disciples went forth with the "good news" and glad message of the return—"and this same Jesus shall come

again" and "that where he is we may be also."

Since that day, millions have heeded the call and have passed on and are now awaiting the great resurrection day with the promises soon to be realized. But these did not sail through life on flowery beds of ease. Their faith enabled them to bear severe persecutions, in some cases to suffer death, in other cases to leave possessions and home and friends and seek for a place of freedom of worship. Such was the case of the Puritans, who, traveling in search of a land of freedom of worship, settled in our own fair country. A new country and a new people were called forth to the service of the Master. Christ's promises extended on across the waters to us. In all the ages while new lands have been enlightened, old lands have been neglected, until at present America stands foremost among enlightened nations. We were being enlightened while workers for Christ in olden countries were being killed, or driven away by Satan's powers. But meanwhile, God's light has lived on, and his light has gleamed forth into the midst of the wickedness and superstitions of the world. To the few faithful who have gone out to fight these heathen superstitions, shall we not stand true? Or shall we let them fight alone for God and the right, and just be satisfied that we ourselves know Christ? Shall we leave them to fight alone until through weakness of the flesh they too will faint along the way? Our nation has been Christianized. Shall we be satisfied and let other nations die in sin? You may say, "There is plenty to do at home, why bother with them until all here are saved?" Christ says if you preach and they hear not the gospel, shake the dust from off your feet and take the message of salvation on to others. He also said it is not enough until all have heard his message—out to the uttermost parts of the earth. Some others may be saying, "But during these times of depression, finances will not allow the sending of so many teachers at so great expense." To this Christ replies that we must seek first the kingdom and all other things will be added unto us. He also warns us that as his followers we should take no thought for the morrow, what we shall wear or what we shall eat, since all that is in his hands.

His final promise safeguards everything.—"lo I am with you always, even unto the end of the world." Considering this, with his assurance that all things are possible to them that believe, we should send out missionaries with more anxiety than ever. For the testings of the hardest times will most fully prove the certainty of Christ our Redeemer as victor. Let us take courage in this depression year, and go out to the far corners and prove our Christ and his power over the Satanic forces of the earth. Probably God has allowed such a year as 1932-33 to more fully demonstrate his power and prove the faithfulness of his so-called followers. Probably this is the testing time for the gleaming of true from false followers. There sometimes seems to be no way for the world to know who is serious and who is a sham. Probably it is God's testing time.

God is the same yesterday, today and forever; all things are still possible even though the depression is on. Depression is never on with God. May we not prove God's ability over our own inability, by putting ourselves to the real test? For lo, the harvest is at hand, the fields are ripe but

the laborers are few. Send ye forth laborers.

Bryan, Ohio.

### STUDYING THE SUNDAY SCHOOL LESSON

at the  
Family Altar  
with  
Thoburn C. Lyon

### GOD'S GIFT TO MAN—CHRISTMAS LESSON

(Lesson for December 25)

Lesson Text: Luke 2:8-20; Golden Text: John 3:16

#### Daily Readings and Suggestions

#### MONDAY

God's Gift Given. Luke 2:1-7

The story that never grows old. A story so simple that it scarcely seems possible that around it have centered the highest thoughts and noblest endeavors of the human race. These were but peasant folks, enduring a journey of hardship by command of a Roman emperor, yet the holy child that was born of this virgin today wields wider sway than Augustus ever dreamed of, and shall yet be known as King of kings and Lord of lords. So was God's gift given, and today we love him because he first loved us, and sent his Son to be the propitiation for our sins. Let us praise him for his unspeakable gift!

#### TUESDAY

God's Gift Described. Luke 2:8-14

Just a babe lying in a manger, yet God in the flesh! There are some who object to speaking of our Lord by the name of Jesus alone, saying that it was merely his earthly name, and that we should speak of him rather as "Jesus, the Christ." But these forget that Jesus was no earthly name, for it was the angel who said: "And thou shalt call his name JESUS: for he shall save his people from their sins." He was born our Savior, the Christ of God. The angels could not understand this (1 Pet. 1:12), yet they sang praises unto him on the night of his birth. May the song of the angels re-echo in our hearts today!

#### WEDNESDAY

God's Gift Proclaimed. Luke 2:15-20

Well might we learn a lesson from those Bethlehem shepherds! Nothing doubting, they at once went to see this great thing which had come to pass. And when they had seen it, had come in direct contact with the Savior, they made known abroad the "good news," glorifying and praising God as they returned. Their daily duties thereafter may have been as prosaic as ever, but there must have been a joy in their hearts that they had not known before. May our hearts likewise be filled with the joy that comes from a personal knowledge of the Savior, for it is out of the abundance of the heart that the mouth speaketh.

#### THURSDAY

God's Gift Rejected. Luke 23:13-21

Words simply cannot express the tragedy of these few simple sentences. He came unto his own, the beings he had himself created, and his own received him not. Light was come into the world, but men loved darkness rather than light, because their deeds were evil. God help us to realize the

exceeding sinfulness of rejecting God's great gift! But the greatest wonder of all is that God, knowing that his gift would be rejected, yet loved sinful men so that he would send his Son to die for us, that we might have life! "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

#### FRIDAY

God's Gift Received. John 6:66-71

Although Jesus was rejected by his own nation, and is still rejected by the world at large, in every age there have been those that have received him, and have been given power to become the sons of God. True, they have been persecuted even as Christ was persecuted, but they have washed their robes and made them white in the blood of the Lamb; and the Lamb shall feed them, and shall lead them unto living fountains of waters. Read all of this blessed promise in Rev. 7:9-17.

#### SATURDAY

God's Gift to All. John 3:16-21

It seems needless to remind ourselves that God's gift was not for a favored few alone, but was intended for all; that it was his plan that we should bear the good news of his great gift to every land and nation. Yet it is well to remember this at Christmas. May we dedicate ourselves anew to this great labor of love for which he himself commissioned us!

#### SUNDAY

God's Gift, the Prince of Peace. Isa. 9:6, 7

Since the world rejected Jesus the world has known no peace. Today men's hearts are failing them for fear of conditions throughout the earth, and our only hope is in the coming again of the Prince of Peace. What comfort in the knowledge that the zeal of the Lord of hosts will perform this! Yet a little while, and he that shall come will come, and will not tarry. Lord, haste the day!

<p>E. M. RIDDLE, President 1117 Randolph St., Waterloo, Iowa F. G. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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C. D. WHITMER, 217 E. Duell Ave., South Bend, Ind.

### December—"Service for Others"

Plan Christmas Service.  
Visitation Campaign.  
Gifts of clothing or toys for orphanage or mission school.  
Care for needy in your local community.  
Fight tobacco and alcohol habits and evils.  
Let us do everything we can this Christmas season to make others happy, and remind them of the service of our Great Master for us.  
C. D. WHITMER.

### PRAYER MEETING COMMITTEE RESPONSIBILITIES

By Inez Ludy

The plan of a Christian Endeavor society is to create Christian fellowship by playing together, working together, and worshipping together. The prayer meeting committee has a huge job before it in planning the majority of the gatherings of this group, the weekly prayer meetings.

This committee has the responsibility for appointing leaders for the meetings, selecting them a considerable length of time in advance. The committee should meet with the leaders of the month, some time ahead, to present to them the general outline of a meeting and to create the best spirit of worship and creative discussion.

The committee should be on the lookout for all forms of variety which might be included in the meeting to further the topic. Show appreciation for what is done by the leaders and by all the members of the society, be it ever so slight or so important a contribution.

It is the committee's responsibility to do all in its power to get others to take part in the meetings and to develop them from offering little additions to the place where they can take care of the most important details. Try to make each one, experienced or inexperienced, feel that he really belongs

to the group and that a society feels the loss when he is not present.

The committee should promote attendance at the consecration meeting each month, and should work with the missionary committee to plan special meetings.—C. E. World.

Tucson, Arizona.

### SCRIPTURE BACKGROUND FOR THE PLEDGE

By Wilma J. Thompson

For your consecration meeting give one of the key words or phrases of the pledge to each of the younger members. Ask them to quote the part of the pledge assigned to them, with a Scripture verse related to that part.

Some familiar verses that may be used are the following:

"Trusting in the Lord Jesus Christ for strength," Phil. 4:13.

"I promise," Ps. 61:8.

"Strive," Phil. 3:14.

"Whatever," John 15:14.

"To pray," Matt. 6:6.

"Read the Bible," Ps. 119:105.

"Support . . . my church," Ps. 100:2.

"As an active member," 2 Tim. 2:15.

"To lead a Christian life," Prov. 3:6.

Stuebenville, Ohio—C. E. World.

Get into sympathy with Jesus. Seek his presence, seek his help. And walking through the world in his company, you will be as balm in the bleakest weather, a benediction in the wildest scene.—James Hamilton.

If Christians are to live together, they will pray together; and united prayer is necessarily of an intercessory character, as being offered for each other and for the whole, and for self as one of the whole.—J. H. Newman.



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**R. PAUL MILLER**  
 Home Missionary Secretary  
 Genee, Indiana

### The Cobbler Who Became an Ambassador. I Cor. 1:27, 28

By W. O. Klopfenstein

(Continued from last week)

Desiring to utilize the advantages of his Fort Williams professorship as a means to the realization of his missionary vision, he announced to Marchman and Ward his intention to translate the Bible in all the chief languages of India. They entered into this plan most heartily, realizing that such advantages might never occur again. For this stupendous task Carey was peculiarly fitted both by natural endowment and providential training. In the course of the thirty years that followed more than 212,000 volumes of the sacred Scriptures in some thirty different languages came from the Mission press—Carey, the translator, and Ward, the printer. And, to lighten the labors of his successors, he prepared a number of grammars and dictionaries. He wrote grammars in Bengali, Marathi, Sanskrit, Panjabi, Telegu, and Kanarese. He compiled dictionaries in Bengali, Marathi, and Sanskrit, the former containing eighty thousand words and representing the labor of thirty years. Let it be remembered also, that in addition to these almost superhuman labors, Carey preached regularly and had a part in opening and maintaining some twenty stations in connection with the Mission. Then his wife, for five years helpless, died in 1809. His frequent letters to his three sons betray the jealous interest of a tender-hearted father. One son Felix though unusually gifted, was as unstable as water. Once a promising missionary, he accepted the position as Burmah's ambassador to Calcutta. His devoted father was horrified as though he had committed some crime and exclaimed, "Felix is shrivelled from a missionary into an ambassador."

On March 11, 1812, during Carey's absence, the Mission printing house was destroyed by fire. Many of his manuscripts and some of his completed translations were lost, though some of the presses were salvaged from the ruins. Their material loss alone was estimated at nearly \$50,000. Friends in England repaired the loss in two months. Carey and his assistants set themselves to the task of reproducing the lost manuscripts, the translations improving by a second rendering.

Let it not be thought, however, that those immense labors were performed without opposition. The Serampore Mission was at first under the Danish flag. When later, the territory passed under British control, its very existence was threatened. The East India Company enjoyed a monopoly of control, and did not or could not, for political reasons, favor missionary effort. It was only after a long and heated battle in the British Parliament on the occasion of the renewal of the Company's charter, and through the untiring exertions of Andrew Fuller at the home base and the influence of the great Wilberforce in the House of Commons, that the situation was saved.

Convinced after twenty-five years in India that the task of evangelism must eventu-

ally fall upon trained native workers, Carey and his associates opened the Serampore College. Their curriculum was not limited to theology, but included related subjects, the knowledge of which they regarded as essential to an intelligent presentation of the Gospel.

But the marches of time are often cruel. In 1815, Andrew Fuller, the strong man who held the ropes at home, passed to his reward and new and younger hands eagerly grasped the reigns of administration to the unspeakable sorrow of the senior missionaries on the field. Moreover, the missionaries who had been sent out by the Society in recent years were imbued with the same spirit and chafed under the principles of self-denial to which Carey, Marshman, and Ward had voluntarily committed themselves. The home committee assumed dictatorial airs and endeavored to gain control of the Serampore properties. It was even insinuated that the three men were feathering nests for themselves and their families. Yet nothing could have been farther from the truth. Careys' professorship, Marshman's boarding schools, and Ward's printing business had contributed to the Mission during their incumbency the almost unbelievable sum of £68,000 (\$340,000). Those misunderstandings cut deeply into the hearts of the three veterans. Considering that from the day of his appointment in 1793 to the day of his death, Carey did not receive more than \$3,000 from the home committee, that he earned his own living as well as that of his family, and contributed something like \$200,000 to the work in India, one's heart is touched when he replies to the cruel accusations by saying that after those many years of service he had not even laid aside a sum for his own burial!

It remains for us now to summarize briefly the events of his later years. During his long residence of forty years in India he never took a single furlough in England. At the age of seventy he was cheerful and happy, though emaciated by frequent fevers. He still continued his translation work, gave three lectures weekly at the College, and took his turn at preaching. His interest in India's welfare continued to the end of his life. Through his influence at least two infamous practices were stopped, namely, the casting of infants into the Ganges as an offering to the crocodiles, and the burning of widows with the bodies of their husbands. Shortly after his arrival in India he witnessed the burning of a widow; he then and there dedicated himself to the task of abolishing that gross evil.

It is in the field of Biblical translation that Carey made his greatest contribution to missions, for to him had been entrusted as to few men before or since, the gift of tongues. He translated the whole Bible into Bengali, Oriya, Hindi, Marathi, Assamese and Sanskrit, and the New Testament into many more. When asked how he managed

to acquire so many languages, he replied that "None knew what they could do, till they tried; and that, having once thoroughly mastered Bengali, Hindi, Sanskrit, Persian, Panjabi, and Dravidian Telegu, all else was simple!"

A few short months remained. On the morning of June 9, 1834, he passed through the portals to a glorious reward. Truly, the ways of God are past human understanding! Passing by the great men of his day, God chose this obscure cobbler to be his ambassador to the East. Carey demonstrated for all time what can be done by hard work by a life that was wholly consecrated to God. Dr. A. T. Pierson has said, "With little teaching, he became learned; poor himself, he made millions rich; by birth obscure, he rose to unsought eminence; and seeking only to follow the Lord's leading, he led forward the Lord's host."—The Missionary Worker.

### One Hundred Dollars for Flowers--But

By Robert E. Speer\*

The Rev. William Sidebotham, who died in Bay City, Michigan, on February 6, 1931, was for over half a century a most faithful, self-sacrificing and devoted Presbyterian minister. He had five children, and although he never lived where there was a high school until all of the children had passed high school age, every one of them went to college. Three sons became Presbyterian ministers; one daughter a successful home missionary teacher, and the other a public school teacher. One of the sons went as a missionary to Korea.

When Mrs. Sidebotham died in 1929 her husband wrote to the Board of Foreign Missions:

"My wonderful wife died last night. The funeral arrangements are all made. For some years the money to cover expenses of funeral has been ready. Many times she has said: 'Don't spend a cent for flowers when I die. Give it to Foreign Missions.' Accordingly I enclose \$100 from her for the field in Taiku, in memory of our son. She has often wished she was rich, but never that she might have a better wardrobe, etc., but that she might help the poor and help foreign missions. My salary was never more than \$700 and manse (often less) till I was sixty-four; never more than \$800 and manse till I was over seventy, in 1918, never more than \$1,200 and manse till I retired, and began to get \$50 a month from the Board of Relief. Yet she uncomplainingly gave her children and rejoiced in our tithing until the end. I am,

"Your brother in the work,  
 (Signed) "William Sidebotham."

It is such a gift as this and such gifts as Mr. and Mrs. Sidebotham have made all their lives in their children and in their prayers which, under God, give to the missionary cause its glory and bring down upon it the blessing of him who loved us and gave himself for us.

Now Mr. Sidebotham himself has passed on, and shortly after his death his daughter, Miss Emily Sidebotham, wrote to the Board in part as follows:

"When we opened my father's will we

\*Condensed from The Presbyterian, by "The Missionary Review of the World."



found a sheet of instructions. Among them was the following:

"After my funeral expenses are all paid, take \$100 for flowers. Do not buy flowers, but send it to Dr. Speer, asking him to see that it is used for work in Korea in memory of my son Richard."

"So I am enclosing a check for that amount. I am glad father was able to do this, and that he commissioned me to carry out this wish."

"During the last eight and a half years that I have been at home caring for my parents, I have realized how dear the work of his Kingdom was to their hearts. I have

appreciated more than ever before the sacrifices they made in their earlier years, that we might be educated, and I have come to understand a little more fully the joy they had when we all entered Christian work. I feel as though we had been left a great heritage, something that will be an inspiration to us all our lives."

These letters illustrate the true basis on which the missionary enterprise rests, first, in the purpose of God with regard to his only Son, the Savior of the world, and second, in the pure love and sacrifice due to Christian spirit in such true and simple lives as this.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS CONCERNING WASHINGTON, D. C. CHURCH, FROM WINCHESTER

It gives me great pleasure to say a few words concerning the fine work that our Brethren are doing for God in the Nation's capital city. Their pastor, Brother Homer Kent, can surely feel elated to have such a loyal spirit-filled group to work with and these cooperating Brethren consider themselves not only fortunate but are rejoicing that God has given them a real man of God to be their shepherd. During my two weeks' labor there I have discovered abundant proof that our church under Brother Kent's leadership is going forward in showing by precept and example that she is a mighty fortress for our God. Her influence is felt not only in the immediate neighborhood but also throughout the city. Her testimony is not hidden under the bushel but is being reflected daily in lives that are not ashamed to witness for Christ during the week. Thank God that we have in our own Nations' Capital city a church, whose members are showing to the world just exactly what our Christ bade them do. "Be salt that has not lost its savor neither its preserving quality." I bless God for not only the preserving and savor of life that I received through their fellowship but also for the added beauty that came to me as a result of slumbering on a "Beauty Rest Mattress." All through the kindness and hospitality of Brother and Sister Richard MacLennon and Brother and Sister Richard Saunders. They sacrificed the use of their comfortable room for a poor, unworthy preacher. Thanks to you, Brother and Sister Saunders, you've helped an ugly looking preacher to be a little more beautiful in spirit. Also, thank you, Brother and Sister MacLennon, for your appetizing breakfasts, and to all the other sisters for opening their homes with delicious and well-planned meals. I want to extend my gratitude and appreciation. My fellowship with Brother Kent was surely enjoyed. It was profitable, edifying and instructive. His gospel messages together with his leadership in this meeting has surely proven his ability as an evangelist. And I commend him as such to the brotherhood. What he termed as a trial or experiment, proved to be a real success, shown by at least these four factors which entered the meeting—large attendance, fine interest, goodly response and loyal support.

The self-sacrificing brothers and sisters

are to be commended for their launching forth to build in the spring, God willing. They are surely handicapped for want of room and certainly deserving of any financial means that any one able in the brotherhood could give to help erect the second story. May God speak to those having bank accounts that serve no one but themselves. God give the Brethren Church more converted pocketbooks. God bless Washington church and make you to increase and abound in his Grace. E. J. ROHART.

### NEWS FROM GLENFORD, OHIO

The end of this month marks the first year's work for the new pastor at Glenford, Ohio. As I look back over the good year I can see some of the most interesting events and high lights, of which I desire to write to any in the brotherhood interested.

The situation within the church has been unfavorable. I believe the members have really gone through some trying times. Since they were hampered with a small membership and a lack of funds, there was no program contemplated and no pastor employed. Slowly throughout the year we have seen old members returning and taking up their work as well as some new ones making their first stand for Christ and the church. New interests have been aroused, preaching services held on alternate Sundays, and all current expenses absolved.

The pastor has not been in position to do adequate church visitation, as he is there only twice a month and that over the week end. Moreover, the active membership is widely scattered. During a recent survey it was discovered that some families live approximately twenty to twenty-five miles apart. For one to make several visits to each family in one year means quite an accumulation of mileage.

We have attempted a Christian Endeavor Society, which died once and was resurrected once. The members are of the early intermediate age and without much experience in Christian Endeavor work. Nevertheless they appear as promising leaders and the future prospects for Christian Endeavor are bright. Last summer they held an ice cream festival on the church lawn which was a huge success. In addition to a splendid turnout of Glenford people, there was a large delegation from the Mt. Zion Brethren church, below Bremen, Ohio, representing their Christian Endeavor there.

This was one of the evidences of the work Brother Karl Garling is doing at a place that was padlocked for years. As a result of the festival the Christian Endeavor treasury was fifteen dollars ahead.

The W. M. S. is active and more than once the members answer an S. O. S. call for immediate assistance in church work. Recently they fell in line with the Red Cross sewing, thus expressing themselves in a real way, that the poor should be helped.

The Sunday school is well organized and graded for a small school. Our Superintendent, Mr. O. L. Helser, is very faithful, and on the job every Sunday ready to start promptly. His outstanding feature is the illustrated chalk talk bearing upon some phase of the lesson studied. The attendance varies from the twenties to fifties.

On October sixteenth, we held our fall communion service, this was the mountain top experience of the year. On November thirteenth, Dr. J. Allen Miller, a former pastor, was with us. In the morning he preached an excellent sermon, which found its way into many hearts. In the afternoon he spoke of his trip to Palestine and other countries he visited. Many of the friends from the Church of the Brethren found their way down to hear him. The whole group was delighted with his presence and messages.

For several months we anticipated a Gospel Team from the College and were not disappointed in the team composed of Kenneth Hulit, Ashland, Ohio; J. Garber Drushal, Lost Creek, Kentucky; and Tom Hammers, Johnstown, Pennsylvania. They made excellent workers, and all had opportunities for preaching. Brother Drushal was in great demand at the piano, playing solos and striking out chorus tunes. The people enjoyed their gospel sermons and the fine Christian joy they brought along. Sunday morning was decision day, at which time four young people made a definite decision for Jesus as Savior.

As we enter another year, we count on big things and better achievements than those before, also a happy time in fellowship with Jesus our Lord.

NORMAN UPHOUSE, Student Pastor.

### REVIVAL AT MEXICO, INDIANA

It was indeed a privilege to be invited to hold a revival meeting in this church, one of the oldest in the brotherhood. From this church have gone those who have been instrumental in the organizing of other churches in this part of the state. From the beginning of the meetings I realized that I would have a group of loyal, faithful workers lending their every effort toward the work of winning men and women for Christ.

Our meeting with these good people began on November 13th and closed November 27th. As often happens man is not always able to pick out ideal weather and during the first week we found ourselves in the midst of some real winter weather. Because of the heavy snow, roads were blocked; schools were closed and some of the members found it impossible to attend services. However, this condition did not affect to any great extent the membership of the church, who proved most faithful during the entire meetings. It did however provide an excuse for the many that we were trying to reach with the message of Life.

Words cannot express our pleasure in working with Brother Spacht and in visit-

ing in their home. According to present plans Brother Spacht will be with me in a meeting some time in the near future. Our fellowship with Brother and Sister Spacht and our visits with them in the homes of the members will long be remembered. Many visits were made. not only in the homes of members, but others as well.

Plans to hold cottage prayer services were necessarily changed because of the heavy snow but prayer for the meetings was made during a fifteen minute service prior to the evening message. This was a great source of inspiration and strength to the speaker to meet each evening with this group and unite with them as they earnestly prayed that God would give us victory and that the Holy Spirit might lead many to accept Christ as their Savior.

Coming among these people almost as a stranger, I could not have expected a finer welcome than was extended me. The fine fellowship and their wonderful hospitality could not be surpassed. Were I to try to name the friends that I made or to name the ones whose hospitality I so greatly appreciated, I would not know where to stop, so I can only say "Thank You" to all in a general way. My home while there was with Brother and Sister Kyle Neuman who did all that was within their power to provide for my comfort and to make me feel at home.

We have greatly enjoyed this service and feel that besides the actual results of the meeting, there has been a general strengthening of the church. With the leadership that they have; with the talent available, and with the faithfulness of its members we can expect to hear a great deal from this church. Two weeks is pretty short to accomplish much and we were loath to close but we pray that the revival may continue and that many who for so long have been saying "NO," will finally yield to the pleading of the Holy Spirit.

GEORGE C. PONTIUS,  
West Alexandria, Ohio.

#### MEXICO, INDIANA, BRETHREN CHURCH

Sunday evening, November 27th, we closed a two weeks' revival meeting under the leadership of Brother George C. Pontius, pastor of the Brethren church at West Alexandria, Ohio.

The meetings began under adverse weather conditions as a snow storm hit us Tuesday of the first week and some of our most faithful members were unable to attend until the week was nearly gone. However, we have no alibi to offer as the meeting was a very successful one. We feel that the church was spiritually strengthened and brought to a clearer sense of its obligations in its ministry in the community, especially to the unsaved. Brother Pontius' messages were plain, clear-cut, upheld continuously by the word of God, and the leadership of the Holy Spirit was felt in every meeting. One special avenue of blessing in the meetings was the prayer service conducted by the evangelist preceding the preaching hour. Those who attended these prayer meetings, and they were many, availed themselves of additional spiritual blessing. Those who did not attend all that we can say is, they lost to some degree the greater blessings of the revival.

On the last Sunday at the Sunday school hour Decision Day was observed and two fine young girls gave their lives to Christ.

Two other persons, members of a distant Brethren church, will be received by letter.

Just a word about the evangelist. I found Brother Pontius to be a very loyal and zealous servant of Christ, cooperating in every way that the meetings might be of the greatest possible benefit to the cause of Christ. He was untiring in his efforts with us and made many friends by his pleasing personality and effective approach. I received many words of praise concerning his methods and messages. May the Lord richly bless his efforts in his field of labor.

I would like to say a few words about the work in general in this portion of the Lord's vineyard. The Sunday school under the leadership of Brother Elmer Neff is very active and efficient. Much interest is being maintained and the attendance is well over that of last year. The attendance during the revival was 97 the first Sunday, 100 the second, and 105 the third.

The W. M. S. with Sister Chas. Black as president, is quite active and doing a fine piece of work for the church and community.

Last, but not least, the Christian Endeavor Society, under the leadership of Miss Ellen Ault, has been re-organized and meetings held regularly. Much interest is being manifested. There is a splendid group of young people here and we are planning and praying for a larger membership and a greater participation in this branch of Christ's service. Reader, may we not have your prayers in behalf of the Lord's work at Mexico?

MARK B. SPACHT, Pastor.

#### BRYAN, OHIO

The readers of the Evangelist are no doubt interested in our meetings at Bryan, just as we are interested in the rest of the brotherhood, and would like to know some thing about them. On November 13th we started our revival efforts, with Mr. and Mrs. H. E. Richer in charge of the music and the writer doing the preaching. We had planned for this meeting for some weeks and had prayed very definitely for the success of this meeting. We made these services the object of our efforts in our prayer services. The first service was well attended and the house was full, then there came some bad weather and a deep snow which cut down our attendance, for those from the rural districts could not drive their cars for a few days and only those who were close to the church could get there. But in spite of that the attendance was good. We were not able to seat all that came and some were turned away on the second Sunday evening. We had the finest spirit of cooperation on the part of Christian people of other churches in the town.

We tried to preach the Gospel pure and simple as best we could in our weak way, and every song that the Richers brought to us was a sermon, and true to the Word of God. These all found their way into the hearts of the people and many that had resisted God for years were moved and yielded to his call. One of the outstanding features of this meeting was the elderly people that came to Christ and accepted him as their personal Savior. This we believe was the result of earnest prayer for these people, by those who were interested in them. The visible results of the meetings, were eighteen confessions. Four were children, and the rest were adults, four of them were well past the fifty mark—two of

them, sisters, one almost seventy years old, and the other past seventy. Fourteen have been baptized and twelve received into the church. Two are not certain where they will place their membership, and four are to be baptized. We think all will unite with the church with the exception of one who found opposition on the part of parents. We are hoping that God will break down that opposition. There has been a wonderful spirit of cooperation and fellowship on the part of all the members of the church. A church working in harmony for God can do mighty works for him. We are praying that God will see fit to continue to use us to glorify his name, and ask an interest in all your prayers.

C. A. STEWART.

#### CALVARY CHURCH, NEW JERSEY

After much prayer and preparation we decided to put on a three weeks' revival meeting in November. Everything seemed to go against the meeting. During the first week, political speeches and general election were a real distraction. The second week, we had hard rains for five days and since most of the people live on dirt backroads, it was almost an impossibility to come. During the last week, the crowds came. We had delegations from many places. Brother Steffler and some friends from Third church, Philadelphia, were there one night. He brought the Adams Trio with him. We wish to express our thanks for their kind cooperation.

On Sunday morning, December 4th, 10 were baptized and in the evening, they were taken into the Calvary church. There were 11 all told but one is going to join the Methodist church.

The Calvary field is very difficult. Two previous revivals produced practically no visible results to the church. Ten additions with new interest and new families reached, not only means a 25% increase in the Calvary membership but the prospects for the future are very bright. My father, I. D. Bowman, was the evangelist. We praise our Heavenly Father from the depths of our hearts for souls won into his kingdom.

In conjunction with the baptismal service, my ordination into the Brethren ministry took place. Rev. S. E. Christiansen of Alentown gave an exceptional address upon the duties of the minister and the church to each other. A very unique and unexpected event in the ordination service was the appearance of twelve former members of the Whole Gospel Mission of South Philadelphia, which is not now in existence. There were three ministers in this group of twelve, one of whom was Rev. Osmer Tressler, a noted welfare worker connected with the Seaman's Institute of Philadelphia.

Our prayer is that God may keep us worthy of the high calling.

Yours in Christian Service,  
J. MILTON BOWMAN.

#### PICKING A PRIZE PREACHER

Candidating is a disgrace to the house of God. Who thinks of God when a candidate is preaching? Not the preacher, because he is thinking of the people; not the people, because they are dissecting the preacher. Nothing is so demoralizing to a Christian church as candidating. It converts public worship into a farce. Moreover, it is humiliating to the preacher. To be inspected like a pumpkin at a fair, to be put through

the paces like a horse at a race, to be judged by a miscellaneous assembly, many of whom do not know what a good sermon is, is an outrage upon ministers which ought to be abolished forthwith. The best advice to a church is, candidate not at all. It is a useless piece of business at the best. What can you tell from one sermon? A shallow man, confident and magnetic, may please you at first hearing, while a worthy man, from humility or physical trepidation, may disappoint you. You must hear a man preach a year before you have a right to judge him. Good preachers are better in their twentieth sermon than in their first. Candidating does not tell you enough. A minister is more than a preacher. He does various kinds of work. Fidelity in these other labors is as important as ability in pulpit ministrations. Manhood is a supreme qualification, and you cannot judge of manhood in one sermon.—Exchange.

## OUR LITTLE READERS

### THE SHARING SLED

By Ethelyn Andrews

Ever since the first snow fell, Harry had wished for a sled, a red sled, an old sled, or a new sled; any sled, just so it was a sled.

"If I had a sled, I'd share it with others," Harry said to himself. But no sled came.

Day by day Harry watched the other boys drag their sleds to the top of the hill beyond and listened to their happy laughter as they coasted down. He knew that his mother and father could not afford to buy him a sled; so he fought his disappointment all alone. But one day an idea came to him.

"I'm going to use that old wash tub for a sled!" he fairly shouted in his enthusiasm. "It's better than no sled at all."

"That's a capital idea," father agreed. "With some paint and runners it will—"

"Do you really mean it?" Harry interrupted, his eyes brighter than they had been since he began wishing for a sled.

It was evident Harry's father was in earnest, for he already had a paint can down and was opening the tool chest. The evenings that followed, were filled with hammering and pounding. Harry helped as much as he could, but when his eyes grew tired and sleepy, he crept off to bed. The tub no longer looked like an old discarded wash tub. It was painted a bright red and had wide smooth runners.

At last came the eventful day when it was finished. Harry pulled his cap down over his ears, and dragging the sled after him started off down the street toward the hill. He had not gone far, however, when he met Mrs. Morton with her arms full of bundles. Instantly Harry thought of his promise to himself of sharing.

"Mrs. Morton," he said, stopping suddenly, "let me take those packages home for you. They must be heavy, and you have so far to go."

Very gratefully, Mrs. Morton put her packages into the tub. "What a beautiful sled!" she exclaimed, "and just the very thing to carry packages in, for they can't fall out."

When they reached the Morton home, there was chubby three year old Carl waving his hands at the window. At the sight

of the bright red tub, he set up a wild cry, "Me ride too," and looked so pleading that Harry thought of his promise to share. So he asked Mrs. Morton's permission to take Carl coasting.

Down they went and back up they climbed, over and over again until Carl's cheeks were rosy red with the cold wind. But Carl did not have all the rides. Oh, no! Harry explained to the little fellow that he had promised himself if he ever got a sled that he would share it. So when the Henderson boys came along Carl waited at the top of the hill while they took two coats apiece. So it was, day after day. After his errands were done at home, Harry was always to be found on the hill, enjoying the red tub. And nearly always Carl was there too, for that was part of the promise of sharing. And then one day something happened. Harry and Carl were coasting down the hill to meet Mrs. Morton who was approaching with her arms full of bundles, when without warning, the bottom ripped out of the tub and sent Harry and Carl tumbling in the snow.

But despite the sorrow that immediately pulled at his heart, Harry struggled to his feet. "Well, I can mend it well enough to get your groceries home," he said to Mrs. Morton. And sure enough he did.

"Maybe Santa Claus will bring you another one," sympathized Mrs. Morton.

"I'd rather he wouldn't," promptly answered Harry. "The baby needs a warm coat and mother needs a new dress. I guess I can get along without a sled."

But no one knew how Harry missed the red tub. It was Christmas week and sleds of all kinds and colors dotted the hillside. "It was a faithful little sled while it lasted," he mused, sadly, thinking of the little red tub, "and I guess it's happy even if it can't run any more, because it made others so happy."

Just then there was a knock at the door and Harry ran to answer it. A tall man stood there with a package almost as big as himself. This he thrust into the room and walked away.

"What can it be?" Harry exclaimed and then he pulled back the wrapping paper and saw. It was a fine big sled, painted red, white and blue, and the seat was wide enough for two. There were pockets on either side to hold tools and small packages, and a strong rope that snapped on when needed.

"Oh, oh, oh!" shouted Harry. "Isn't it lovely. But surely there is some mistake. It can't be for me." And then he saw a tiny card dangling from a runner. He took it and read:

"To the boy who shares his pleasures, From those with whom he shared them."

"Oh, it's from the Mortons!" cried Harry. And then he couldn't say another word, for his throat filled up and his eyes got misty. But though he couldn't talk out loud, he could say something to himself and that he did. And what he said was something like this, "I'll share my sled, and with it try to make others happy. And I shall call it the 'sharing sled'!"—Children at Work.

## ANNOUNCEMENTS

### AWAKE! AWAKE!

The greatest need of the hour is a spiritual awakening. Serious evils threaten both

church and state. Millions are groping in darkness trying to find a way out of present distress. Many are dying without God and without hope. The need is tremendous. The opportunity is appealing. The responsibility is urging. Every Christian should be alert and active. Every church should have a spiritual revival. The writer is available for assistance in such service with gospel sermon and Bible study. Finances need not worry. We want souls rather than money. Your freewill offering will be sufficient. Write at once for date for either winter or spring. H. M. OBERHOLTZER, Sidney, Indiana.

### NOTICE

During the past week the White Gift envelopes were mailed to the pastors of the churches of the brotherhood or to responsible parties in those churches which are now without a regular minister in charge.

In case your packet of envelopes is lost or unduly delayed in the mails, or a larger supply is needed, kindly write to the undersigned at Ashland and you will be supplied.

M. A. STUCKEY.

### NOTICE TO ALL PASTORS AND TREASURERS

*We have greatly appreciated the fine spirit of co-operation manifested in the past by the majority of church officers in the promptness with which they have sent in their Thanksgiving Offerings. This is the hardest time of the year for our work. Our funds are at the lowest ebb. We are earnestly praying that we will receive enough early offerings to care for the December allowances to the Mission Pastors. Things are hard enough for them without having to write them that we cannot pay them at Christmas time. YOU HAVE ALWAYS HELPED US! HELP US NOW! THE LORD WILL HELP YOU DO IT!*

R. Paul Miller.

## THE BRETHREN'S HOME EMERGENCY CORNER

### SAVE

Can the Brethren Church save her vested Interests and Properties?

These Properties involve the sacrificial efforts of years. They are: Our Mission Properties and Interests, Our Publishing House, Our College, Our BRETHREN HOME?

When we appeal weekly to the Church to give us the needed help to maintain the BRETHREN HOME we are really PLEADING THE CASE OF ALL BRETHREN INTERESTS.

Prayer and offerings of money and materials alone can help us over the crisis of the present time.

Send your gifts and offering to The Brethren Home, Flora, Indiana.



# WILL YOU REMEMBER

TO BRING A

## WHITE GIFT

### FOR YOUR KING



In Remembrance of His First Birthday

## A GIFT OF SELF - SERVICE - SUBSTANCE

### December 25 is White Gift Sunday

The National Sunday School Association Calls You to  
SUPPORT THE TEACHING MINISTRY OF THE CHURCH  
In South America, Africa, Ashland College, Camp Shiphewana and  
Every Church School in the Brotherhood

THE FIRST WHITE GIFT FOR 1932

Has Been Received!

For years a good sister has been the first to respond and always with five dollars. This year she writes,

"Here is a 'WHITE GIFT' offering—some might say a 'Red Gift' did they know the circumstances. . . . May the Lord bless it . . . as He did the loaves and fishes."

That "White Gift" is indeed a "Red Gift" of sacrifice this year. It is a challenge to us all.

## REMEMBER

### YOU SHOW YOUR CHRISTMAS SPIRIT BY YOUR GIFT

1928  
\$4420.85

1929  
\$3839.68

1930  
\$3508.03

1931  
\$2186.13

Send all gifts of money to  
M. P. PUTERBAUGH, Treasurer,  
402 W. Main St.  
Ashland, Ohio

1932  
?

This White Gift Offering is taken  
and distributed by the National Sun-  
day School Association of the Breth-  
ren Church.

VOL. LIV  
Number 50

December 24  
1932

# THE BRETHREN EVANGELIST



The Holy Family

"Sing, O heavens! Ring out, O Earth,  
Carols of the Savior's birth."



## Signs of the Times

By Alva J. McClain

### THE Devil's Christmas

At this season, Christians throughout the world are celebrating the coming of the Christ of God. Nineteen centuries ago he left his throne in glory to enter human life by virgin-birth. It is a time for rejoicing and thanksgiving as we remember the Grace of our Lord. Yet across the sunshine of Christian joy there falls a sombre shadow as we perceive that millions join in celebrating the season without bowing the knee in worship to its Christ. They will admire him, but will not confess him.

For such as these, Satan is preparing a Christ of his own. One of these days, immediately following the translation of the true Church, there will be ushered into the stage of human life a Satanic Christ, a counterfeit Messiah, whose appearance will mark the Devil's Christmas. If this should seem incredible, remember that the same Book which prophesied the coming of God's Christ also predicts the coming of the Devil's Christ. And if the one prophecy has been fulfilled, so will the other.

### THE Contrast between the True and the False

The Christ of God was "from above" (Jn. 8:23). The Devil's Christ shall "ascend out of the bottomless pit" (Rev. 17:8).

The Christ of God is pictured as a "Lamb" (Rev. 5:6). The Devil's Christ is pictured as a "Beast" (Rev. 13:1).

The true Christ came as the "Prince of Peace" (Isa. 9:6). The false Christ will come as a man of war (Rev. 13:4).

Of the Christ of God it was said, "Grace is poured into thy lips" (Psa. 45:2). Of Satan's Christ it is said, "He opened his mouth in blasphemy against God" (Rev. 13:6).

The Christ of God is called "the Truth" (Jn. 14:6). The Christ of Satan is called "the Lie" (2 Thess. 2:11 Greek).

The true Christ is called "a Man approved of God" (Acts 2:22). The false Christ is called "the man of sin" (2 Thess. 2:3).

The Christ of God is called "the Son of the Highest" (Luke 1:32). The Devil's Christ is called "the son of perdition" (2 Thess. 2:3).

The true Christ comes as the Servant of God (Isa. 42:1). The false Christ shall "magnify himself above every god" (Dan. 11:36).

The true Christ came quietly and humbly (Isa. 42:2). The false Christ will come with the applause of the world and great acclaim (Rev. 13:4).

God's Christ came with no worldly political power (John 18:36). Satan's Christ will concentrate in himself all worldly political power (Rev. 13:7).

The true Christ receives his authority from God (Matt. 28:18). The false Christ receives his authority from "the Dragon" (Rev. 13:2).

The true Christ was "the Image of God" (Col. 1:15). The false Christ sets up an image of himself (Rev. 13:14).

The Christ of God did not interfere with

the economic affairs of men (Luke 12:13-14) but created bread to feed the hungry. The Christ of Satan will take control of the economic system of the world and withhold its benefits from those who do not acknowledge him (Rev. 13:16-17).

When the Christ of God came into the world it was said that "there is no beauty that we should desire him" (Isa. 53:2), meaning that there was missing the human glory for which the Jews looked. But when Satan's Christ comes he will be the wonder of the whole world (Rev. 13:3).

The throne and Kingdom of God's Christ will be forever and ever (Heb. 1:8). The throne of Satan's Christ in fullness of worldly power will last for the brief season of "forty and two months" (Rev. 13:5).

The Christ of God is the "good Shepherd" (John 10:11). The Christ of Satan will be a "worthless shepherd" (Zech. 11:17 ARV). The true Christ came in the "Father's Name," but the false Christ will come in his own name (John 5:43).

The Christ of God is witnessed and glorified by the "Spirit of Truth" (John 16:13-14). But the Christ of Satan will be glorified by the "false prophet" (Rev. 13:11-14, 19:20).

Those who accept and worship the Christ of God shall "reign forever and ever" (Rev. 22:5). Those who accept and worship the Christ of Satan shall be tormented forever and ever (Rev. 14:11).

### THE true and False Christmas Spirit

There are many other contrasts which the careful and industrious Bible student may find between the Christ of God and the Devil's Christ. But there is one startling contrast which ought to be mentioned at the present season. When the Christ of God came into the world, we read that the wise men brought gifts to him (Matt. 2:11). But when the false Christ appears on earth and reaches the fullness of his power in opposition to God, we read that men rejoice and "send gifts to one another" (Rev. 11:7-10).

This is not written to utterly condemn the giving of gifts to loved ones, friends and the needy. But let us beware of reversing the order of God in making ourselves the central object of Christmas giving and forget the Christ of God. And if we give to one another, let it be in his Name.

### ONE of the Strange Things

Quite often you will hear of a meeting being held somewhere in which representatives of the various great religious divisions are invited to participate as follows: Roman Catholic, Jew, and Protestant. Or if it is a public forum for the discussion of some religious question, you will find a priest, a rabbi, a Protestant preacher, and an unbeliever (generally Clarence Darrow).

Now the strange thing is that the preacher chosen will always be Modernist, yet the authorities who call the meeting seem to think that by such a choice Protestantism has been given due representation.

The truth of the matter is that in such meetings Protestantism has had no representation at all, while Judaism has had two representatives—the rabbi and the Modernist. For, essentially Modernism and liberal Judaism are one and the same thing. There is hundred times more difference between

a true Protestant and a Modernist who calls himself Protestant than there is between the Modernist preacher and the Jewish Rabbi.

Dr. Harold Paul Sloan, Methodist champion of the Faith, has put the matter clearly: "It ought to be perfectly evident, even to a dull understanding, that Professor Fosdick has completely separated from Christianity. He has no more in common with historic Christianity than Buddhism or Mohammedanism has. He is a refined gentleman who accepts the ethics of Jesus with more or less fullness; but he is not in any sense a Christian thinker."

If the public wishes to be fair, it ought to give the Protestants two speakers in any public forum of religion, and one of them ought to know what Protestant Christianity is, and believe it.

The more sensible way would be to have one Protestant speaker, a real one, and leave the Modernist out altogether. He can have nothing to say that a Jewish rabbi could not say. And the latter would have the immense advantage of sailing under his own colors. Such a method would contribute greatly in the direction of intellectual honesty, and would help to prevent confusion in the public mind.

### WHAT has Your Church Done?

Brother Raymond Gingrich, pastor of the Fairhaven Brethren church near Ashland, came in the other day and took out with him ten copies of Dr. Gribble's book. I asked him what he intended doing with them. He answered that he had sold them in his congregation, and that perhaps he would be back for more.

For those who may not know, it should be said that the Fairhaven congregation is one of our smaller country churches. I do not know what the membership is, but suppose it is around one hundred. (If this is wrong, Brother Gingrich can correct me.) But the church is alive. You have only to visit it to feel this instantly.

After Brother Gingrich left with his ten books, I did a bit of figuring with the following result: I found that if all our churches did as well, the first edition would now be sold out, and we would need to print a second edition larger than the first.

Don't delay getting your copy, for the first edition will be sold before you realize it. Send \$1.65 to Brother Bauman, 1925 East Fifth Street, Long Beach, California.

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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## The Son of God the Savior of Men

Christmas is the supremely joyous season of the year. And it is so primarily for one reason—it celebrates the coming of a Savior. Bethlehem's manger is significant because it cradled a Redeemer. The star from the east became immortal because he to whom it led eventually made his way to the cross. The message of Christmas is completed at Easter. Jesus was born that he might die and become the Savior of the world. The angel's words to Joseph give us the key to the purpose of the incarnation—"thou shalt call his name Jesus: for he shall save his people from their sins."

### Need of a Savior

Men were, and are, greatly in need of a Savior, some one to save them from their sins. They had no need so great as that, as the Father knew. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5; 8:21). "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart" (Jer. 17:9, 10; 18:12). "They are corrupt; they have done abominable works; there is none that doeth good; the Lord looked down from heaven upon the children of men, to see if there were any that would understand, and seek God. They were all gone aside, they were altogether become filthy, there is none that doeth good, no not one" (Psa. 14:1-3). "What then? are we better than they? for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no not one. ... Therefore by the deeds of the law there shall no flesh be justified in his sight for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith in Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God" (Rom. 3:9-12, 20-23). **Only God Can Save**

A Savior able to save such a sin-cursed world and to redeem wicked men must be from heaven. Only God could meet such a need. And God in Christ laid aside his heavenly glory and voluntarily humbled himself and took upon himself the humanity of man that he might redeem him. Paul tells us that Christ "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:7, 8). It was this humiliation, this taking on of the form of man, that transpired in Bethlehem and which we celebrate at this Christmas season. Hear again both the prophecy and the record: "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. 7:14). "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:22, 23). "And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great and shall be called the Son of the Highest: and the Lord shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be borne in thee shall be called the Son of God"

(Luke 1:30-35). "And the Word was made flesh, and dwelt among us" (John 1:14). "Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him who had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2:14-16).

### Incarnation Real and Complete

Not only can we identify the one who became incarnate at the first Christmas as the Son of God, the second Person of the Trinity, but we may be sure that incarnation was real and complete. "He was born with 'a body' which was prepared for him (Heb. 10:5), of the same appearance with those of other infants; he grew up by degrees, and was so far from being sustained without the accustomed nutrition of our bodies, that he was observed even by his enemies to 'come eating and drinking' (Matt. 11:19); and when he did not so, he suffered hunger and thirst. The thorns, ... the nails, ... the spear, ... give sufficient testimony of the natural tenderness and frailty of his flesh. And lest his fasting forty days, ... lest his walking on the waters, ... lest his sudden standing in the midst of his disciples when the doors were shut (especially after he had been dead and buried) should raise an opinion that his body was not true and proper flesh, he confirmed first his own disciples: 'Feel and see' that 'a spirit hath not flesh and bones as ye see me have' (Luke 24:39). As therefore we believe the coming of Christ, so we must confess him to have come in the verity of our human nature, even in true and proper flesh; for 'every spirit that confesseth Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God' (1 John 4:2, 3). ... And certainly if the Son of God would vouchsafe to take the frailty of our flesh, he would not omit the nobler part, our soul, without which he could not be man. For 'Jesus increased in wisdom and stature' (Luke 2:52), one in respect of his body, the other of his soul. Wisdom belongeth not to the flesh, nor can the knowledge of God, which is infinite, increase; he then, whose knowledge did improve together with his years, must have a human soul. This was the seat of his finite understanding and directed will, distinct from the will of the Father, and consequently (distinct from the will) of his divine nature, as appeareth by that well known submission, 'Not my will, but thine be done' (Luke 22:42); this was the subject of those affections and passions which so manifestly appeared in him: 'My soul is exceeding sorrowful, even unto death' (Matt. 24:38). ... Thus the whole perfect and complete nature of man was assumed by 'the Word', by him who was conceived and 'born of a woman', and so made." (Pearson on "The Creed.")

### He Became the Savior

And Christ actually became the Savior of men, their Redeemer, and took upon himself our sins. "For hereunto were ye called; because Christ also suffered for us, ... who when he was reviled, reviled not again: when he suffered, he threatened not; ... who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:21-25). "For Christ also hath once suffered, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit" (1 Peter 3:18; 4:1). "... and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John 2:2, 3).

### By the Will of God, and All-Sufficient

This redemptive process was accomplished by the will of God, and was all-sufficient. "In this was manifested the love of God

towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved him, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:9, 10). "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath sent forth to be a propitiation through faith in his blood" (Rom. 3:24, 25). "For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us" (1 Thess. 5:9, 10).

That was the purpose of his coming into the world—that he might redeem us from sin and from the power of the Evil One. That achievement was in prospect as the star shone over Bethlehem's manger, and it is because of that, more than any other one thing, that we rejoice because of his coming.

## EDITORIAL REVIEW

There will be no paper next week. This issue completes the fifty numbers which we customarily publish during a year. Our next publication date will be January 7, 1933.

Push that Evangelist subscription campaign in your church. The special rates are no good after the close of January. This is your opportunity.

Brother George C. Pontius says his arrangement with his church at West Alexandria will permit him to conduct one or two more revivals during the year. Write him at West Alexandria, Ohio.

Dr. Martin Shively has another fitting word about the Brethren's Home of Flora, Indiana and its needs. Brother Shively's heart is in the cause, and it must needs be that others shall catch some of his enthusiasm—it is worthy and greatly in need.

Brother W. R. Deeter of Carleton, Nebraska, says Sunday school is going strong, a recent attendance being 100 and the church attendance was 150. The men of his church recently had a "wood Chopping Bee" and cut enough wood to supply both church and parsonage for the winter.

Have you got your copy of Dr. Gribble's book, "UNDAUNTED HOPE". It is only \$1.65 and at that price you cannot afford to do without it. Send order and money to Dr. Louis S. Bauman, 1925 East Fifth Street, Long Beach, California. A majority of the first edition is gone already. The next edition will cost more.

A good brother from Hagerstown, Maryland, tells us of a promising young preacher doing service for the Lord in a mission in that city. God has called him and he has answered and gone to work at once, contemplating, quite properly, as soon as out of high school to come to Ashland to prepare himself for the ministry. May God keep the evangelistic fire burning.

It is a most interesting report that Dr. Florence N. Gribble writes of the experience in France and on the journey to Africa of the three missionaries—Miss Crawford, Miss Myers and the doctor herself. We would not attempt to summarize the events. Suffice it to say that it was a journey full of interest, and Dr. Gribble's letter, as usual, is challenging alike to our consecration and our faith.

Christian Endeavorers of Rittman, Ohio, won the honor of producing the best C. E. slogan in the contest and Miss Spice, the General Secretary, has it published on the young people's page this week. It is worthy of being made the slogan for all the societies, for it stresses the supreme mission of the church—"evangelism." Other societies are also given honorable mention for the good slogans offered.

Dr. Charles A. Bame, as moderator of Ohio Conference and chairman of the Board of District Evangelists, was called upon to render a most difficult service for the Middlebranch, Ohio, church, and he did it with tact and Christian consideration for the rights of all concerned. May the splendid people of that congregation know the ever-present help of the Holy Spirit, to give them wisdom and courage in dealing with their problems and perseverance in loyalty to the Brethren church and Brethren institutions.

A successful evangelistic campaign was recently experienced by the church at Spokane, Washington, under the leadership of Brother R. Paul Miller and the pastor, Brother Albert L. Lantz. Seventy

souls are reported to have stepped forward to confess Christ, either for the first time or in reconsecration. These two earnest souls evidently made a good team and the Lord blessed their efforts. The prospect of the Spokane church has greatly improved under Brother Lantz's pastorate, and this recent victory has supplied much additional strength to the congregation.

Dr. G. C. Carpenter writes of the work of the Smithville-Sterling congregation, which maintains two separate places of worship. The Sunday school at Smithville has grown from an average attendance of 91 last year to an average of 128 for the year just coming to a close. Other departments of the church are also making splendid progress. These are a substantial, consecrated group of people ready to continue to press forward under the capable leadership of their pastor. Sterling also has some fine people and are ambitious for progress.

The work at Kittanning, Pennsylvania is moving forward encouragingly under the leadership of Brother Robert D. Crees, thirty-one new members having been added during the present calendar year and other persons are awaiting baptism. One noteworthy feature, aside from the large enrollment of the Summer Bible School, was decision day when 14 boys and girls made the decision for Christ. Christian Endeavor has been reorganized for more effective service and the men and boys of the church have been organized into a Brotherhood of Alexander Mack. Their purposes seem to be as good as their name; they are organized for service and good service they are rendering. Harvest Home observance was extended over an entire week and eleven confessions of Christ were received as a result of the services.

A "diamond jubilee" celebration is a very unusual occasion in our church, but we have a report of one such in this issue of The Evangelist. Lathrop, California, marked seventy-five years of service in the twenty-fifth of October. The church was founded by Elder George Wolfe, who was the pioneer Brethren minister in those parts. Elder John Wolfe, his son, was also honored. Elder George Wolfe's grandson, Brother J. Milo Wolfe, was present to share in the joy of the occasion. A number of ministers shared in the festivities. Elder George Ronk bringing the main address and Elder J. Wesley Platt serving as moderator for the day. Elder N. W. Jennings is the present pastor. We extend in behalf of the Evangelist family most hearty congratulations to the Lathrop Brethren and pray that God may grant them yet many years of service.

We believe we are right in saying that the Second church of Long Beach California, is one of the most rapidly growing congregations in the brotherhood. It is under the pastoral leadership of Brother John Lienhard. The Sunday school has reached the high average attendance of 500, their highest record being 555. It is not surprising that they grow when one considers the effort being put forth to get in touch with new prospects, and also the emphasis being placed on prayer. Church attendance is also good and finances are being laid upon the altar so that the Lord's work need not lag. The communion attendance reveals a fine appreciation of the ordinances of God's house. Twelve persons have been baptized and eleven received into the membership of the church during the quarter now closing.

Dr. R. Allen Miller gives us a much appreciated report of the recent revival conducted by Dr. W. S. Bell in the Ashland, Ohio, church. Brother Bell rendered a splendid service here and he was widely appreciated. Dr. Bame demonstrated his ability as an effective evangelistic song leader. Brother Dyoil Belote, the pastor, was always on the job and gave himself faithfully to the promotion of the campaign. Thirteen people took their stand for Christ during the meetings. The Ashland field is not the easiest one in the brotherhood, but progress is being realized under Brother Belote's leadership. Worthy of mention is the work with the Junior and Intermediate Endeavorers, for which he has succeeded in securing leadership from among the talented workers of the Ashland church. A splendid orchestra is also being maintained among the young people.

### PRAYER REQUEST FOR THIS WEEK—

Pray for the revival to begin at South Bend, Indiana, January 1, with the pastor, Rev. R. F. Porte, doing the preaching.

## Christmas 1932

By Dean J. Allen Miller, D.D.

Greetings to all readers of the Evangelist on the return of the best of all Holidays! Christmas is decidedly the children's most happy festal day. There are reasons, too, why it ought to be a good day for the Older Folk. I am not given to sentiment, nor to the "observance of days" as such. I do however hold that it is quite within a Christian's privilege to meditate upon the meanings and values of, or if you prefer, the blessings which have accrued to mankind through, the one most meaningful Birth earth ever saw.

### The Shepherds in the Fields

It was not to Augustus the master of the Roman World, the then known and civilized world, that the announcement of the Birth which was to make and unmake Emperors and Kings was made. Far less was it even thinkable that it could have been made to a Herod, though he reigned in Jerusalem only six or seven miles away! It was not within the purposes of God to show this thing to the Ministers and Priests of the worship which he had himself established centering in this same Jerusalem. The wise and the understanding, the rulers and the rich, the renowned and the formally religious were all passed by. God hid it from these. Since the word must be given to some one, or more, and through such divinely chosen messengers, to others, until the news shall have spread over the earth,—who were more truly representative than the SHEPHERDS OF THE FIELDS? So it was to a company of lowly shepherds at their humble tasks that God sent the first word of the wondrous Birth that had just taken place a little distance away in a stable. I think it was most truly divine that the Angelic Announcement should be made to men so truly representative of the whole race of men. So it came upon a midnight clear that a Voice rang out piercing the sky above their heads. And this is what they heard: "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord."

### The Gloria

It must have been a dreadful sight that suddenly burst upon their view as they saw the Angel standing by them and the glory of the Lord shining round about them. But the Angel's reassurance instantly quieted their minds and then the hitherto unseen choir of Angels burst upon their ears with the music of heaven in the matchless words of the Gloria:

"Glory to God in the highest,

And on earth peace among men in whom he is well pleased."

The words of the song died out and the vision faded. The shepherds went quickly to the nearby village and found it all as they had been told. Does any one think that these men ever forgot the happenings of that glorious night?

### The Birth that was Different

Why this demonstration from Heaven at what men call so lowly a Birth? Well, it was a lowly birth in only one sense, that is, in virtue of its surroundings. In every other aspect it was most extraordinary. View it as you will, it was an exceeding great Wonder. No other was

ever like it. Every human conception and its subsequent issue in a birth is the beginning of a new individual, a new personality. Not so here. This Birth was an Advent. It was a breaking into humanity of One who had been eternally with the Father in Heaven. It was the Incarnation of the Son of God. He who had lived (I am attempting to be true to this difficult word in Phil. 2:6) as God lives empties himself and takes a human body in order to live as a man lives. Though truly divine by nature he deigned to take human form. Before his Advent into the earth he dwelt in closest communion with God the Father. All the essential considerations associated with this Birth require every miraculous element to complete it. A Virgin mother, the utter overwhelming of Mary by the Holy Ghost, the genesis and development of that Holy

Thing—the Body,—to name the most outstanding characteristics. Mysterious and inexplicable, you say? Yes, truly so. David Smith says the Virgin Birth is indeed a mystery, but so is every birth.

### Christ the Savior

There is room only to reach a climax in a simple statement. The One whose Birth Angels heralded and Who ever since then has himself been preached among men is none other than Christ the Lord and the Savior of men. Did men then need a Savior? Do men even yet need the same Savior? To ask the questions in the light of history and human experience is to answer them. Perhaps the weight of men's hopelessness in view of his helplessness is keener now than for a long, long time. For that very reason it would be the part of wisdom for men to reappraise the meaning of Christ's Birth. To evaluate once again the contributions he made to the sum total of human welfare in his Advent would certainly sober men and make them truly grateful. As for us who know him as both Savior and Christ the Lord may we continue to ren-



### Christmas Bells

*When the Christmas joy-bells ring for you,  
What tidings will they bring to you?*

*Will they ring you joy because you share  
The burdens other people bear?*

*Will they ring you cheer because you heed  
Another fellow's greater need?*

*Will they ring you peace because you give  
That those less fortunate may live?*

*Oh, sweet the tidings of the bells  
To hearts where lovingkindness dwells!  
—Exchange.*

der that faithful and efficient service which he has every right to claim at our hands.

### The Christmas Joy of 1932

Is not this the time for us to emancipate ourselves more radically and completely from the world and its allurements by a new declaration of loyalty and surrender of life to Christ the Lord? Is it not the time to declare ourselves as more fully dependent upon God and his Grace than we have hitherto been willing to confess? It is surely a time for God's children to take a bold stand on the firm foundation of Christ's finished work. This may be a new found Christmas Joy.

The quieting and peace-giving sense of acceptance with God is the most priceless of human blessings. The unutterable joy which a child of God may have as a unique and incomparable gift of Christ belongs to us. And dearly beloved in the Lord, for one to have this quiet, joyful and abiding sense of full security passes all understanding. This blessing one finds only in Christ the Savior and Lord. So to all God's faithful Children, whose eyes may fall upon these words, may there come the genuine Christmas joys.

Ashland, Ohio.

## The Incarnation

By Frank G. Coleman

The most stupendous fact of all time and eternity is "The Incarnation." That is, that God actually clothed himself in human form and dwelt among the people. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). Men touched him and looked into his eyes, spoke to him, and heard him speak. Walked with him beside the Sea of Galilee, saw its storm-tossed, mad, white capped waves stilled by his word of command, at once to become as placid as the murmuring brook or the laughing rill. God, the Creator, Builder and Moulder of all that is, coming into our little world in human form, to become of no reputation and to bear the sins of the whole world at Calvary. "Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

Do not ask me to explain the Incarnation—I cannot do so. I can and do believe it, but I cannot explain, perhaps to your satisfaction, how God could be at the head of his universe and at the same time "in Christ on the Cross reconciling the world unto himself." Perhaps I cannot explain it to your understanding, but God can, and he will reveal (for it is a revelation) it to you if you earnestly seek such knowledge.

The fact of the Incarnation transcends every other fact of history. It rises to the very throne room of God. It descends with sin killing effect. If it is a fact it answers every question, it untangles every knotty problem; the crooked places are made straight; the desolate places bloom as the rose. If it is true that Christ was "God of very God," come down to live a human life for 30 odd years, then every creature has a right to know that fact. Furthermore, if it is a fact, there is, in God's universe, sufficient and convincing evidence to that effect, or God is guilty of gross neglect.

Where shall we look for these evidences? Shall we go to the scholarship of the world? That might be helpful, but all people do not have access to such training. Shall we turn to a rich traditional past? But what of those who have no Christian past? No, the evidence that such a God would offer would be accessible to all peoples. God has revealed himself in the past in three different ways. First: by "the things which he has created." Second: by the written Word—the Inspired Scriptures. Third: In the Incarnation of his Son.

### I: In the Created World

It is declared in the infallible Word of God that when men had no other means of knowing God than the created things about them, i. e., the earth they trod; the things of nature which they beheld; the stars that kept vigil over their heathenish dances, were sufficient to enable one to reason himself into a knowledge of God. They, therefore, "were without excuse" (Rom. 1:19).

In that far off day men were held inexcusable for being insensible to the call of God through the things he had created. David is led by the Spirit to sing, "The heavens declare the Glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world" (Psa. 19).

Man is endowed with capabilities to think and reason himself from the design to the designer, from effects back to causes, from things created to the Creator. In fact, God is not far from us at any time, but is closer than our hands and our feet. And he holds man responsible for knowing him. Why not? Can anyone who takes time to walk afield in the springtime and views an awaking nature fail to reach out, and up, and beyond to that divine,—call it Force, Power, Intelligence, or what have you? At least it was a step in the right direction which ultimately must bring this honest seeker face to face with God, and to an intelligent and appreciative understanding and love for him.

### II: In the Holy Scriptures

In the fulness of God's own purpose he came close to the children of men. From his Heavenly Throne he sent a Holy Inspired written message, which was to make them wise unto salvation. (2 Tim. 3:15). Peter reminds us that, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:19).

The written message was a further unveiling of God. An attempt upon the part of God to reveal himself and purpose in a more intimate and loving relationship. "The light" of the Sacred Word has been shining in a dark place. How dark the place is into which God sent his Word is known only to him. We see it shine forth in the beginning through a few simple statutes and promises, increasing more and more as the need arose, finally blazing forth in the manifestation of God in human form to live, for a time at least, among men. "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (Jno. 1:14).

### III. In His Own Beloved Son

"God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds (ages); who being the brightness of his glory,

and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:1-3).

The "Incarnation" found men lost in sin, bewildered in their attempts to live without God. They had seen their civilization swept away by a flood; their attempts to thwart judgment ended in confusion, and inability to understand each other; a group had been given special advantages, but their weakness of flesh, and an "evil heart of unbelief" drove them into bondages and captivities with attendant hardships and sorrows. Indeed, man had failed, "Having no hope and without God." Every access to God closed by his own rebellion. For 437 years God had not given a prophecy; for 437 years the silence of the heavens had remained unbroken; men may have beaten their breasts and shouted themselves hoarse, but the echo of their own voices was the only sound to come back to them. "They have Moses and the prophets; let them hear them" (Luke 16:29).

Has God forgotten his promises? No! He is about to do a new and wonderful thing. The cry of Job in his far off day, "Neither is there any daysman (middleman) betwixt us" (Job 9:33) is heard again, and God is now to send "his Daysman." Whom shall he send? There is none worthy or capable to mediate the difference between God and man. Only God could do that; therefore, he clothed himself in human form; came to earth in the person of Christ, put one arm about the Father and the other about the drooping shoulders of man, and bridged the impassable gulf. The Lord Jesus Christ bore our sin to Calvary and washed it away in his shed blood—praise his Name.

How tremendously important this Christian life of ours becomes when viewed in the light of the Incarnation. The Word declares, "And all things are of God, who hath reconciled us to himself by Jesus Christ, AND HATH GIVEN TO US the ministry of reconciliation" (2 Cor. 5:18).

When the world of men least expected him he came. When the world was the least prepared for his reception he came. Suddenly, without a moment's warning, the angels announced his birth. It was a literal fulfilment of all the promises of his first advent and some day he is coming again just as literal as at first. Will you be ready, watching? Will you be busy about your ministry of reconciliation?

Hagerstown, Maryland.

## The Son of God is Virgin Born

By Freeman Ankrum

In the fourteenth verse of the first chapter of the wonderful Gospel of the Apostle John, we find these words, And the word was made flesh, and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth. Herein we are told through the inspired writer that the Word, Jesus Christ, became flesh, became physical and took upon himself the form of man. Over seven hundred years before he saw the light of day in Bethlehem, Isaiah predicted the peculiarity of his birth. Isaiah 7:14. The fact of his birth is questioned by none. Written upon the pages of history and in the acts of the nations can be found indisputable proof that Jesus Christ existed as man. Matthew and Luke in the beginning of their Gospels tells us of his Virgin birth. This we find at times covered with veils of suspicion in a modern scoffing age. Micah tells us

seven centuries before the birth of Jesus just what town should be honored by being his birthplace." But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old from everlasting" (Micah 5:2). A prophet can easily make predictions in general, but when they are specific in regard to manner and place of birth of one who was to change the date lines and the thinking of the world, the prediction must be inspired. Who is there among us today that would contend that when the messages of the Prophets were inspired that the truth of their messages would not thereby be guaranteed.

There are those who say, "What difference does it make whether Jesus Christ was Virgin born or of natural birth? He was a great teacher. He gave us many new truths, and was a contemporary of many Greek philosophers of an ancient day." These and other statements are indeed all too common. Yet it makes all the difference in the world whether he was Virgin-born or of other birth. If he was not of Virgin birth then Isaiah and Micah were mistaken, in their prophecies. If they were mistaken in regard to the statements regarding Christ, then all the rest of their works are of no value for the shadow of suspicion rests upon all. Using the same manner of elimination, we would have to decide that Matthew was likewise guilty of writing that which was not true and the investigations of Dr. Luke were faulty. Both the Old Testament and the New Testament would be unworthy of belief. If they are wrong in such outstanding statements they would not be reliable in any other that they might make. The early Jews did not attack the birth of our Lord as has been done in these modern days.

The vulgar and blasphemous accounts of the birth of our Lord came many years after his crucifixion on Calvary's summit. It was through this Virgin birth that the Word, Jesus Christ, became man, a true human being yet Holy and absolutely without sin. If the predictions of the prophets are true, and he who claims to be Christ was not Virgin born, then he is yet to come. This idea of course many of the Jews take today who refused to accept him as the Christ and are still looking for their Messiah. **FOR THERE WILL BE NO CHRIST UNLESS HE IS VIRGIN BORN.**

The many things that Mary pondered over and kept in her heart were not untruths, or mere suspicions but spirit-revealed facts, in which things she had a part. The student of the word does not deny that there are mysteries connected with the manifestation of God in the flesh. If the entire Bible could be reduced to a mathematical formula, then there would be no need of faith. God would have lowered himself to the level of man and man would have had no ideal before him and would have lacked a Savior. God in his own time shall reveal the mysteries. We are told that as man, Jesus Christ was holy, harmless, undefiled, separate from sinners. The union of the two natures in the person of Christ were necessary in order that he might be fitted for a successful Mediator. It was possible for him to die for our sins. He could be touched with the feeling of our infirmities, for had he not walked the ways of man and was he not akin to human misery and suffering? He also left us an example. By Incarnation we do not understand that God came down and dwelt in a man, occupying a part of him, but **GOD ACTUALLY BECAME MAN.** He became what he was not previously. Paul writes to Timothy in the sixteenth verse of the third chapter in the first letter, "God was manifest in the flesh, justified in the spirit,



seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." If Paul the one who "was born out of due time," was mistaken in his message then there is nothing left for us. If Jesus Christ was not Virgin born, he was the greatest imposter that has ever been foisted upon the world. For thousands of years the leading and preserved thought of the nation and their leaders was how this great imposition should be put forth at the most auspicious time.

Surely there is no better time to think again of our Lord's Virgin birth and Deity than at this period which all the world to some extent observes even though it may know little of the One who made the season possible.

At Christmas time men's hearts ought to be softened to an extent at least that they might be willing to give him entrance to their minds and hearts. The spirit of the season should make an impression upon them. Yet sad to say the average child seems to think that this marks the day when Santa Claus was born, and the grown-ups look upon it as a mere time for the receiving of gifts, and so the season is ruined by the commercialism of the day. There is feasting instead of fasting. Christ is shoved into the background and for the time being his birth is of little import to us. Jesus Christ was real to Mary. He was real to many with whom he came in contact. He has been real to the countless thousands that have been blessed by giving him entrance to their hearts and have made him their Lord and Master. This Virgin born Christ who pitched his tent among us for thirty-three years will soon return. Then those who pierced that tent, shall look upon him. Those who have classed him as "just another teacher," and those who have cast the black cloud of suspicion upon his birth, dragging his name deep in the mire of sin, shall realize their awful mistake. Yes, it is a matter of life or death whether Christ was Virgin born. It is a matter of Heaven or an eternal Hell, a Savior or a world without hope of a Savior. TRULY THE SON OF GOD WAS VIRGIN BORN.

Flora, Indiana.

## SIGNIFICANT NEWS AND VIEWS

### THE EVIL OF THEIR DEEDS SURVIVES

The Anti-Semitism of the Hitlerites in Germany becomes unjust when it is individualized, but the results of profiteering in that now unhappy nation are not imaginary. They are of the sort to impress the minds of the younger groups of voters because upon this portion of the citizenry the effects of post-World War poverty have fallen without the enthusiasm that moved their parents to enormous personal sacrifices during the conflict.

The German word *Schieber* is applied to a class of persons who took advantage of the conditions in their country after the treaty of Versailles to enrich themselves. Our term "profiteer" does not adequately translate the term, which means basically a shover. The *Schieber*, who was able to do so, that is, if he were a "capitalist," took advantage of his employees, deposited his money in foreign banks and stimulated the inflation of the mark. He foreclosed mortgages ruthlessly, bought up property, furnishings, art treasures and the like at cut-throat prices and was economically merciless at a time of unparalleled financial stringency. While not all Jews were "shiebers" and not all "shiebers" were Jews, the percentage of those who were and the prominence of many of them were sufficiently obvious to enable Hitler to make Anti-Semitism a party slogan for the National Socialists (Nazis).—The Lutheran.

### RELIGION VS. GOD

"UNIVERSITY TO TEACH RELIGION IN EFFORT TO COMBAT CRIME." The foregoing newspaper headline attracted our

attention very naturally. "Here is something in the right line," we said to ourselves, till we began to read what followed. And then we thought of what Professor Machen said recently, that "men have become interested today in religion because they have ceased to believe in God."

It was a report of an address by a university president consisting of about a thousand words, wherein the name of God was not mentioned nor that of Christ or the Bible, except in the statement that faith should be implanted in children by presenting "imaginatively the life and character of Christ as set forth in the New Testament." Then it would be up to the colleges and universities, the speaker said, to keep this faith strong.

How keep it strong? By giving the student a chance to acquaint himself with "the best religious thinking of our time," he declared. And what is that? "The intellectual elements which reinforce man's intuitive outreach toward the spiritual world." As if the natural man's "intuitive outreach" would ever touch Christ!—Moody Monthly.

### THE END OF A CATHEDRAL

Shows will soon take the place of sermons in the great cathedral of St. Isaac in Leningrad.

Once one of the most fashionable and luxurious of all Russian churches, it is to be a playhouse for the irreligious, and its first production will be "The Cathedral of St. Isaac," a satire on the life of the saint after whom the basilica is named.

The announcement of the change is made by Pravda. It will be the first time in Soviet history, we are told, that a church has been converted into an atheist theater.

The great cathedral was designed by a French architect, Richard de Montferrand, and was finished in 1858, after thirty-nine years of labor, Ralph W. Barnes, Moscow correspondent, tells us in the New York Herald Tribune. Built in the shape of a huge cross, and crowned by an enormous gilded dome 330 feet high, it is made chiefly of Finnish red granite and marble. The main entrances form four porticos modeled on the Pantheon at Rome.

The church cost \$12,000,000, and is famous both for its rich interior decorations and for its impressive facade.

A large number of churches have been transformed into libraries, hospitals, warehouses, schools, garages, and museums, and the conversion of St. Isaac's into an atheist theater, says Mr. Barnes, "signalizes a further rapid decay of religion in the Soviet Union."—Literary Digest.

### THE FIRST VOTE ON REPEAL

On the first day of Congress Speaker Garner forced a vote on the question of the repeal of the Eighteenth Amendment. The motion was lost by six votes. It was a great surprise and a big knock to the prestige of the Speaker. Some of the wet press have published bitter editorials against the members who voted against repeal and written contemptuously and contemptibly about the "lame duck" vote. But if those same men had voted for repeal, lame duck or not these blind critics would have hailed them as patriots.

From the highest standpoint known they showed more patriotism than their colleagues who voted for repeal. They are still members of Congress until March 4, and therefore it was and is their duty to vote according to promises to their constituents.

The indecent haste to override the obligations of the Constitution, where it clashes with the wets, has no good in it. I hope the proposed amendment abolishing the short session will not prevail. We do not want a pell-mell government. Thoughtful orderliness is the only safety for a democracy. Unless the people are led to honor and obey the Constitution there is no hope for the country. The people who blather against it are advocating the methods of the mob.—The Christian-Evangelist.

### A PROFITABLE INDUSTRY

Speaking before the Police Chief's Association of New Jersey, Dr. Carleton Simon, a former deputy police commissioner of New York City, said: "Crime is no longer an escapee; it is no longer a profession; it is an industry." This statement by one who has had opportunity to know whereof he speaks is a challenge to the courts of our land and to the law-abiding citizenship of America.

It is true that always crime has been an industry. Criminals of many kinds have plied their trade not primarily because they were



defiant of law, or because their criminal acts were expressions of criminal instincts. These motives, or purposes, certainly entered into the case, but in the larger number of instances it was because crime offered financial returns to the criminal. But, like all other "industries," crime has become better organized, more efficient and more remunerative. It is, therefore, a more serious problem than in former days.—The Christian Advocate (Nashville).

### JEW'S TURNING TO CHRIST

From an editorial note in The Methodist we take the following interesting statement concerning the present-day response of the Jews to the appeal of Christ.

"The Jewish people, old and young, are willing to listen to the gospel. Many are reading the New Testament and other Christian literature. There is a real hungering and thirsting on the part of the Jews for the things that pertain to Jesus of Nazareth, the Messiah. The eyes of the Jews are turning upon Jesus. Since the war thousands of Jews have accepted Jesus as their Savior. In Hungary alone about 97,000 Jews have accepted Jesus as their Messiah; in Austria about 20,000; in Germany about 30,000; in Russia about 150,000; in Poland about 80,000, and in America about 100,000 Jews found in Jesus the Messiah and Savior. Now, we have over one million Jews throughout the world who worship Jesus."—The Evangelical-Messenger.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Habakkuk

#### "The JUST shall LIVE BY FAITH"

Here is a text that has shaken the rafters of the centuries. It was born in heaven, transferred to the mind and spirit of Habakkuk and then passed on to mankind. Little did this prophet realize that he would become the spiritual Father of the Apostle Paul or the spiritual Grandfather of the mighty Luther. Truly, when Habakkuk, Paul and Luther join hands and hearts, they form an enviable triumvirate greater than that of Washington, Lincoln, and Wilson.

#### Carlyle on Luther

"I call this Luther a Great Man," exclaims the blunt speaking literary genius. "He is great in intellect, great in courage, great in affection and integrity; one of our most lovable and gracious men. He is great, not as a hewn obelisk is great, but as an Alpine mountain is great; so simple, honest, spontaneous; not setting himself up to be great, but there for quite another purpose than the purpose of being great!" What was it that made him great? His ancestry, his Augustinian monarchy training, his advanced learning in the classics? Nay, a thousand times nay! It was Paul's and Habakkuk's text that moulded him like the granite of the rock and the cedar of plains.

#### Evidence from the Pen of His Son

In a letter, now reposing in the library of Rudolstadt, written by Dr. Paul Luther, the Reformer's son, these highly revelatory lines are exposed to the observation of the interested traveler: "In the year of 1544 my late dearest father, in the presence of us all, narrated the whole story of his journey to Rome. He acknowledged with great joy that, in that city, through the Spirit of Jesus Christ, he had come to the knowledge of the truth of the everlasting gospel. It happened in this way. As he repeated his prayers on the Lateran staircase, the words of the Prophet Habakkuk came to his mind: 'The just shall live by faith.' Thereupon he ceased his prayers, returned to Wittenberg, and took this as the chief foundation of all his doctrine." This is real evidence.

Continuing, let us hear the sober Merle D'Aubigne: "This powerful text had a mysterious influence on the life of Luther. It was a creative sentence, both for the Reformer and for the Reformation. It was in these words that God then said, 'Let there be light!' and there was light." Here is more light! God spoke to

Luther! And he also spoke to Paul. Read Rom. 1:17; Gal. 3:2; Heb. 10:38.

#### Luther's Personal Testimony

"Before those words broke upon my mind," the Reformer urges, "I hated God and was angry with him because, not content with frightening us sinners by the law and by the miseries of life, he still further increased our torture by the gospel. But when, by the Spirit of God, I understood these words—'The just shall live by faith'—then I felt born again like a new man; I entered through the open doors into the very Paradise of God."

"Henceforward," he again reiterates, "I saw the beloved holy Scriptures with other eyes. The words that I had previously detested, I began from that hour to value and to love as the sweetest and most consoling words in the Bible. In very truth, this text was to me the true gate of Paradise."

In this text Habakkuk saw the face of God; Paul found the heart and essence of the Gospel; and Luther the gate of life opening to the ivory palaces. These three men were righteous; they lived; they were faith exemplified. O that we moderns who know so little about Habakkuk could catch his vision and experience the "hush" of God! Was it not Benjamin Franklin who read Habakkuk to a literary circle in Paris and won their unanimous approval and praise for an author of whom not one of them ever heard before? Poor, poor mortals!

#### I THE HISTORY OF THE BOOK

1. Author. Habakkuk. A Prophet and a Levite.
2. When and Where Written? Before 606 B. C. in Palestine.
3. To Whom Written? To Israel primarily.
4. Why Written? To Predict the Invasion of the Chaldeans and Evince God's Consistency with himself in View of Permitted Evil, etc.
5. Authenticity. The Prophecy was given During the Latter-Days of King Josiah.

#### II THE OUTLINE OF THE BOOK

1. The Perplexity of Habakkuk. Chap. 1.
2. The Answer of Jehovah. Chap. 2.
3. The Song of Assurance. Chap. 3.

#### III THE NATURE OF THE BOOK

Habakkuk was perplexed with the silence and forbearance of God in the midst of permitted evil. He prayed for help and received an answer to the effect that Jehovah's silence did not indicate ignorance or indifference, but only delayed judgment.

The reply, however, raised another difficulty. Why should God allow wicked Chaldea to destroy a less wicked Israel? He is assured in answer that Chaldea's evil will not be overlooked, but punished sorely eventually.

With his "why's" answered, Habakkuk breaks forth in a melodious strain which only the just who live by faith know. It is a song of thanksgiving and praise to God. From henceforth Habakkuk will joy in him.

#### IV THE CHARACTERISTICS OF THE BOOK

1. Key Words. "Why?" "Faith."
2. Key Verses. 2:4; 1:2, 3; 3:2; 3:17-19.
3. Key Chapters. 3 and 2.
4. Key Ideas. The Problems of Faith and the Song of Faith.

#### V THE VALUE OF THE BOOK

While the prophecy of Habakkuk is lofty and superb, while its words are full of literary beauty, while it is strongly lyrical in character, yet it is more valuable for its message, namely, that God is working a work in the midst of the encircling gloom and the hopeless despair of the nation. Though his Hand is dimly seen, man's part is to pray, watch and wait, then to sing. Jehovah reigns! Faith triumphs!

#### VI THE CHRIST OF THE BOOK

Habakkuk is a prophet of faith and Christ is the subject of faith and the object of faith. Christ is just and justifier of the just. He is Habakkuk's "Holy One," and Paul's "Lord Jesus Christ." Christ is the Author of redemption and the goal of prophecy. He is the Alpha and Omega of all things in general and everything in particular.

#### VII THE MESSAGE OF THE BOOK

1. "The JUST": this word is emphasized in Romans 1:17.
2. "Shall LIVE": this word is stressed in Hebrews 10:38.
3. "By FAITH": this word is foremost in Galatians 3:11.

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## NATIONAL SUNDAY SCHOOL ASSN

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## Strengthening the Sunday School by Careful Records

By Clarence E. Benson, Director, Christian Education Course of the Moody Bible Institute, and Secretary, Evangelical Teacher Training Association

Within the past decade no single feature of the Sunday school has arisen from apparent obscurity, and forged to the front with greater rapidity, than the matter of determining an adequate method for measuring the pupil's accomplishments. The Six Point Record System has all but revolutionized the Sunday school along this line. Since it has come to be generally accepted as a standard in schools that are worthy of the name, and its requirements are so easily within the reach of every Sunday school, it is well to concentrate our attention upon this plan.

### I. The Six Point Record System

The basis of this system is the theory that every pupil may reasonably be expected to be present, to be punctual, and to provide an offering, as well as prepare his lesson and bring his Bible to each session. In addition, the vital relationship between church and Sunday school should also be recognized by requiring attendance at one service of worship at least.

All these requirements seem reasonable under ordinary circumstances, and a little study of the far-reaching value of each should convince every one of their importance. All of these points, however, should not be given equal value. Attendance, for instance, should be given a larger per cent than punctuality, Bible, or offering, since the latter are dependent upon the pupil's being present. A suggested scale of the relative importance of each requirement is as follows:

Attendance .....	30%
Lesson .....	30%
Punctuality .....	10%
Bible .....	10%
Offering .....	10%
Church .....	10%
	100%

Next to attendance, the preparation of the lesson is stressed, since this must determine the scholastic progress of the pupil and can also be accepted as partial credit in case of unavoidable absence.

The Six Point Record System is simple and sane enough to be applied to every Sunday school. It is important, however, that it be stripped of the innumerable blanks that are recommended especially for large schools, and reduced to its simplest requirements. It is also necessary that caution be exercised to keep the mechanics of the plan from interfering with the more important work of instruction. Many teachers have complained that the laborious keeping of records has interfered with the lesson, and for that reason have not become more interested or enthusiastic over the plan. Success can be assured for every school regardless of size or location when the following essentials are recognized as minimum requirements:

1. **Essential materials.**—While it is possible to get twenty and thirty different blanks for this work, only four are absolutely essential:

(1) Enrollment-record card.—The enrollment card used by the registrar for tabulating the personal information and assignment of each pupil can also be used for recording his grades. This is done on the reverse side of the card, on which there should be blank spaces for every month covering a period of ten years. A single card thus contains all the necessary information about a pupil from the time he enters the Sunday school.

(2) Individual record envelope.—These envelopes serve a double purpose, they not only furnish the pupil with a convenient place for his offering, but also enable him to make out his own report. These envelopes may be given to the pupil as he enters the department on Sunday morning, and later collected as a part of the regular worship service of the session. The credit for the preparation of the lesson should largely be determined by the home work, which can be written out and handed to the teacher at the beginning of the class. Assignments are generally given in the literature of the graded lessons. When this work is not done by the pupil of course no mark can be recorded.

In the Primary Department it may be necessary for the smaller children to be assisted by the teachers in marking the envelopes, but the envelope plan is the simplest and most expedient for the older pupils.

(3) Department record card.—As the envelopes of the pupils contain the offering and the records, it is possible for a single person to make up the report for each department. This is done upon a card which provides for the individual record of every pupil each Sunday.

(4) Monthly report cards.—From the department record card, at the end of each month, it will be possible to average the reports of each Sunday and thus determine the grade of the pupil for the month. This grade will now be entered on the back of the enrollment record card, and a monthly report card filled out to be sent to the parents. The regular printed form for this purpose carries only the grading scale and the average monthly grade, but it enables both pupil and parents to keep informed as to the progress made. It is upon the basis of these monthly grades that a certificate of promotion is awarded at the end of the year.

2. **Essential officers.**—Even in the small school, if the teacher is to be liberated from the bookkeeping of the Six Point Record System, two officers are essential:

(1) Registrar.—The registrar is one of the general officers whose specific work is to care for the records of the individual pu-

pils. She will be entrusted not only with the keeping of all the enrollment cards, but also with recording the monthly grades and making out the monthly report cards for each pupil. She will also be responsible for any program of recognition and the following up of absentees.

(2) Department secretary.—Both the teachers and the department superintendent may be relieved of the responsibility of the records by entrusting the secretary with the task of distributing and collecting the individual record envelopes, as well as entering their reports upon the department record card.

3. **Essential departments.**—While many schools apply the Six Point Record System to all the departments, with varied success, it would seem wise to limit it to the grade and high school groups who are pursuing the twelve year graded course (Primary, Junior, and Intermediate Departments). In both the Beginners and Adult Departments it is more difficult to command regular attendance and punctuality than among the groups that are under the discipline of the public schools. Even in the Primary Department it is generally found advisable to limit the system to four points, omitting Bible and service of worship, and substituting the learning of a memory verse for a prepared lesson.

4. **Essential months.**—While the Six Point Record System can be carried on throughout the year, in many congregations where a large portion of the members are away for a part if not all of the summer season, serious difficulties are encountered. For this reason it is suggested that the Six Point Record System be operated only during the period of the year that the public school is in session, or, as is the custom in some schools, from Rally Day to Children's Day. It is far better than this plan be carried out successfully for a portion of the year than to have the interest and enthusiasm wane because of the large number of absentees during the summer months.

5. **Essential grades.**—In putting in the Six Point Record System it is well not to insist upon too high a standard in the beginning. Considering the fact that in so many Sunday schools scholars attend only half the time, and no record is kept of their punctuality or preparation, we must not expect perfection immediately. For that reason it might be well to adopt a passing grade of 60, with the thought of raising it as soon as the school is able to measure up to it. It is generally wise to let each department superintendent determine the grade she desires to recognize as satisfactory, and this passing grade can be changed from year to year. In like manner, higher grades can be indicated for honor pupils, as there are pupils in every Sunday school who are more eager than others to attain a record. If the passing grade is 60, the honor grade should be 85 or above. If the passing grade is 70, honor students should receive a grade of 90 or over. Where a Sunday school is able to have a passing grade of 75, honor students may be limited to those who attain 100, or a perfect grade.

(To be continued)

### THE UNKNOWN TEACHER

I sing to the praise of the unknown teacher. Great generals win campaigns, but it is the unknown soldier who wins the war. Famous educators plan new systems of

pedagogy, but it is the unknown teacher who delivers and guides the young. For him no trumpets blare, no chariots wait, no golden decorations are decreed. He keeps the watch along the borders of darkness and makes the attack on the trenches of ignorance and folly. Patient in his daily duty, he strives to conquer the evil powers which are the enemies of youth. He awakens sleeping spirits. He quickens the indolent, encourages the eager and steadies the unstable. He communicates his own joy in learning and shares with boys and girls the best treasures of his mind. He lights many candles which, in later years, will shine back to cheer him. This is his reward. Knowledge may be gained from books; but the love of knowledge is transmitted only by personal contact. No one has deserved better of the republic than the unknown teacher.—Dr. Henry van Dyke.

sin of the world"—to the Jews there could have been no more expressive statement of the origin and mission of Jesus. Let us never lose sight of the fact that this was the supreme purpose of Jesus' advent. John had not previously seen Jesus in the flesh, yet he knew that he lived as his Savior, and when he saw him he knew him. How like our own situation: we have not yet seen him in the flesh, yet we know him as our Savior, and when he appears we shall see him and know him and be like him. Let us praise him!

#### THURSDAY

##### National Preparation. Jonah 3:1-10

Jonah's mission and preaching was like John's except that it bore immediate results; the people repented and a loving God spared them. God has given us such a

beautiful world to live in, and has blessed us so remarkably that men could be living in paradise now, if they would only repent and live according to the laws of God. But degenerate man is unwilling to do this, and must be made regenerate before he would even enjoy it. Let us do our part in the great task of national preparation today.

#### FRIDAY

##### Personal Preparation. Ps. 51:1-13

Obviously we must be prepared ourselves if we would prepare others. Consider well the inspired order of verses 10 to 13: Create in me a clean heart; take not thy holy Spirit from me; restore unto me thy salvation; THEN will I teach transgressors thy way and sinners shall be converted. O God, create in me a clean heart, that I may point others to the Lamb of God!

#### SATURDAY

##### Thoroughness in Preparation. Luke 19:1-10

O for more men like Zacchaeus! When once he had come face to face with the Lord, no half-way measures would do. He would not even budge toward the home where Jesus had offered to accompany him until he had confessed all, and promised to more than right every wrong he had ever committed, as far as humanly possible. It is the "half-way" Christians who cripple the body of Christ: let us always be willing to right any wrong we may commit ourselves, and let us pray, too, for our weaker brethren.

#### SUNDAY

##### A Prophecy Concerning John. Isa. 40:1-11

We know that John was a child of prophecy, and recall the miraculous events surrounding his birth. John himself quoted from this passage in connection with his own ministry. But let us, for this moment, forget the messenger, and give heed to the message. Read it carefully; then let us praise him who is to come and rule.

There is no forgiveness without repentance.

Leisure and work bring different results. If a man wants leisure and gets it, then he has no cause to complain. But he cannot have both leisure and the results of work.—Henry Ford.

### STUDYING THE SUNDAY SCHOOL LESSON at the Family Altar With Thoburn C. Lyon

#### JOHN PREPARES THE WAY FOR JESUS

(Lesson for January 1)

Lesson Text: Mark 1:1-11; Golden Text Mark 1:3

#### Daily Readings and Suggestions

##### MONDAY

##### John Announces Jesus. Mark 1:1-11

Circumstances frequently compel men to extol in another virtues which they know do not exist. John had no such sorry task: next to Mary, the mother of Jesus, his was, perhaps, the most exalted privilege that has ever been given to men. What a privilege to bear witness to the long-promised Messiah, John's own Savior, and to extol his spotless character and virtue! As we bow in worship before this same Jesus today, let us not forget that ours is also the privilege of witnessing for him, of calling others to repentance, and of pointing them to the One who taketh away the sin of the world. Let us pray for courage to fulfill our mission as faithfully as did John!

##### TUESDAY

##### John Preaching. Luke 3:7-17

There are times when the servant of God cannot be "diplomatic" although even then he should speak the truth in love, remembering that he is God's "voice." John's preaching was plain, and it was intensely practical: let us be practical as we consider it. Are we sure that there is no need for repentance in our own lives? Are we ready for the coming of the King? Have we ministered to the physical wants of others in these days of awful need (v. 11)? Are we conducting our business, our daily work, in accordance with the principle of v. 13? Are we willing even to give up our occupation if it conflicts with the will of God (for certainly they would be poor soldiers if they kept the advice of v. 14)? Are we pointing others to the One who is coming in judgment? God give us grace to answer these questions aright!

##### WEDNESDAY

##### John's Testimony of Jesus. John 1:25-36

"The Lamb of God, which taketh away the

#### THRILLS

By Ruth Darst Waymire

*He thought himself quite clever, smart and wise*

*His days in hectic madness rushed along*  
*New interests, fresh desires, and pleasures came*

*As, breathless, feverish, he jointed the throng.*

*And then he heard the Voice—"Come unto me*  
*And I will give you rest."*

*He sickened of the tawdry booths of sin.*  
*The cheap, the flaring lights, the voices hoarse.*

*The tinselled shabby nothings of the world—*  
*The tinkling of a glass, and laughter coarse.*

*Because his starved soul met Christ*  
*And he beheld the Cross.*

*The peace that passeth understanding came,*  
*And filled his heart and mind with heavenly calm.*

*He wandered in green pastures, saw horizons far,*  
*In sacrifice and service found heart balm.*

*"Tho he were dead yet shall he live again—*  
*Because He lives we too shall live."*  
*Englewood, Ohio.*

<p>E. M. RIDDLE, President 1117 Randolph St., Waterloo, Iowa F. C. VANATOR, Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St. N. E., Canton, Ohio</p>
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C. D. WHITNER, 217 E. Duell Ave., South Bend, Ind.

### Attention Endeavorers!

Special recognition is hereby given to the RITTMAN, OHIO, C. E. SOCIETY for the best slogan submitted,—as follows:

**B**rethren  
ring  
y  
**C**hurch  
unconsecrated  
**E**xtension  
vangelism

HONORABLE MENTION is also here given to the Louisville, Ohio society for the slogan "By Christ's Entrance"; and Washington, D. C. for slogan "By combined enthusiasm."

We thank you for your interest and trust

that all Endeavorers will now really "endeavor" to live up to this fine slogan of bringing church extension by "consecrated evangelism" by giving their share for the spreading of the Gospel Message in our Mission churches.

WATCH FOR A LETTER FROM YOUR NATIONAL OFFICERS SOON! ONE IS BEING MAILED TO ONE OF YOUR OFFICERS! SEE THAT SAME IS BROUGHT BEFORE YOUR ENTIRE SOCIETY AND ACTED UPON. THANKS!

GLADYS M. SPICE,  
Secretary-Treasurer.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### THE REVIVAL AT SPOKANE, WASHINGTON

We came to Spokane for the first time in eleven years, this being the period of time that has elapsed since we left this work as pastor. It was our privilege in 1916 to go to Spokane and with a handful of people and God, begin the establishment of our congregation and erection of church building. After five years and three months the congregation numbered 175 and the Sunday school 150. A beautiful brick church building was erected, and nearly paid for and a beautiful parsonage had been erected and financed. At this juncture we felt the call to evangelistic work and resigned. Since that time the work has experienced a varied fortune, sometimes good, sometimes not so good. Of late years the church had been slipping back in every way. However, since the coming of Brother Albert Lantz, former pastor at Berlin, Pennsylvania, to take charge of this work there has been a distinct advance in the work, greater confidence has been built up, the Sunday school is increasing and the church membership is strong again.

When we arrived we found a people that were alive and willing to work. The pastor had well prepared the soil, much prayer had preceded the meetings, good advertising had been done, and the foundation had been laid for a real time of progress. This was not the first meeting that we had been with Brother Lantz. We were with him in a very fine meeting in Berlin, Pennsylvania several years ago, and we knew that he was a good workman that needeth not to be ashamed. He is a man that is faithful in studying his Bible and in personal visitation among the people both inside and outside the church. We worked hard together and God greatly blessed our efforts. We believe the church was greatly blessed within its own life as well as having additions to its membership.

The work at Spokane has a greater field now than when we left there eleven years ago. There is every reason to believe that with strong, consecrated, wise leadership this church shall develop itself in the near future. A great wealth of young people abounds in this church, within seven or eight years this body of young folks will be the backbone of the church. The leaders of the church are wisely planning every effort to teach and strengthen these young folks in the faith.

Our home while in Spokane was with Brother and Sister Lantz and a happy home indeed it was. Every kindness that loving hearts could bestow was granted us and we shall long remember the happy days with them. God will richly bless them for every sacrifice.

In a real sense the working here in this church was like returning home. Many of the dear folks who were now leaders of the church accepted Christ during the years of our ministry and it was a great joy to see them now standing true and loyal to the faith they love. Our prayer is that they shall draw closer and closer to God each day, keeping humble before the Lord, separ-

ated from the world and earnestly seeking lost men. We hope that it will soon be our privilege to return again to Spokane and do a greater work in that city. If it be possible we hope to return with our tabernacle and set it up in another part of the city and thus build up and strengthen the work. We hope to be able to do more work in the northwest, for opportunities there are great and progress under good leadership is swift. Every dollar spent there is worth many dollars spent in more conservative communities. The Brethren Church needs to awaken to the great fields that are laying open to our ministry in the west and great northwest. May those who pray for the work pray that doors shall be opened wider and then provision shall be fully made that we may enter.

R. PAUL MILLER.

### VICTORIOUS REVIVAL AT SPOKANE

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Isa. 55:11).

These words are worth more than a million worlds. Once again we had confirmed to us that the WORD OF GOD faithfully sown will not return void. The power of the gospel has not lost its merit, for Jesus saves and that to the uttermost. We are happy and rejoice in the demonstration of the power of the gospel right here in Spokane, Washington.

On November seventh Brother R. Paul Miller began a three weeks revival with us. He proved himself to be a greater force in the field of evangelism than what he was about four years ago when he so faithfully conducted the Berlin, Pennsylvania, revival, where I then was serving as pastor. No effort was too great or too small for him. No stone was left unturned. No task was left untried. Nor was the Word preached in vain.

Results were obtained. This is always true when the church involved has prepared the soil, and sown the seed, and, GOD'S TRUE CHILDREN HAVE BECOME A PRAYING PEOPLE. Seventy souls both in and out of the church found their way to the foot of the cross. There Christ met them and supplied their needs. Nine have been baptized and received into the church. Others are awaiting baptism. Still others are considering casting their lot with us.

Words cannot express what a joy and thrill it was for the pastor to see nightly, his deacons, deaconesses, Sunday School Superintendent, teachers, fathers, mothers, and young people come down the aisle, and, at the altar openly acknowledge and confess their guilt, and pledge anew their allegiance to Christ and the church. Praise his Holy Name.

It was a real pleasure to once more have the privilege to work with Brother Miller in a revival. Indeed they were happy days. The field was covered. Churchless people were interviewed. We feel that with careful cultivation we will realize a gradual and steady growth in the future.

Needless to say, all problems have not

been solved here. There is much soil to be tilled and the seed (THE WORD OF GOD) is still to be sown. We are on our way. A new day has dawned. With the Lord's help, and the prayers of the saints of God, the church at Spokane will go forward upholding the blood-stained banner of the cross in these days of economic strife and apostasy.

We are happy to announce to the brotherhood that a gospel team consisting of seventeen young people has been organized. Under the efficient leadership of Mrs. Lantz, these young people will develop into strong efficient leaders and workers for Christ and the Church. Several of these young people are considering the mission fields at home and abroad. Brethren, they need your prayers. A more splendid group of young people is hard to find. During the meetings they stepped out of the world, into the marvelous light of the gospel. Now they are anxious to work for their Lord and Christ who saved them. Already they have some engagements to fill. As always, THE LORD TAKES CARE OF HIS OWN:

ALBERT L. LANTZ, Pastor.

### DR. W. S. BELL AT ASHLAND

On November 13 Dr. William S. Bell came to the Ashland church for a two weeks' revival service. The Ashland church under the leadership of the pastor and its Official Board planned for this meeting early in the fall. We were fortunate in securing the services of Dr. Bell to lead us in this meeting. Dr. Bell has a wide acquaintance in Ashland and is favorably known as a strong preacher. Accordingly we counted it a rare privilege to have him as the preacher for this special service.

Dr. Bell began the meeting on November 13 and continued until Sunday evening, November 27. It is needless to tell the brotherhood that the sermons were of a high spiritual and evangelistic character. There was a special appeal to the students in that Dr. Bell made his presentations clear and reasonable. Among the subjects treated were the great basic teachings of the Scriptures centering especially in the Person and Work of our Lord. There was much food for the souls of God's children and there were loving appeals to the unsaved to surrender to the Lord and accept salvation. There were warnings to all and we were made to see more clearly than ever the futility of all human schemes to save our lost race. Dr. Bell has a pleasing, appealing manner of presenting the claims of Christ upon the souls of men and all who heard him could testify to the uplifting and inspiring messages which he delivered to us so faithfully.

One of the elements that promoted the success of our meetings and gave joy and gladness to all was the inspirational song leadership of Dr. Bame. Always keyed up to the evangelistic appeal and quick always to sense the appropriate song Dr. Bame rendered a great service to the church in his leadership in song. We owe Dr. Bame a debt of gratitude which words are not adequate to express.

Our pastor, Brother Belote, was busy, too, throughout the whole period. He made many calls in company with Dr. Bell and many more, where duty or opportunity opened the way, alone. This is always one of the most direct ways of bringing the message of the Gospel directly to the people. Those who seldom come to the services can oftentimes be reached in this way and

influenced. Brother Belote is a tireless worker and we pray God's blessings upon him in his difficult tasks.

At Ashland as in altogether too many places the greatest hindrance to a meeting is the difficulty in getting the unsaved to the services. Our congregations were good. But there were many times scarcely any who were not Christians present. That made the securing of results difficult. However we are glad to report that thirteen people were directly influenced, some to unite with the church, others to reconsecrate themselves or make the confession for the first time. We hope in the end all will find membership in the church. There were among this number the children of some of our members. These will be properly taught and then received in church membership. Altogether we had a good meeting. The members were strengthened and the Lord glorified in the service. Our best wishes and sincere thanks go to Dr. Bell for his faithful service.

J. ALLEN MILLER.

## TRAVEL FLASHES

### Here and There

It has been a good while since I gave an account of my travels. But nevertheless, I have traveled some. In three years, my speedometer registers more than 56,000 miles, much of it in the work of the Lord. Many of my recent Sundays have been spent in helping to resist the flow of beer. But in spite of all efforts, we are to have something different—again to try to augment tax incomes by ruining character. What folly!

### Middle Branch

For some months, as a flare-back from the other troubles of the brotherhood at this small Ohio village, our church has been in the hands of one who has been adverse to all our organizations and institutions, berating them in the pulpit and elsewhere. In a private letter he referred to the college as the "Ashland College Morgue"; said in a sermon when he refused to allow the Moderator of the Ohio Brethren churches to preach, that if a man tried to preach the gospel he was "steam-rollered" out of the church; and held up as one (among others) who would bring the world to Jesus, Rev. "Blank" of Texas, (who shot to death one of his church officers), "Rev. Blank" of Akron (who is on the warpath with his own denomination) and some others whose names he forgot for the moment. In that sermon he made many other ridiculous statements and untrue accusations regarding the "gang" that rules today in the churches.

### He Had Been Licensed

The young man had been licensed and was near graduation last summer from the college but seemed suddenly to get a notion that he (and maybe a few others) were to go forth to save to Fundamentalism, as well as all the Brethren institutions and organizations. (A good many good preachers of the gospel have not yet been "steam-rollered" out of churches, according to my way of thinking). He had had many kindnesses and favors shown him and could have done a good work in this church had he remained loyal to those who tried to help him.

### Ohio Conference in this Crisis

In this crisis, Ohio was not well set up to cope with the situation. It remained for the Moderator to try to get things set right

and again to return to this church to its friends, those whose labors, money and sacrifices had continued its services and worship. Dr. Shively had served them faithfully for many years, driving from Ashland, 60 miles away.

Be it remembered also that these people, the Brethren church there, were anxious for help. It was to their frantic appeal for some sort of relief that we responded to save them and their house of worship from one who was saying things to which they would not listen and making accusations that they believed misrepresentations, and in some cases, members had attended Ashland College and knew better.

Perhaps two months ago (in the absence of any other officer with authority to move in this case) I decided to ask to preach one Sunday morning and then, after the service, to conduct a business meeting. The young man above referred to signified that he had a message and did not invite the Moderator into the pulpit. After the benediction, the Moderator called a business meeting and was elected chairman of the meeting only by the temporary chairman casting a vote to break the tie. Little could be done as the young man would not retract his statements, nor seek reconciliation with those whom he had offended.

Another business meeting was held in the interim and some local arrangements were made by this young man and some half of the membership who attended.

All authorization previously given this young man had been withdrawn and he was so advised. He was advised also that he had no standing in the Brethren ministry, not having been licensed for more than a year, unless and until he proceeded to make right some of his offenses to the college and to some of the members whom he had offended.

In his letter to the Moderator answering this, he advised the Moderator that he was "taking a good deal for granted"; said further, "My advice to you fellows is to leave this little church alone. \* \* \* if you keep on with this unjust interference there is going to be one less church in the brotherhood. \* \* \* "My resignation is already written out and there will be no tears shed, on my part, upon the day when I withdraw from the church." "I have no apology to offer—nor anything to set right."

This outburst was the result of the calling, (by the chairman of the trustees) for a business meeting for December 14th, 1932. (last night). To this meeting I took Dr. Baer, President of the Ohio Mission Board, and Prof. DeLozier, member of the Ohio Board of Evangelists. Two sides had rallied their prospective adherents. A contest was immediately projected by two nominations for chairman of the meeting, the Moderator of the Ohio Conference being elected by a small majority. A trustee was selected after taking a second vote, by a majority of two—38 to 36. Nominations were then asked for pastor for the coming year. Norman Uphouse was nominated. Paul Lorah was also offered as a nominee and it was ruled by the presiding officer that, because he had offended and refused to try to make right, and because he had berated church organization, and many institutions and organizations of the denomination and had "nothing to make right", that he could not be considered as a candidate for the ministry and pastorate of this church. Upon this ruling, Lorah and his following immediate-

ly without further words or protestations, arose and left. One sister harked back, "So you rule that Lorah is not Brethren"! I answered "yes"; but immediately said, "I want to correct myself." She replied, "I do not want to argue with you; the church is a sacred place to me." I said, "I rule that he can not be considered as a candidate for this pulpit," but she had gone too far to hear it, as I believe. But Lorah and his group were already well out of the church and I presume I may as well have ruled that "he is not Brethren."

It was pathetic: although the vote was so near a tie all during the evening, Lorah's following was almost entirely the young people under sixteen (mostly girls) whose life was thus brought to a religious crisis, and I regret nothing more than that it should have come to them. Doubtless this group will try to exist separately and thus make two organizations in a town where one small church has had enough of a struggle. Two can not live. On the other hand, the group that stood loyal to the church were a solid constituency who can promote a church and support it. Many Brethren churches are carrying on with fewer people and with smaller possibilities of success than the group that remains here.

This whole procedure has been thus given in detail that there may be no chance of gossip and misrepresentation—no cry of "steam-rolling." Lorah had many good advices and opportunities to choose a different path and make right some of his mistakes. I wanted the Brotherhood to know at first hand and as quickly as may be, that attempts were made to save from division and disruption; but it all seemed futile and could not be less than that under the circumstances. It takes two to make a quarrel and two to make a settlement. When one will not yield, it lacks one of a settlement.

The Brethren church has chosen for their next pastor a young man, Norman Uphouse, a Seminary student who, in the last year has proven his ability to start back to normalcy, two other broken churches. He boldly and in the fear of the Lord accepts the task of healing the broken ties and tuning again the broken music to the harmony of a fine opportunity for the Brethren church. May the members of our brotherhood beware of schism and division and remember that it is better that a millstone be tied about one's neck and he be buried in the depths of the sea than that one of these little ones should perish.

Let the brotherhood beware of a leadership that cares only for its own advancement and glory; discards and disgraces the organizations that are necessary for its growth and strength, and cries "steam-roller" and "gang" to men who have proved their worth in longer and more efficient service than those who try to hide their own selfish aims in hypocrisies, and by accusations and innuendos, publicly parade their own virtues and sacrifices when they should be extolling those of our Lord Jesus Christ.

CHARLES A. BAME.

## THE SMITHVILLE-STERLING CHURCH

There has been progress during the past year. The Lord has blessed the labors of pastor and people.

A goodly number of members attended both the general and the district conferences. That is always a good indication.

The annual Wayne County Brethren Day



in the fall was a success. It was held at Sterling and Floyd Moine was chairman of the preparation committee. The churches participating were Rittman, Fair Haven and Smithville-Sterling. Both the attendance and program were creditable. The splendid sermons of the day were preached by Rev. Everett Niswonger and Rev. Raymond Gingrich. The Ashland College Male Quartette rendered much appreciated help. An offering amounting to \$23 was given for the Ashland Seminary house rent fund. The picnic dinner was served at the High School and words fail to describe adequately the bounteous provision of good things to eat. There was no sign of depression at the noon hour. The Christian fellowship was enjoyed by all.

The Sunday school work during the year has gone forward with unusual strides at Smithville. The average attendance has mounted from 91 in 1931 to 128 in 1932, an increase of 40 percent. This increase has been evident also in the attendance at church worship. Let it be said to the credit of the people here that the Sunday school and church service audiences are practically the same. Dr. J. Allen Miller was the able speaker at our Rally Day. He is always a welcome visitor here. The Rally Day attendance, 193, broke all Rally Day records. Harvey S. Rutt is the aggressive superintendent.

The Sunday school attendance record at Sterling will not show a similar increase in part because of the limitations of that field and also because one family of five regular attendants moved to Nova and another transferred their attendance to Smithville early in the year, and then two of our loyal young ladies entered the state of marriage and flitted to distant parts. Ernest Beery is the earnest superintendent.

There are many loyal and enthusiastic workers in both schools who are doing their best to win victories for Christ and his Church.

The Sisterhood of Mary and Martha girls are a fine body of faithful workers. They were on the "Banner Society" list for the past year. Miss Kathryn Steiner is the new President. The girls have prepared an S. M. M. Cook Book containing nearly 200 wonderful recipes, tested, tried and true, furnished by 50 ladies, all wonderful "Chefs De Cuisine." The cover is hand decorated. The girls will be pleased to send you a copy for 35 cents, postpaid, a depression price. Just address Miss Lois Steiner, Smithville. They guarantee this book to "keep hubby sweet."

The Woman's Missionary Society moves along steadily. A campaign to add new members is now in progress and gains are being registered. The mission study for the year was launched at the December meeting. A pot-luck dinner is one of the enjoyable features at each monthly meeting. The entire day is given by the ladies for work and for the devotional program and mission study. Mrs. David King is the devoted president of this body of loyal workers.

"Over the Top" tells the story of our Thanksgiving Home Mission offering. Another record broken! To Christ be all the glory! May the church in the homeland continue to go forward, and thus help more and more to send the light to the uttermost parts.

This church has rejoiced during the past year in a goodly number of records broken. It is our prayer that all of these records may be broken again in 1933.

Our church sends Christmas Greetings and prayers for success to all our churches and boards. May our whole brotherhood go forward unitedly in 1933 "seeking first the Kingdom of God and his righteousness."

G. C. CARPENTER.

#### KITTANNING, PENNSYLVANIA

Since our last report was six months ago, we will have to condense the narration of the progress of the West Kittanning Brethren church. The Lord has richly blessed us this year. Just thirty-one members have been received during 1932, and others are awaiting baptism. Last summer we held a Summer Bible School with an enrollment of about 140. Of these 125 graduated and received certificates. A feature of the school was "Decision Day," held Thursday of the last week of school. At this service 14 boys and girls made a decision for Christ. In October we had a fine Rally Day program, 246 being in attendance. A "Year Book and Church Directory" has been published for the church, giving the list of active members, a short history of the denomination, and a review of the doctrines of the church. In the same volume was printed for the first time the new Constitution of the Church, which was adopted in January, 1932.

The Intermediate Christian Endeavor has been reorganized to take in young people from 14 to 25, and is now called the "Young People's Society." The two Sisterhoods have been meeting regularly during the year, and in the past few months most of the girls in the Senior and Junior societies that were not Brethren, have made a confession of Christ and united with our church. The Woman's Missionary Society has been growing in interest and attendance despite the depression. They are striving to meet all goals this year.

The men and boys of the church have been organized into the Brotherhood of Alexander Mack. They have monthly meetings, with many outside activities. Just recently they bought roof paint for the church and put it on, the unemployed men of the brotherhood doing most of the work. Occasionally they go out in teams to hold services in schoolhouses. Their most recent activity is in backing a Church Bulletin, two pages of which are devoted to local news, and the other two pages to tithing information.

A Harvest Home Week was planned for November 6 to 13, and it worked out splendidly. One week of evangelistic services were held, with a different local preacher bringing the message each night. There were eleven confessions, and most of these folks have united with the church. Then the meeting closed on Sunday, which was designated as Harvest Home Day. A wonderful Thank Offering was presented to the Lord in the morning service, and in the afternoon, over half the active members answered to their names as the roll was called. The Young People's C. E. presented a play early in the evening, and the meeting closed with the presentation of Pilgrim's Progress, a stereopticon lecture of 24 slides, explained by the pastor.

The Sunday school had a dearth of teachers in the beginning of the year, but the superintendent solved the problem, and now we have a fine group of loyal teachers. Of course, the Sunday school interest and attention is now all centered on the Christmas entertainment to be given the Friday before Christmas. For the second winter, a Teach-

er Training Class is being held, and its effects are being noticed in the Sunday school.

For four weeks this fall, we held Brethren Institute in connection with the weekly prayer meeting service, explaining Brethren doctrine and especially requesting all new members to attend. This is to become an annual practice. We ask the prayers of the brotherhood on behalf of this growing church. Truly the Lord has been blessing us.

ROBERT D. CREES.

#### THE LATHROP, CALIFORNIA, DIAMOND JUBILEE CELEBRATION

October twenty-fifth, 1932, was a memorable occasion for the Lathrop, California, church, for then was celebrated the Seventy-fifth anniversary of its founding by Elder George Wolfe.

George Wolfe and family of Illinois, landed in San Francisco in 1856, after a long railroad journey to New York, followed by an arduous voyage from that city by way of the Isthmus of Panama. He settled first on the coast near Watsonville and Gilroy, afterwards moving to the San Joaquin Valley. There he organized a Brethren church. The membership being very scattered, services were held for many years in school houses in communities where the Brethren resided.

At the time of the division, the church, with George Wolfe as elder, almost unanimously, cast in their lot with the Progressive branch. About this time a union church building was erected in the town of Lathrop, which was used, however, almost exclusively by the Brethren. The work during the latter years of Elder George Wolfe's life was carried on by his son, John, whose feeling of responsibility for the spiritual and financial welfare of the church never wavered throughout his life. In recognition of this devotion, when the church building was rebuilt some years ago as a Brethren church, it was dedicated as the John P. Wolfe Memorial.

Here, then, in this building was celebrated the Diamond Jubilee year. A most appropriate program was arranged by J. Milo Wolfe, a grandson of the founder and a nephew of John Wolfe. The moderator for the day was Rev. Wesley Platt, pastor for many years of the Manteca church and at one time of the Lathrop church also. At the morning service George T. Ronk gave an appropriate address. In the afternoon, Mrs. Lois Shank, widow of Jacob Shank, a pioneer preacher, gave an interesting talk on pioneer days and early church life. This was followed by a sermon by Rev. N. W. Jennings, pastor of the Turlock church. Opportunity was then given for words of greeting by visitors, among whom being H. H. Wolford, a former pastor. At the evening service, Mrs. Henry Ronk gave personal recollections of her grandfather, George Wolfe, and her father, John Wolfe. This was followed by a sermon by Roger Darling of San Jose.

Special music by Mrs. Mary Schmidt and Mrs. N. W. Jennings, and the Manteca church orchestra was much appreciated.

The Lathrop church was a most generous and gracious host, serving both dinner and supper to all who came. The church was crowded at every service, many Manteca and Turlock Brethren being present, as well as members and friends of the Lathrop church, who had long since moved to other localities.

All entered into the spirit of the day and



the pioneers lived again as the various speakers portrayed the events of early years. A large portrait of George Wolfe on the wall brought him back in memory to the older ones while to the young people and children he became a real person instead of merely a name. Truly it was a most enjoyable and impressive occasion.

Thanks were given publicly to the Lathrop church for their kindly hospitality and especially to J. Milo Wolfe and family who had such a large share in making this celebration possible.

The Brethren people may well be proud of the record of this church which for seventy-five years has rendered continuous service to God, to the Brethren church, and to the community.

MRS. GEORGE T. RONK.

### REPORT SECOND BRETHREN CHURCH OF NORTH LONG BEACH, CALIFORNIA

It being the editor's request to send in a report three or four times a year, I am respectfully submitting the following report for the third quarter of the activities relative to the work in North Long Beach. We feel we should do our share toward contributing to the "news from the field."

Prayer meetings are held on Tuesday morning and Friday morning and Wednesday night as well as a Saturday night prayer meeting held for men. All these are well attended. It is encouraging to see young converts holding hold on these seasons of prayer.

Two weeks ago our pastor felt led to start a Monday night Home Bible Study Class. These classes are held in homes about the neighborhood. The purpose and plan of these meetings is to study the word of God and bring it and prayer into homes. Also we trust to be able to reach visitors and strangers. God has manifested his blessing upon these classes and the fellowship has indeed been good. The attendance is good and growing steadily. Our pastor, Brother Lienhard, is teaching the Book of Genesis at these Monday night gatherings.

Canvassing for Sunday school children has been completed. Many children were found who were not attending any Sunday school. Our transportation committee is gathering up some of these children and bringing them to Sunday school. There were about 1800 homes called on through the canvass work. Without any special effort we have recently enjoyed a new record attendance of 555. At present our average attendance is 500. Our Sunday school is sadly crowded and we ask the prayers of all of God's faithful ones that the Lord will open a way for added room. We trust in him also for this and nothing is impossible for him.

The Sunday school has opened childrens' Home Bible classes again this year. These classes are held in homes in the neighborhood and are in charge of Miss Hazel Kirby and Mrs. D. Talbot. At present six homes are open to these classes and the average attendance is 80. Many children come to these classes who do not attend any Sunday school. We are glad for the privilege of giving these the Word.

The tract work has been continued through the canvass work and it has been our aim to leave a tract at every home canvassed.

The church attendance has increased greatly of late and we rejoice to have many

strangers and visitors attending our services. The average attendance per service is about 250. A loud speaker has been installed in a room especially set aside for mothers with small children who might not otherwise be able to attend the services.

About four months ago the church inaugurated a "non-interest" loan plan in order to help us reduce our building indebtedness more rapidly. It is proving successful. Already \$700 has been received through the "Dollar and Dime" booklets plan. The Lord has enabled us to pay off \$50.00 per month on the church indebtedness which now is \$5,600. God has marvelously blessed us during these hard times and we are giving him the glory for it.

We praise God for the last communion service. We made it a special object of prayer. It was the largest gathering of the kind held this far. It was impossible to seat all. One hundred forty-seven fellowshipped together. Quite a few left because of the crowded condition. In addition it should be stated on account of illness and other obstacles at least 20 of our most faithful ones were not privileged to be with us. The atmosphere of fellowship was indeed sweet and the Lord richly blessed our gathering with a special consciousness of his presence.

We praise God for the souls who have been saved in our Assembly and for the number added to our fellowship. During the third quarter twelve persons were baptized and eleven were added to our fold.

On October 19th our pastor met with volunteer workers and organized visitation work. We are hoping and praying that this work will grow in spirit and interest and that Christ's name will be glorified through it.

We covet your prayers for a continued salvation of souls, not only here but throughout the land.

MRS. SAMUEL KIRBY,  
Church Correspondent.

### "HI" STUDENT IS PREACHER AT HAGERSTOWN CITY MISSION

One of the youngest preachers ever to be heard in Hagerstown, Maryland, Hiram E. Davis, 17, a student at the High School who has been conducting revival services at the Corbett Street Chapel during the past week, delivered a sermon on his 17th birthday on Thursday, December 8th, to a large congregation. He preaches again at the chapel this Sunday (December 11th), and will continue to preach in Hagerstown until he finishes his high school next year and then he goes to college to study for the ministry.

Davis, who is the son of Mr. and Mrs. William Davis, of St. James, received his inspiration to preach after he had heard a sermon delivered by Rev. Frank G. Coleman, of this city, last year. He was recommended to the trustees of the Union Chapel by Leo Bard, who has left to study for the ministry. He is a grandson of H. N. Cross, of St. James.

Brother Davis is a devoted member of the St. James church and he preached his first sermon in the pulpit of the St. James church, under the direction of Rev. W. S. Baker. He has preached several sermons here to large congregations. He is sincere and conscientious in his preaching, and is natural in the pulpit and talks fluently. After finishing his high school, Davis will enter Ashland College, Ashland, Ohio, to prepare for the ministry.

The Corbett Street Union Chapel is the outgrowth of the Sunday school established by the late Abram Corbett in the old glass works on Pope avenue in 1891.

ROBERT H. LOWREY.

### STATISTICS

The Roman Catholic population of the United States in 1931 was 20,236,391, a gain of 21,293 for the preceding year, according to statistics compiled for the 1932 official Catholic Directory. The number of converts to Catholicism during the year was 40,269, a gain of 741 over 1930. The Catholic priesthood increased by 433 during the year, there now being 28,297 priests in the United States, 8,648 of whom are members of religious orders. The clerical census includes 4 cardinals, 17 archbishops (including the cardinals), and 105 bishops. There was one more archbishop than in 1930. Nine new parishes were established, bringing the total to 12,484. Twenty-seven new seminaries were established in 1931, bringing the total to 172, with 19,433 students for the priesthood, an increase of 1,827. The directory lists 7,514 free parochial schools, with an enrollment of 2,277,191, which is an increase of 127 in the number of schools, but a decrease of 6,000 in the enrollment. Three new hospitals were established.—Methodist Protestant.

## THE BRETHREN'S HOME EMERGENCY CORNER

### WHY THE NEED OF SUPPORT

When the idea of a Home for our aged ministers and laymen was born in the hearts of those most responsible for its present form, there was, perhaps, no detailed plan of its physical structure, nor of the methods to be employed for its support, very definitely associated with it, but only a devout wish that such a place might be provided. As the dream finally materialized, it was realized that some provision must be made for its support, and permission was sought from, and freely approved by, the General Conference of the church, to ask for one offering each year, from the general brotherhood. While that has been done from the first, there has always been the hope in the minds and hearts of its promoters, that the institution might finally be entirely self-supporting. This hope was and is cherished because we who are made responsible for its care, by the church, know that there are other interests, educational, and missionary, whose support depend very largely on a group of Christian people which is not so large, and whose resources are not great. While the writer has never felt that the church ought to be nor would wish to be freed from giving help to a cause so worthy, yet he too has hoped to see a day when such help should be more nominal than basically essential. The plan by which such an end is to be achieved is that of owning and cultivating a sufficient amount of farm land, to produce not only the necessary supplies, but enough more so that the surplus might furnish the things which we could not produce. This accounts for the fact that in addition to the 40 acres directly connected with the Home, we own another 100 acres very near by. The writer believes that even with this amount of land, the Home might

be supported if it were not for the fact that this land is not all paid for, and the present cost of our annuity contracts, makes it necessary to ask for real help from those whose hearts God moves. In addition to the real estate already mentioned, we own another quarter section of fine wheat land in a midwestern state, which, under normal conditions would be a real asset. We want to share with you our hopes for this worthy Christian institution, and to ask for it and for us whom you have made responsible for it, a share in your prayers and your gifts. If God moves you to make such a gift, send it to Henry Rinehart, or to The Brethren Home, Florida, Indiana.

MARTIN SHIVELY.

## OUR LITTLE READERS

### THE FIRST CHRISTMAS TREE

By Maude Wilcox Neidermeyer



MANY, many years ago there lived two little girls, Gretchen and Elsa, who had never seen a Christmas tree. They lived in a far-off country beyond the sea.

One Christmas Eve they stood in one of the windows of their home that

looked down the street, and flattened their noses against the glass.

"I don't see him yet," said Gretchen, peering anxiously out into the night.

"Nor I. Oh, dear, why doesn't he come!" complained Elsa, rubbing her nose, for the

window pane was frosty. "Christmas will be spoiled if father doesn't come. We have waited for him all evening."

Outside, the world was snowy white and very quiet and peaceful. Inside, the little girls stood waiting patiently, impatiently, and then patiently again just as little girls do now.

And then the father came. They saw his horse first like a prancing charger, sending up snow flurries with his hoofs as he galloped down the street. And then the beloved figure riding him!

"He's here, he's here, Father is home!" they cried together, dancing up and down in their joy.

The servant threw a log on the fire, and mother patted her hair in place, and Gretchen and Elsa flew to the door.

Such a welcome! It seemed as if the children could not tell him enough how glad they were to see him back home.

Now the father of these little girls was Martin Luther, and he had been away on a long, long journey. He stood in the doorway a moment and shook the snow from his shoulders. Then he entered and gathered his family all at once into his arms.

They sat around the fireplace, and the logs sputtered and crackled, and Martin Luther told them of his ride home that night; how the beauty of the snow, and the strange quietness of the country where the only sound was the crunch of his horse's hoofs in the flaky snow, had gripped him; how the starry heavens had held him entranced! Never had he seen such a sky as this Christmas Eve! The stars seemed to speak to him. And then, fearing he had not been able to make them grasp the beauty of it all, he suddenly jumped up, and said:

"Wait here. I will show you what it looked like. Gretchen, fetch a lot of candles, and Elsa, have the taper ready."

He went out into the garden and strode

up and down the snowy paths, looking hard at the fir trees and evergreens. At last he found one that suited him. He got a hatchet from the shed, and with mighty strokes he cut down the little fir tree. Then he hoisted one end on his shoulder and dragged it back into the house.

"Father, what are you doing?" cried the children as he came into the living room, the flakes of snow from the little tree falling about him.

"The candles, Gretchen. Hand them to me," said Martin Luther. "And, Elsa, light the taper."

He set the little fir tree up in the room and quickly tied the candles in place. With the taper he touched each one and soon the little tree was glowing with light. It seemed to be bringing a message of joy to them.

"How beautiful, oh, how beautiful!" cried Gretchen, clapping her hands for joy.

But Elsa was still and quiet. She put her head on her father's shoulder, as she whispered:

"It makes me glad, but it makes me sad too. It is such a beautiful tree that I wish every boy and girl in the whole world could see it."

"Let us call it our Christmas Tree," said Martin Luther, patting her head gently. "We will invite all our friends in tomorrow to see it."

When the neighbors saw the gleaming tree on Christmas Day, they, too, cried out with delight. Everybody loved the tree so dearly that the next year many of the neighbors cut down little firs and decked them with candles for their children.

The story of that first Christmas tree spread and spread all over the country until it spread over the sides and came across the sea to us! And that is how the custom of having Christmas trees in our homes came down to us through the years.—*Picture Story Paper.*

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